

Into the Deep

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Power to Change Hearts

Pope Francis, Pentecost Homily, 20-05-2018

... The Holy Spirit ... is *the divine force that changes the world.* ...

The Holy Spirit changes hearts. Jesus had told his disciples: "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses" (Acts 1:8). That is exactly what happened. Those disciples, at first fearful, huddled behind closed doors even after the Master's resurrection, are transformed by the Spirit and, as Jesus says in today's Gospel, "they bear witness to him" (cf. Jn 15:27). No longer hesitant, they are courageous and starting from Jerusalem, they go forth to the ends of the earth. Timid while Jesus was still among them, they are bold when he is gone, because the Spirit changed their hearts.

The Spirit frees hearts chained by fear. He overcomes all resistance. To those content with half measures, he inspires whole-hearted generosity. He opens hearts that are closed. He impels the comfortable to go out and serve. He drives the self-satisfied to set out in new directions. He makes the lukewarm thrill to new dreams.

That is what it means to change hearts. Plenty of people promise change, new beginnings, prodigious renewals, but experience teaches us that no earthly attempt to change reality can ever completely satisfy the human heart. Yet the change that the Spirit brings is different. It does not revolutionize life around us but changes our hearts. It does not free us from the weight of our problems but liberates us *within* so that we can face them. It does not give us everything at once but makes us press on confidently, never growing weary of life.

The Spirit keeps our hearts young – a renewed youth. Youth, for all our attempts to prolong it, sooner or later fades away; the Spirit, instead, prevents the only kind of aging that is unhealthy: namely, growing old within. How does he do this? By renewing our hearts, by pardoning sinners. Here is the great change: from guilty, he makes us righteous and thus changes everything. From slaves of sin, we become free, from servants we become beloved children, from worthless worthy, from disillusioned filled with hope. By the working of the Holy Spirit, joy is reborn and peace blossoms in our hearts.

Zenit.org 20-05-2018

He Depends on Us

Saint Teresa of Calcutta

"Yes, I have many human faults and failures... But God bends down and uses us, you and me, to be his love and his compassion in the world; he bears our sins, our troubles and our faults. He depends on us to love the world and to show how much he loves it. If we are too concerned with ourselves, we will have no time left for others".

"Prayer is the best weapon we have; it is the key to God's heart. You must speak to Jesus not only with your lips, but with your heart. In fact on certain occasions you should only speak to Him with your heart."

St Pio of Pietrelcina

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

Catholic Principals' Conference Gay Agenda

The following is from an article by Anita Carey of ChurchMilitant.com, published 15-05-2018, reprinted in *Into the Deep* with permission. It explains proceedings so far relating to the Cairns conference of Catholic school principals. See letter and petition by Garry O'Brien in *May ITD*, p.9.

Catholic Secondary Principals Australia (CaSPA), a "national peak body representing Catholic secondary school principals in Australia," is defending its decision to allow a speaking platform for two Catholics publicly supporting same-sex marriage.

In response to petitions asking for the pro-gay speakers to be replaced, CaSPA published a statement claiming it was being attacked by an "ultra-conservative group" – referring to Church Militant. "The website ChurchMilitant.com has launched an attack on the conference," the statement read. The organizers have insisted they will go forward with the conference agenda in spite of backlash, claiming "it is a healthy sign that the Conference is generating debate and interest in the broader Catholic community."

Father Frank Brennan and Kristina Keneally are keynote speakers at the conference scheduled for July 15-17. They have both published opinion pieces calling for the legalization of same-sex marriage. Father Brennan promoted it "for the common good" while Keneally believes that homosexual acts are not sinful. In her opinion piece, "Why I support gay marriage," Keneally questioned, "if we are all made in the likeness of God, how can that natural orientation turn sinful when it is given expression through physical acts of love?" Keneally explained how she formed her conscience to come to her support of gay marriage and said, "Taking a contrary view to Church teaching is not a position I come to lightly." She strays even farther from Church teaching in her admission of being a "Catholic feminist." Here she again uses her conscience to support artificial contraception and to blast "the all-male priesthood."

CaSPA leaders are condoning these heretical views as a "spirit of exploration." Addressing the petition asking Bp. James Foley to step in and prevent Fr. Brennan from promoting his views supporting the gay agenda to Catholic school leaders, they said, "Naturally nothing has come of this petition."

Church Militant spoke with Garry O'Brien, the petition sponsor and organizer of the protest, who said, "Signatures to date for the petitions are in excess of 500 and we have a good number who have come on board for the protest." A representative for the protest met with Bp. Foley to discuss the conference and Bp. Foley urged them to not hold the protests. Bishop Foley claimed he had nothing to do with organizing the conference and said discussions with Fr. Brennan and his superiors might be compromised if there were protests at the event. He claimed the episcopal authority over Fr. Brennan is "blurred" because, although he is based in Canberra, his work also crosses into Sydney.

O'Brien and his team of protesters have reached out to Abp. Christopher Prowse and Abp. Denis Hart, the archdiocese of Melbourne and many of the Catholic schools. While the majority of the bishops and schools did not respond, those that did were supportive of the speakers. ... Church Militant reached out to CaSPA, Bp. Foley, Abp. Hart and Ray Collins, the acting director of the National Catholic Education Commission, for clarification on the connection between CaSPA and the Catholic Church, but none of them responded.

Australian police have approved the permit allowing protesters at the CaSPA conference in July. O'Brien said they plan to go ahead with the protests and are hoping for support from the Australian bishops. "We are currently working on the wording to put on our placards and have been encouraged by those who have come forward to help," O'Brien told Church Militant.

CaSPA defines itself as a "federation of the principals' associations" that represent Catholic secondary school principals throughout Australia. ... CaSPA's stated objectives do not mention any development of Catholic teaching and references the Church in only one statement, touting instead CaSPA's power and influence throughout its website. CaSPA is not listed as an organization that is in formal liaison with the Australian Catholic Bishops Conference nor does CaSPA claim any affiliation with the Catholic Church on its website. ... The theme of the conference is "Leading in Diverse Times," and organizers confirmed LGBT issues will be discussed, writing in a statement, "we look forward to a Conference [sic] that is addressing key issues which confront our Church and school communities."

The Devil is a Liar – Go to Your Mother

Pope Francis, Morning Mass, 08-05-2018

The devil is a seducer, he knows what words to tell us.

He has this ability; this ability to seduce. This is why it is so difficult to understand that he is a loser, because he presents himself with great power, promises you many things, brings you gifts – beautiful, well wrapped – ‘Oh, how nice!’ – but you do not know what’s inside – ‘But, the card outside is beautiful.’ The package seduces us without letting us see what’s inside. He can present his proposals to our vanity, to our curiosity. …His proposals are all lies.

We, fools, believe.

The devil is the great liar, the father of lies. He can speak well. He is a loser but moves like a winner.

If I know that spiritually if I approach that thought, if I approach that desire, if I go that way or the other, I am approaching the angry and chained dog. Please do not do it. ‘I have a big wound’ – ‘Who did it?’ – ‘The dog’ – ‘But he was chained?’ – ‘Oh yes, I went to give him a caress’ – But you are sought. It’s like this: never approach … Leave him chained there.

With the devil do not dialogue, because he wins, he is smarter than us.

He is a convict, he is a loser, he is chained and about to die, but he is capable of making massacres. And we must pray, do penance, do not approach, do not talk to him.

And in the end, go to the mother, like children. When the children are afraid, they go to the mother: ‘Mom, mom, I’m scared!’ When they have dreams, they go to their mothers.

Go to the Madonna; she guards us. And the Fathers of the Church, especially the Russian mystics, say: in the time of spiritual turmoil, take refuge under the mantle of the great Mother of God. Go to the Mother. May she help us in this fight against the defeated, against the chained dog to win.

Zenit.org 08-05-2018

IN MEMORIAM

Please pray for the repose of the soul of Ronald Joseph Fitzpatrick, a long-time subscriber to Into the Deep, late of Bendigo, Victoria.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

“The family is the kernel of love. What is not learned in the family, will be learned with difficulty outside.”

Pope Francis, 06-05-2018, Parish of the Blessed Sacrament, Rome

The More We Love God

Pope Benedict XVI, General Audience 12-01-2011

Dear friends, we must not forget that the more we love God and are constant in prayer, the more we will truly love those who are around us, those who are close to us, because we will be able to see in every person the face of the Lord, who loves without limits or distinctions. Mysticism does not create distances with others; it does not create an abstract life, but brings one closer to others because one begins to see and act with the eyes, with the heart of God.

Zenit.org 12-01-2011

In Need of Change

Pope Francis, Pentecost Homily, 20-05-2018

Today, then, let us learn what to do when we are in need of real change. And who among us does not need a change? Particularly when we are downcast, wearied by life’s burdens, oppressed by our own weakness, at those times when it is hard to keep going and loving seems impossible.

In those moments, we need a powerful “jolt”: the Holy Spirit, the power of God. In the Creed, we profess that he is the “giver of life”. How good it would be for us each day to feel this jolt of life! To say when we wake up each morning: “Come, Holy Spirit, come into my heart, come into my day”.

Liturgical Ideology

I find Fr Bernard Krotwaar's bulletin article (May ITD, p.6) very confusing.

He refers to Jesus' words of "take and eat" and says that "putting out our hand and 'taking' is our obedient response to Jesus' invitation and command." So is he telling us that when he distributes Communion, his parishioners actually 'take' the Host from the paten, or from his fingers? Does he not place the Host on their upturned palms like the rest of us priests do? And if he does, are they not then 'receiving'? It seems to me that whether he places the Host on their hands or on their tongue they are still *receiving*.

Moreover, is Fr Krotwaar saying that the Church by having people receive on the tongue for a thousand years or more was being *disobedient* to Jesus? I find that difficult to accept.

The question of hygiene also puzzles me. Surely from hand to mouth is a more hygienic route than from hand to hand to mouth? Perhaps Fr Krotwaar is thinking of those moments when he accidentally touches a communicant's tongue and gets saliva on his fingers. But then let him not forget his own saliva which he inevitably sprays upon the breads/Hosts on the altar as he prays over them and which he then distributes to his parishioners. I think the Church can cope.

We priests do well to remember that liturgical ideology can never replace the rubrics. Our personal opinions may differ but that's where we are blessed with having the Church to teach us. And the Church clearly allows the faithful to receive Holy Communion both on the tongue and on the hand. What's more she does not say that one or other way is more active, more obedient, or more mature - and neither should Fr Krotwaar.

Fr John Speekman, Howlong, New South Wales

Celebrants Without Chasubles

Answered by Fr Edward McNamara, professor of liturgy and dean of theology at the Regina Apostolorum university

Q: I observe many priests presiding at daily and Sunday Masses in church wearing alb and stole but no chasuble. These are not situations of concelebration. Is it permissible to preside at Mass without wearing a chasuble? - T.P., Quebec

A: I think this question is sufficiently addressed in the instruction *Redemptionis Sacramentum*. To wit:

"123. The vestment proper to the Priest celebrant at Mass, and in other sacred actions directly connected with Mass unless otherwise indicated, is the chasuble, worn over the alb and stole. Likewise the Priest, in putting on the chasuble according to the rubrics, is not to omit the stole. All Ordinaries should be vigilant in order that all usage to the contrary be eradicated.

"124. A faculty is given in the Roman Missal for the Priest concelebrants at Mass other than the principal concelebrant (who should always put on a chasuble of the prescribed colour), for a just reason such as a large number of concelebrants or a lack of vestments, to omit 'the chasuble, using the stole over the alb.' Where a need of this kind can be foreseen, however, provision should be made for it insofar as possible. Out of necessity, the concelebrants other than the principal celebrant may even put on white chasubles. For the rest, the norms of the liturgical books are to be observed."

"126. The abuse is reprobated whereby the sacred ministers celebrate Holy Mass or other rites without sacred vestments or with only a stole over the monastic cowl or the common habit of religious or ordinary clothes, contrary to the prescriptions of the liturgical books, even when there is only one minister participating. In order that such abuses be corrected as quickly as possible, Ordinaries should take care that in all churches and oratories subject to their jurisdiction there is present an adequate supply of liturgical vestments made in accordance with the norms." ...

The norms mentioned above are the most recent and reflect the current state of the question from the point of view of liturgical law.

Zenit.org 15-05-2018

Beware UNICEF

The following update on UNICEF is from an article by C-Fam (Center for Family and Human Rights). It is disturbing that some Catholics still support UNICEF financially, thinking they are an innocent charity organisation. - Ed.

UNICEF...signed onto something called "International Technical Guidance on Sexuality Education" that calls for children to be able to "describe male and female responses to sexual stimulation," and "summarize key elements of sexual pleasure."

The UNICEF-endorsed document also mocks the idea of abstinence ... According to UNICEF, abstinence means "deciding when to start having sex and with whom." The document also refers to abstinence as a "condition" and asserts that abstinence can be "harmful to young people's sexual and reproductive health and rights." ...

UNICEF also teaches that children as young as nine should "demonstrate respect for diverse sexual practices..." ...

The document also promotes the idea that a person's "gender identity" may not match their biological sex. UNICEF wants this explained to children in kindergarten. They argue that five-year-olds should "reflect on how they feel about their biological sex and gender." ...

C-fam.org, 30-03-2018

Pray for Cardinal Pell

You might like to publish this prayer in ITD. Cardinal Pell's ordination as a Bishop was at St Patrick's Cathedral Melbourne, 21 May 1987. This was the prayer on his card for that day:

"God, Eternal shepherd,
You tend your Church in many ways,
and rule us with love.
Help your chosen servant George
as pastor for Christ,
to watch over your flock.
Help him to be a faithful teacher,
wise administrator
and Holy priest.
We make this prayer
through Christ our Lord."

John Schmid, Boronia, Victoria

Hallowed By Thy Name

Pope Benedict XVI, Jesus of Nazareth, p.142-145

"Hallowed be Thy name". The first petition of the Our Father reminds us of the second commandment of the Decalogue: Thou shalt not speak the name of the Lord thy God in vain. ...

The name of God can be co-opted for our purposes and so the image of God can also be distorted. The more he gives himself into our hands, the more we can obscure his light; the closer he is, the more our misuse can disfigure him. Martin Buber once said that when we consider all the ways in which God's name has been so shamefully misused, we almost despair of uttering it ourselves. But to keep it silent would be an outright refusal of the love with which God comes to us. Buber says that our only recourse is to try as reverently as possible to pick up and purify the polluted fragments of the divine name. But there is no way we can do that alone. All we can do is plead with him not to allow the light of his name to be destroyed in this world.

Moreover, this plea – that he himself take charge of the sanctification of his name, protect the wonderful mystery of his accessibility to us, and constantly assert his true identity as opposed to our distortion of it – this plea, of course, is always an occasion for us to examine our consciences seriously. How do I treat God's holy name? Do I stand in reverence before the mystery of the burning bush, before his incomprehensible closeness, even to the point of his presence in the Eucharist, where he truly gives himself entirely into our hands? Do I take care that God's holy companionship with us will draw us up into his purity and sanctity, instead of dragging him down into the filth?

How Majestic!

Catechism of the Catholic Church

2160. "O Lord, our Lord, how majestic is your name in all the earth!" (Ps8:1)

2161. The second commandment enjoins respect for the Lord's name. The name of the Lord is holy.

2162. The second commandment forbids every improper use of God's name. Blasphemy is the use of the name of God, of Jesus Christ, of the Virgin Mary, and of the saints in an offensive way.

Recollecting the Soul

Pope Francis, General Audience, 10-01-2018
Catechesis on the Mass: The Collect

After the "Gloria," or when this isn't, immediately after the Penitential Act, the prayer takes a particular form in the prayer called "Collect," through which is expressed the character proper of the celebration, variable according to the days and the times of the year.

With the invitation "Let us pray," the priest exhorts the people to recollect themselves with him in a *moment of silence*, in order to be conscious of being in the presence of God and have arise, in each one's heart, the personal intentions with which he takes part in the Mass. The priest says "Let us pray", and then comes a moment of silence, and each one thinks of the things of which he is in need, what he wishes to ask for in prayer.

... In the liturgy, the nature of the sacred silence depends on the moment in which it takes place: "During the Penitential Act and after the invitation to prayer, it helps recollection; after the Reading or the homily, it's a call to meditate briefly on what one has heard; after Communion, it fosters interior prayer of praise and supplication" (General Instruction of the Roman Missal, 45). Therefore, before the initial prayer, silence helps to recollect ourselves in ourselves and to think why we are there. See then the importance of listening to our spirit to then open it to the Lord. Perhaps we come from days of toil, of joy, of sorrow, and we want to say it to the Lord, to invoke His help, to ask that He be close to us; we have sick relatives and friends or who are going through difficult trials; we want to entrust to God the fate of the Church and of the world. And for this the brief silence is useful, before the priest, *gathering the intentions of each one*, expresses in a loud voice to God, in the name of all, the common prayer that ends the Rites of Introduction, doing in fact the "Collect" of the individual intentions. I earnestly recommend to priests to observe this moment of silence and not go in a hurry: "Let us pray," and that silence be kept. I recommend this to priests. Without this silence, we risk neglecting the recollection of the soul. ...

In the Roman Rite the prayers are concise but rich in meaning: beautiful meditations can be made on these prayers, which are so beautiful! To return to meditate the texts, also outside of the Mass, can help us to learn how to address God, what to ask for, what words to use. May the liturgy be able to become for all of us a true school of prayer.

Zenit.org 10-01-2018

Are We Different From Non-Christians?

The following are some notes taken at the Gippsland Ordinariate's "Marian Day" held in Cowwarr on 12-05-2018 where Fr Ken Clark gave a talk on the theme, "Our Lady of Fatima: Into the future". Ed.

- The call of Fatima includes the call to holiness. We are all called to be saints, in the state of life we're in. We receive the graces we need to be holy in that state. We have to take our call to holiness seriously.
- How do we live differently from the world? Do we pray for holiness? Do we pray to be saints? What do you do to build up Christ in the world?
- The Gospels tell us to be holy as God is holy. Mary says sacrifice ourselves for sinners. Are we different from our neighbours who aren't Christian?
- How do we become holy? Confession. Be people of prayer. Pray the rosary every day for sinners. Do everything you can under the watchful eye of God. "I do this for God. And for my neighbour." Do something out of love, an act of the will. Sacrifice – where you are. Offer up the things you don't like.
- If we want the world to change it has to start with us. Not the bishop or the priest or person up the road.
- If we can become holy that will rub off on others. We have to be people of prayer.
- The future for us is to continue the call of Fatima, with the grace of God and with Mary's prayers. It starts with us. It might not end with us, but it certainly starts with us.
- All time is God's time. From getting up to going to bed. There is no "my time".

Is the Message of Fatima Still Relevant?

The following are some notes taken at the Gippsland Ordinariate's "Marian Day" held in Cowwarr on 12-05-2018 where Fr Edwin Ogbuka gave a talk on the theme, "Our Lady of Fatima: Into the future". Ed.

- If Mary is not your mother, then the devil is your father. In other words, if you're not close to Mary as your mother, then you carry out the whims of the devil.
- Pray the rosary every day. It is the key to personal conversion and world peace.
- Is Fatima over for us? No, the Church approved it as worthy of belief. It is deeply rooted in the Gospel. Our Lady's message is still more relevant, more urgent than it was 100 years ago.
- How many Christians have gone in opposite directions? Denial of God has become widespread e.g. same-sex marriage, abortion, euthanasia. Our duty is to continue to pray as Our Lady told us to do in order that the world may be saved.
- The message is the call of the Gospel itself – a call to conversion and repentance. The call to repentance is linked as always to the call to prayer. The rosary is Mary's prayer, Our Lady feels united to us. We remember sinners and pray for their conversion.
- Fatima reminds us to pray for people who have no belief, don't go to adoration, don't hope and don't love our God: "My God, I believe, I adore, I hope and I love you. I ask pardon of you for those who do not believe, do not adore, do not hope, and do not love you."
- Fatima reminds us that we must keep up adoration: "Most Holy Trinity, Father, Son and Holy Spirit, I adore thee profoundly. I offer thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference by which he is offended. And through the infinite merit of his most Sacred Heart, and the Immaculate Heart of Mary, I beg of thee the conversion of poor sinners." This prayer emphasises love of the Eucharist, and reminds us of the true presence of Christ in the tabernacle.
- We live in times where most Catholics don't believe in the Real Presence. How often do we hear Extraordinary Ministers of Holy Communion refer to 'bread and wine' and not 'Body and Blood'. Communion lines are long, but Confession lines are short. Before Holy Communion we should do an examination of conscience, and if we are conscious of grave sin, we must go to sacramental Confession first.
- Fatima calls us to renew the rosary devotion. The rosary has not been embraced by all of the faithful, at a time it's needed more than ever. Have we committed ourselves to praying the rosary every day?
- Fatima reminds us of the Four Last Things. Reminds us that Purgatory is real. We need to be purified of our sins before we can enter Heaven. Funerals canonise – which leads to fewer people offering Mass for the souls of loved ones. Mary has such great care for her children that she asked us to pray to be saved from the fires of Hell. Then we should talk about Hell, in a non-sensational way. If we offer sacrifices, if we pray for the conversion of sinners, if we make reparation, then perhaps a sinner's hardened heart might be converted in the last minutes of their life.
- Fatima teaches us the Five First Saturdays devotion, Communion of reparation to console Our Lady for blasphemies and ingratitude. The devotion consists of Confession, Holy Communion, five decades of the rosary and keeping Mary company for 15 minutes while meditating on the mysteries.
- Jesus was devoted to his mother, and wants us to be too, to love her in the same way. We need Fatima because so many don't love Mary. So many treat her like an envelope – her mission accomplished, they forget about her.
- If God honoured Mary who is human, why then are men treating her like this? We must go out and proclaim the love of our Mother Mary. We must hold onto her love and do what she asks us to do.
- Persecution of Christians is ongoing. What do we do? Our Lady promised in the end her Immaculate Heart will triumph. This must happen through each one of us when we begin to live the message more intently.

A Lot of History in ITD

Referring to the article "The 'Mature' Way" (May ITD p.6), I write to remind your readers that Fr Bernie Krotwaar has a history when it comes to teaching error and twisting Church teaching to suit his liberal agenda as a change agent.

As a young liberal priest of the Sale diocese, he became the late Bishop Jeremiah Coffey's 'live advert' for Journeying Together, a devastating pastoral plan which he mandated to change the nature of the Church and the priesthood into his own image and likeness. Into the Deep dedicated page 2 of the May 2003 issue to the tirade of dissent and the litany of errors he prattled off in the presence of his bishop when speaking about "Life and Leadership in our Parish Communities" at a meeting in Traralgon.

Then again in 2006, when he was the parish priest of Yarram and Foster, he foisted Fr Frank Anderson's error-ridden book, "Eucharist, Participating in the Mystery", on his parishioners. Thanks to Fons Janssen, a parishioner, this too got reported in Into the Deep in the January 2006 issue on pages 6 and 7. Sadly, he and many others like him, are the very products of the dysfunctional diocesan environments I wrote about last month in Into the Deep (May ITD, p.4).

To finish off, I would like to truly commend the author of "Talking About Things That Matter" (May ITD, p.3). I've been astonished a number of times at just how proudly parents and grandparents speak of their children and grandchildren's level of intelligence, their academic and business achievements and successes in this world as though they belong to this passing secular world. While very rarely have I heard them speak with the same hubris about their children or grandchildren's relationship with Christ in His Church, the progress they are making in their spiritual lives or their successes in evangelization and handing on the faith. It's as though the spiritual or God doesn't exist!

Gregory Kingman, Morwell, Victoria

I encourage readers to go and have a look at those issues mentioned above. They are available at www.stoneswillshout.com/wp. I had a look myself, to refresh my memory, and was drawn in by numerous other interesting articles as well, in both issues. For example: "Father Speekman removed again" (Bishop Coffey's second decree against Fr Speekman, still with no clear reason); "Parishioners threatened over Mass attendance" (when Fr Cleary threatened to have the Polish chaplain removed from Gippsland if English-speaking Catholics continued going to the Polish Mass); "Obligation of clerical dress"; "Priest refuses to allow Eucharistic adoration to continue" (when Fr Cleary stopped adoration in Morwell); "Selective apology". Go and have a look! There's a lot of history there! - **Ed.**

Words, Words, Words

Pope Francis, off-the-cuff at a pastoral visit to a parish in Rome, 06-05-2018

What is love? Do we want to think what love is? "Ah, yes, I saw a television film on love, it was beautiful. And that engaged couple ... and then it ended badly, too bad!" It's not like this. Love is something else. Love is to take charge of others. Love is not playing violins, everything romantic. Love is work. How many among you are mothers, think of when the children were small: how did you love your children? With work. Taking care of them. They cried, they had to be nursed, changed, this, that. Love is always work for others, because love is seen in deeds, not in words.

Remember that song: "Words, words, words." Many times it's only words. Instead, love is concrete. Each one must think: is my love for my family, in the neighbourhood, at work service to others? Am I concerned about others?" ...

Love is work, work for others. Love is in works, not in words. "I love you." "And what do you do for me if you love me?" Each one of the sick of the neighbourhood asks: "What do you do for me?" In the family, if you love your children, whether small, grownup, parents, the elderly, what do you do for them? To see how love is, it's always said: what do I do?

Zenit.org 06-05-2018 [Working translation by Zenit]

Irish Referendum: They Did Not Bear Witness

We have lost the battle but not the war. In London some of us "old stagers" have been consoling each another about the calamity that has befallen Ireland. The culture of death has now been enthroned throughout the land. We grew up learning how the 'English' tried to eliminate the Catholic religion. Today we are witnessing how the Irish themselves are attempting to destroy any remnants of Christianity.

What broke my heart was watching some young girls flying into Dublin to cast their votes for abortion and joyfully doing impromptu jigs in the concourse. They were unknowingly celebrating. 'A terrible beauty is born.' Just that very morning Dublin was in mourning. Schoolgirl Anastasia Kriegel was discovered beaten to death and naked in a derelict farm house near Lucan, Dublin. We grieve the killing of the living but are delighted to celebrate the termination of the unborn. No one notices the contradiction.

I have some friends who are bishops in Ireland and they are good men, but somewhere along the line they collectively took a political decision to keep a very low profile in the referendum. They were no match for the present Government.

This letter is confused because I am so sad. I try to rationalise the nonappearance of our hierarchy. It may possibly be a result of some men coming from humble backgrounds and being elevated to a position that might be comparable to that quoted in Luke 16:19 where Christ talks about a rich man who was dressed in purple and fine linen. Dives failed, not because he abused or starved Lazarus. No! He failed because he simply did nothing; he ignored the needs of Lazarus. Our bishops failed to recognise the needs of their people.

I am sure they acted in good faith, however, many pro-life organisations were very active but the bishops seriously failed to boldly proclaim the sanctity of life. *They did not bear witness.* As St Thomas More said in the movie *A Man for all Seasons* 'Silence betokens consent'. We must never give the impression of cooperating in grave moral evil by our inaction. The amendment to sanction abortion is a clear manifestation of a culture of death. This is a diabolical situation which is aimed at destroying individuals, families, and eventually our country. Everyone must publicly proclaim the sanctity of life from conception to the grave. Where were our shepherds to be found to protect their flock?

Have they permitted an anti-life and anti-family culture to flourish in the 'new Ireland'? You must remember how the clergy lacked the courage to preach about *Humanae Vitae* in 1968. They listened to the voice of their neighbour, not the voice of God. Look at the results.

Speaking as one who knows very little about psychology, it would be very interesting to note how youngsters have unconsciously grasped the lack of respect for life, when they hear of their mothers and sisters saying what a good idea abortion is. In the coming years our lack of respect for life will be reflected in the knife and gun crimes of our children. History will record we lost our way on 25th May 2018. Dear Mary, Queen of Ireland, please come to our aid because we are so broken.

Pat Ryan, London, UK

Everything You Need

Gaudete et Exsultate, n.15

Let the grace of your baptism bear fruit in a path of holiness. Let everything be open to God; turn to him in every situation. Do not be dismayed, for the power of the Holy Spirit enables you to do this, and holiness, in the end, is the fruit of the Holy Spirit in your life (cf. Gal 5:22-23). When you feel the temptation to dwell on your own weakness, raise your eyes to Christ crucified and say: "Lord, I am a poor sinner, but you can work the miracle of making me a little bit better". In the Church, holy yet made up of sinners, you will find everything you need to grow towards holiness. The Lord has bestowed on the Church the gifts of scripture, the sacraments, holy places, living communities, the witness of the saints and a multifaceted beauty that proceeds from God's love, "like a bride bedecked with jewels" (Is 61:10).

Relativism Generates Profound Confusion

There were two letters in the Catholic Leader recently relating to Fr Frank Brennan. Dr Tim Coyle ("Sad times", 15-04-2018) wrote, "Without any form of apparent subsequent censorship, that Fr Frank Brennan can say on Q&A that God would be happy with a civil union between a lesbian member of the panel and her female sexual partner would certainly appear to sanction fornication, not to mention a certain blasphemy." Br Lindsay Rust ("Deep respect", 22-04-2018) wrote, "Fr Frank Brennan is compassionate and...we, in wider communities, have indeed been blessed by his engagement and insights on many issues over the years."

As these letters involve matters of truth, tolerance and unity, a resolution becomes necessary. The following comments are offered for consideration.

Most of us would be familiar with statements such as: "That's your opinion, and this is mine", "What's true for one person may not be true for another", "I don't want to impose my beliefs on others". Comments such as these are pleasant, tolerable and practical, yet, in matters concerning faith, morals and ethics, what was once called disagreement is now called intolerance or something worse. They become symptoms of relativism.

Briefly, relativism is the idea that there is no absolute truth but that truth differs from person to person and culture to culture. In other words, truth is relative to what each person or culture thinks. The modern world thinks that relativism is the key to tolerance, that is, if we abandon the thought that some ideas are right and others wrong, we can all get along. There is a moral relativism called proportionalism and consequentialism in contemporary moral theology, according to which the rightness or wrongness of an action depends, not on the object, but on the circumstances and the end in view. Pope Benedict XVI states that this has generated profound confusion and outright error regarding the most fundamental truths of the moral law (Chris Stefanick, "Absolute Relativism", Catholic Answers 2011). See also the Catechism, 1753-1756.

Jesus did accept people as they were, but he also challenged them to change their lives. These two aspects of his ministry (and ours as well) stand in contradiction if you fail to grasp what motivated his interaction with others: love (*ibid*, p.31). "Love without truth – much like truth without love – is a unique form of cruelty" (*ibid*, p.11).

John Royal, Bundaberg, Queensland

Good and Evil Acts

Catechism of the Catholic Church

1753 A good intention (for example, that of helping one's neighbour) does not make behaviour that is intrinsically disordered, such as lying and calumny, good or just. The end does not justify the means. ... On the other hand, an added bad intention (such as vainglory) makes an act evil that, in and of itself, can be good (such as almsgiving).

1754 The circumstances, including the consequences, are secondary elements of a moral act. They contribute to increasing or diminishing the moral goodness or evil of human acts (for example, the amount of a theft). They can also diminish or increase the agent's responsibility (such as acting out of a fear of death). Circumstances of themselves cannot change the moral quality of acts themselves; they can make neither good nor right an action that is in itself evil.

1755 A morally good act requires the goodness of the object, of the end, and of the circumstances together. An evil end corrupts the action, even if the object is good in itself (such as praying and fasting "in order to be seen by men"). ...

1756 It is therefore an error to judge the morality of human acts by considering only the intention that inspires them or the circumstances (environment, social pressure, duress or emergency, etc.) which supply their context. There are acts which, in and of themselves, independently of circumstances and intentions, are always gravely illicit by reason of their object; such as blasphemy and perjury, murder and adultery. One may not do evil so that good may result from it.

Keep My Commandments

Pope Francis, Regina Caeli address, 06-05-2018

First of all, it's important to be aware that Christ's love is not a superficial feeling, but an essential attitude of the heart, which is manifested in living as He wishes. In fact, Jesus affirms: "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in His love".

Love is realized in everyday life, in attitudes, in actions, otherwise, it's something illusory. Jesus asks us to keep His commandments, which are summarized in this "phrase": "that you love one another as I have loved you". ...

The purpose of the Eucharist, in which we are called to participate every Sunday, is to form in us the Heart of Christ so that all our life is guided by His generous attitudes. May the Virgin Mary help us to abide in Jesus' love and to grow in love towards all, especially the weakest, to correspond fully to our Christian vocation.

Zenit.org 06-05-2018 [ZENIT's translation by Virginia M. Forrester]

Seeking Holiness

Pope Francis, 21-04-2018 to pilgrims

Dear brothers and sisters, the men and women of our time need to encounter Jesus Christ: He is the road that leads to the Father; He is the Gospel of hope and love that makes us capable of going as far as to give ourselves.

This is our mission, which is both responsibility and joy, legacy of salvation and gift to share. It requires generous willingness, the renunciation of the self and trustful abandonment to divine will. It means following an itinerary of holiness to answer with courage Jesus' call, each person according to his own special charism. A Christian cannot think of his or her mission on earth without seeing it as a path of holiness, for 'this is the will of God, your sanctification' (1 Thess 4:3). ...

Holiness...is a path that starts at the baptismal font and leads to Heaven and is implemented day by day, welcoming the Gospel into real life. ... Do not tire of seeking God and His Kingdom above every other thing, and of engaging in service to your brothers, always in a style of simplicity and fraternity.

Zenit.org 21-04-2018

Bishops Have the Resources

Below are recent statements from Australian Bishops:

2017-2018: Everyone's Business: Developing an inclusive and sustainable economy

2016-2017: A Place at the Table: Social justice in an ageing society

2015-2016: For Those Who've Come Across the Seas: Justice for refugees and asylum seekers

2014-2015: A Crown for Australia: Striving for the best in our sporting nation

Much of the above could have with profit been left to other organisations. In areas like sport and economics there is no reason to expect substantial expertise among bishops.

On the other hand, the territory where bishops might be expected to lead would include things like saving souls, avoiding Hell, serving God, and getting Catholic schools to teach the Faith (given their record of producing school-leavers who continue with Mass at the rate of about 2%).

There is no doubt that the bishops have the resources. But shouldn't these resources be put to the highest use? It may be that I am in error here. Perhaps the right question is whether God would prefer His bishops to teach about sport, illegal immigrants, economics and so on. Or would He prefer them to reach more souls and bring them to Him and eternal happiness?

Richard Stokes, Burpengary, Queensland

According to the Australian Catholic Bishops Conference media blog, our bishops, along with others in Oceania, have recently met in Papua New Guinea to discuss the theme, 'Care of our Common Home of Oceania: A sea of possibilities'. The media release notes that, "Human rights and environmental care and protection will underlie the Assembly's discussions, with particular focus on displacement, social unrest, climate change and looking at harmful environmental practices such as deep-sea bed mining and overfishing." – Ed.

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

Time with the Master

Gaudate et Exsultate, n.150,151

For each disciple, it is essential to spend time with the Master, to listen to his words, and to learn from him always. Unless we listen, all our words will be nothing but useless chatter.

We need to remember that contemplation of the face of Jesus, died and risen, restores our humanity, even when it has been broken by the troubles of this life or marred by sin. We must not domesticate the power of the face of Christ.

So let me ask you: Are there moments when you place yourself quietly in the Lord's presence, when you calmly spend time with him, when you bask in his gaze? Do you let his fire inflame your heart?

Unless you let him warm you more and more with his love and tenderness, you will not catch fire. How will you then be able to set the hearts of others on fire by your words and witness?

If, gazing on the face of Christ, you feel unable to let yourself be healed and transformed, then enter into the Lord's heart, into his wounds, for that is the abode of divine mercy.

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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