

Into the Deep

Issue 195

Newsletter of orthodox Catholics of Gippsland

July 2019

I Am in Distress

St Alphonsus de Liguori

When you are afflicted with sickness, persecution, temptation, or any other trouble, turn at once to God and ask His help.

It is enough for you to lay your affliction before Him – to go to Him and say: 'Behold, O Lord, for I am in distress' (Lam 1:20).

He will not fail to comfort you, or at least to give you strength to suffer the trial with patience, and in this case it will prove a greater good than if He had freed you altogether from it.

Tell Him of all the things that make you fear, or make you sad, and say to Him: 'My God, in You are all my hopes. I offer this cross to You. I resign myself to Your will. Take pity on me and either deliver me from my trial or give me strength to endure it.'

He will remember immediately the promise which He made in the Gospel, of consoling and comforting all those who have recourse to Him in tribulation: 'Come to Me all you that labour and are burdened and I will refresh you (Matt 11:28).

How to Pray at all Times, Ch 3, n.2

Cain and Abel

Pope Francis, in Romania, 02-06-2019

The history of humanity is never without Abel and Cain. There is the hand held out and the hand raised to strike. There is the open door of encounter and the closed door of conflict. There is acceptance and there is rejection. There are those who see in others a brother or a sister, and those who see instead an obstacle standing in their way. There is the civilization of love and the civilization of hate.

Each day we have to choose between Abel and Cain. Like a person standing at a crossroads, we are faced with a decisive choice: to go the way of reconciliation or the way of vengeance.

Let us choose the way of Jesus. It is a way that demands effort, but the way that brings peace. And it passes through forgiveness. May we not let ourselves be dragged along by the hurts we nurse within us; let there be no room for anger. For one evil never corrects another evil, no vendetta ever satisfies an injustice, no resentment is ever good for the heart and no rejection will ever bring us closer to others.

Zenit.org 02-06-2019

First Time Every Time

Pope Francis, Angelus Address, 23-06-2019

The feast of *Corpus Domini* invites us every year to renew the wonder and joy for this stupendous gift of the Lord, which is the Eucharist. Let us receive it with gratitude, not in a passive, habitual way. We must not get used to the Eucharist and go to Communion out of habit: no! Every time we approach the altar to receive the Eucharist, we must truly renew our "Amen" to the Body of Christ. When the priest says to us "the Body of Christ," we say "Amen," but it must be an "Amen" that comes from the heart, with conviction. It is Jesus, it is Jesus who has saved me; it is Jesus who comes to give me the strength to live. It is Jesus, Jesus alive, but we must not get used to it: it must be every time as if it were our First Communion.

Zenit.org 23-06-2019

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Pray for Them

I'm the youngest of five children and for as long as I can remember, I knew about my mother's "little book". It was a book she kept with lists of who gets what when she dies. It was common at home to hear someone say about something they loved, "Ma, can I have this when you die?" And my mother would say, "I'll have a look in my little book, and if no one else has claimed it, then I'll put it under your name." Many years ago the book got old and tattered, and was replaced by a nice new shiny one and my mother carefully transferred all the lists to the new book.

When she died, we children all knew that the time had come to take the "little book" seriously. We got out the little notebook with reverence, and opened it up. Inside the front cover, my mother had pasted a handwritten card that she'd transferred from her original little book. She'd written: "Please remember to have Holy Masses offered for the repose of my soul."

I remember my mother talking to us about that many times, reminding us, almost threatening us: "Now don't you forget! Have Masses said for me after I die!" She knew that not all of her children practised the Faith anymore, and that none of her grandchildren did. She was afraid that she'd die and no one would be "Catholic enough" to remember to have Masses said for her.

I know my mother wasn't the only one with that fear. And I think of it every time we receive an Into the Deep "returned to sender" with a note written on the envelope: "Deceased". I wonder if they have family who will pray for them. Or if they have family at all.

So I ask all ITD readers to please pray for the souls of ITD readers who have died. We are, after all, their Catholic family.

Ed.

Don't Wait

The Holy Mass would be of greater profit if people had it offered in their lifetime, rather than having it celebrated for the relief of their souls after death.

Pope Benedict VX

No Reason to Pander to Men

St Josemaría Escrivà

With a blindness that comes from separating themselves from God...some fabricate an image of the Church that has nothing to do with what Christ founded. Even the holy sacrament of the altar, the renewal of the sacrifice of Calvary, is profaned or reduced to a mere symbol of what they call 'the communion of men with each other'.

What would have become of souls if Our Lord had not sacrificed himself for us, to the last drop of his precious Blood? How can they despise this perpetual miracle of the real presence of Christ in the tabernacle? He has stayed with us so that we can talk to him and adore him. He has stayed with us as a foretaste of our future glory, so that we decide once and for all to follow in his footsteps.

These are times of trial, and we have to ask the Lord with an unceasing clamour to shorten them, to look mercifully on his Church and to grant once again his supernatural light to the souls of her shepherds and of all the faithful.

The Church has no reason to try to pander to men, since they, individually or in community, cannot save themselves. The only one who saves is God.

Masses for Ourselves

St Leonard of Port Maurice

"...get celebrated all the Masses possible in your circumstances not only for the souls departed but for your own.

Do this for two motives: first to obtain a good and holy death – it being the invariable opinion of theologians that there is no more efficacious means for attaining so holy a purpose.

Another motive is that you may yourself issue quickly from Purgatory and fly away into eternal glory, there being no means more adapted for obtaining from God a grace so precious as that of going direct to Heaven, or at least a short detention on the way, than Indulgences duly gained, and the holy Sacrifice."

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.
May they rest in peace. Amen

The School Enrolment

I came across this old article from The Swag in September 2003 (p.20). The Swag is the magazine of the very liberal National Council of Priests in Australia. While it's surprising that they published something like this, it was introduced with: "John Boyle PP at Seven Hills in the Parramatta Diocese may have raised an eyebrow or two when he read the following parable at the 'initiation night for further sacraments'." The article follows. God bless Monsignor Boyle! – Ed.

A couple came to the interview with the principal to enrol their child in the local Catholic School. They sat down with the principal who explained how she hoped the parents would feel part of the school community and that they might become involved in the partnership of parent, principal, parish priest and pupil in the education of their daughter. At the end of the interview, the principal said, "You have asked to have your child enrolled in this Catholic school. In doing so you are accepting the responsibility of cooperating with us in the education of your child and it will be your duty to help her to understand the school rules and to be an active member of this school community. Do you clearly understand what you are undertaking?"

The father looked at the mother and the mother looked at the father and then the father said to the principal, "But we only want her enrolled. We don't intend that she actually go to school, well not unless she wants to".

The principal said, "But why would you want her to be enrolled if she will never ever attend this school?" The mother said, "Well, she might come sometimes. It's up to her. We are new-age parents; we want to give her the chance and enrol her in the school, but we will allow her to make up her own mind whether she wants an education or not". The principal said, "I don't think we can enrol your child in our school under these circumstances. Why would you want just to initiate her into the school community with no follow on?"

The mother looked surprised and said, "We were enrolled at school, her father was enrolled in school, so why shouldn't we enrol our child? We don't want her to be different from other children; they were all enrolled at school at some time or another. All our other children were enrolled in a school, so why should this one be different? We want her to have a school uniform and be able to say that she goes to this school. How do you think she would feel if we never enrolled her?" The principal became a little flustered but continued on, "If you enrol your child in this school, there is an expectation that she would come to school every day. She wouldn't feel part of the school community if she came only when she wanted to come. We want her to meet some new friends here and be part of what we are doing".

The father became angry and said, "Are you going to penalise our daughter by not enrolling her just because we will not bring her to school? What would Jesus have done? He would have enrolled her! Who made the rule up that you had to go to school every day anyway? This is discrimination and I am going to sue you if you don't enrol our daughter."

So the principal promised she would take the matter up with the School Board. In talking over the matter with the executive there was a variety of responses. The Religious Education deputy said, "You should give her a chance. You never know what good might come from enrolling her. If you say "no" then you have closed the door on her education forever and I don't want to have that responsibility. I would always feel guilty that I had said "no". Didn't Jesus say, "Let the little children come to me, do not stop them"? I would enrol her because you don't want to hurt their feelings, do you?" The assistant principal said, "If we don't enrol the child, it will look like a case of the sins of the father being visited on the child." The parish priest said, "Did they say they would pay the school fees?" The kindergarten teacher said, "She looks a beautiful child. I think we should enrol her and one less in the class isn't going to make any difference anyway".

So with the numbers weighed against her, the principal decided to enrol the child. It was a beautiful enrolment ceremony. The child wore her new school uniform. She had her hair and her nails done especially for the occasion and the photographer said she was the cutest girl in the next year's intake. Her parents smiled so proudly and her grandmother even bought her a television as a gift to mark the occasion.

And the school community never ever saw her again.

Associates of the Lord

Pope Pius XII, The Mystical Body of Christ, n.44

Because Christ the Head holds such an eminent position, one must not think that he does not require the help of the Body. What Paul said of the human organism is to be applied likewise to the Mystical Body: "The head cannot say to the feet: I have no need of you."

It is manifestly clear that the faithful need the help of the Divine Redeemer, for He has said: "Without me you can do nothing," and according to the teaching of the Apostle every advance of this Mystical Body towards its perfection derives from Christ the Head.

Yet this, also, must be held, marvellous though it may seem: Christ has need of His members.

First, because the person of Jesus Christ is represented by the Supreme Pontiff, who in turn must call on others to share much of his solicitude lest he be overwhelmed by the burden of his pastoral office, and must be helped daily by the prayers of the Church.

Moreover as our Saviour does not rule the Church directly in a visible manner, He wills to be helped by the members of His Body in carrying out the work of redemption. That is not because He is indigent and weak, but rather because He has so willed it for the greater glory of His spotless Spouse.

Dying on the Cross He left to His Church the immense treasury of the Redemption, towards which she contributed nothing. But when those graces come to be distributed, not only does He share this work of sanctification with His Church, but He wills that in some way it be due to her action.

This is a deep mystery, and an inexhaustible subject of meditation, that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention and on the cooperation of pastors of souls and of the faithful, especially of fathers and mothers of families, a cooperation which they must offer to our Divine Saviour as though they were His associates.

The Sign of Peace

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

Q: I know the importance of making the sign of peace at Mass, but should it be done or carried out at every Mass? – F.O., Ado Ekiti, Nigeria

A: In fact, the sign of peace is always an option and is never obligatory at any Mass. The General Introduction of the Roman Missal says:

"82. There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

"As for the actual sign of peace to be given, the manner is to be established by the Conferences of Bishops in accordance with the culture and customs of the peoples. However, it is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.

"154. ...The Priest may give the Sign of Peace to the ministers but always remains within the sanctuary so that the celebration is not disrupted. ...

Dynamite

Pope Francis, General Audience 29-05-2019

God "sends forth his command to the earth", says the Psalm (147:15). The Word of God runs swiftly; it is dynamic; it irrigates all terrain onto which it falls.

And what is its strength? Saint Luke tells us that human words become effective not thanks to rhetoric, which is the art of fine speech, but thanks to the Holy Spirit, who is God's *dýnamis*, God's dynamic, his force, who has the power to purify the word, to render it a bearer of life.

For example, in the Bible there are histories, human words; but what is the difference between the Bible and a history book? That the words of the Bible are taken by the Holy Spirit who gives a very powerful impulse, a different force, and helps us so that this word may be the seed of holiness, the seed of life, that it be effective.

When the Spirit visits the human word it becomes dynamic, like "dynamite", that is, capable of kindling hearts and of shattering schemes, resistance and walls of division, opening new paths and expanding the borders of the People of God.

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Trinity Taken For Granted

On Sunday 16th June, the Church celebrated the feast of the Holy Trinity. As I listened to a parish priest give a really good homily, I wondered how many Catholics are aware that the Holy Trinity is the foundational mystery of Christianity, and what this actually means for us as Catholics.

You see, God who is the ultimate origin and source of everything, is not an isolated, solitary, distant, inactive and self-possessed Super-being. Rather, he is a Holy Communion of persons, Father, Son and Holy Spirit, and his plan is to draw us into this Communion of love.

The Catechism teaches us that the ultimate destiny and meaning of all personal, communal and private life is to be found in this Trinitarian Communion because this is what God created us for from the very beginning. Just think about that! God, who is Father, Son and Holy Spirit, who has no need of anyone or anything, desires and invites the whole of humanity to share in his own inner life in his great family, the Catholic Church. This desire is the origin and source of all other mysteries of our faith and from it flows the entirety of creation and salvation.

Only within the Catholic Church can a person become a member of the Body of Christ and so fully and truly participate in the life of the Trinity through prayer and the Sacraments. God could not provide us with a more intimate participation in His life and love than the one he has already begun in us through Baptism and which he will consummate in the life to come.

When you think about it, the deepest meaning of all the Church's Sacraments are revealed when they are viewed in relation to the Trinity, the source of holiness. In fact, they are an expression of the love of Son for the Father in the unity of the Holy Spirit.

This doctrine and truth of our faith is so much taken for granted and yet it is hardly understood. I believe the Church really needs to recover the primacy of the doctrine of the Holy Trinity. And in communicating the faith at whatever level, priority must be given to the divine invitation to communion. Why? Because her faith is Trinitarian, and every Catholic through the Sacraments literally lives a life to the Father, through the Son and in the Holy Spirit. Everything in the Church relates to it, and everything taught in the Church must be related to this mystery. If the hierarchy and catechists fail to communicate this mystery, they fail in their duty of teaching the Catholic faith.

Gregory Kingman, Morwell, Victoria

"IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT"

Catechism of the Catholic Church

232 Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19). Before receiving the sacrament, they respond to a three-part question when asked to confess the Father, the Son and the Spirit: "I do." "The faith of all Christians rests on the Trinity." (St Caesarius of Arles)

233 Christians are baptized in the *name* of the Father and of the Son and of the Holy Spirit: not in their *names*, for there is only one God, the almighty Father, his only Son and the Holy Spirit: the Most Holy Trinity.

234 The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the hierarchy of the truths of faith. The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men and reconciles and unites with himself those who turn away from sin.

"Man should tremble, the world should quake, all Heaven be moved when the Son of God appears on the altar in the hands of the priest."

St Francis of Assisi

The Eucharist is Devalued

Pope Emeritus Benedict XVI, in an essay on the current crisis of the faith and of the Church – “some notes by which I might contribute one or two remarks to assist in this difficult hour” (Section III, 2)

God became man for us. Man as His creature is so close to His heart that He has united himself with him and has thus entered human history in a very practical way. He speaks with us, He lives with us, He suffers with us and He took death upon Himself for us. We talk about this in detail in theology, with learned words and thoughts. But it is precisely in this way that we run the risk of becoming masters of faith instead of being renewed and mastered by the Faith.

Let us consider this with regard to a central issue, the celebration of the Holy Eucharist. Our handling of the Eucharist can only arouse concern. The Second Vatican Council was rightly focused on returning this sacrament of the Presence of the Body and Blood of Christ, of the Presence of His Person, of His Passion, Death and Resurrection, to the centre of Christian life and the very existence of the Church. In part, this really has come about, and we should be most grateful to the Lord for it.

And yet a rather different attitude is prevalent. What predominates is not a new reverence for the presence of Christ's death and resurrection, but a way of dealing with Him that destroys the greatness of the Mystery. The declining participation in the Sunday Eucharistic celebration shows how little we Christians of today still know about appreciating the greatness of the gift that consists in His Real Presence. The Eucharist is devalued into a mere ceremonial gesture when it is taken for granted that courtesy requires Him to be offered at family celebrations or on occasions such as weddings and funerals to all those invited for family reasons.

The way people often simply receive the Holy Sacrament in communion as a matter of course shows that many see communion as a purely ceremonial gesture. Therefore, when thinking about what action is required first and foremost, it is rather obvious that we do not need another Church of our own design. Rather, what is required first and foremost is the renewal of the Faith in the Reality of Jesus Christ given to us in the Blessed Sacrament. ...

(Translated by Anian Christoph Wimmer) Catholic News Agency

Consecrated Life

Pope Francis, Homily, 02-02-2019

Simeon says: “My eyes have seen your salvation” (Lk 2:30). He sees the Child and he sees salvation. He does not see the Messiah who works miracles, but a small child. He does not see something extraordinary, but Jesus with his parents, who bring a pair of turtledoves or two pigeons to the temple, which is the most humble offering. Simeon sees God's simplicity and welcomes his presence. He is not looking for anything else, is not asking or wanting for something more; it is enough to see the Child and take him in his arms: “*nunc dimittis*, now let me depart”. God, as he, is enough for him. In God he finds the ultimate meaning of his life. This is the vision of consecrated life, a vision that is simple and prophetic in its simplicity, where we keep the Lord before our eyes and between our hands, and not to serve anything else. *He* is our life, *he* is our hope, *he* is our future.

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A Better Bishop

Israel Folau is deeply religious, and has stood up to open persecution from homosexuals and their friends without retreating from his defence of divine law.

The issue is one of morals. Attacks on Mr Folau and his wife come from people living a disordered life, and those who would defend such depravity.

All this time I have heard nothing of substance from our bishops. I am at daily Mass, and I have heard no priest ask for prayers on his behalf. The only sins seemingly recognised these days are racism, sexism and global warming.

Yet this man is doing the work of a bishop, prepared to take his martyrdom without complaint, and wishing only the best for his enemies.

I am of the belief that he would make a better bishop than some of the shepherds we now have.

Richard Stokes, Burpengary, Queensland

God Godself Would Be Shocked

I read in Sydney's Sunday Telegraph, 2 June 2019, that there are some Catholic girls' schools now using "politically correct", "gender neutral" terms for God.

The article by Natasha Bitá states:

Stuartholme School uses gender-neutral language including the word "Godself" in place of "himself".

Students at All Hallows School make the sign of the cross in the name of "The Creator, Jesus and the Holy Spirit", instead of the traditional "Father, Son and Holy Spirit".

Loreto College in Coorparoo has stripped the word "Lord" from its prayers, as it's regarded as a "male term". It has also changed one of its college hymns, Cruci, to include gender-neutral language.

"Prayers written specifically for use within our college do not refer to God as male or female," Loreto's principal Kim Wickham said.

I have written to Papal Nuncio Archbishop Adolfo Yllana as follows:

I am a practising Catholic and a member of St Mary's parish, Crookwell, part of the Goulburn Mission in the Archdiocese of Canberra-Goulburn.

I want to draw your attention to an article that appeared in the Sydney Sunday Telegraph. I know that secular newspapers are not always reliable in their reporting, but it seems to me it may be a case of "where there's smoke, there's fire," and this article troubled me.

There seems to be even now a low percentage of graduates from Catholic schools who retain their Faith without exacerbating the situation with more divisiveness and controversy.

I am interested to hear your response and to see if you think it warrants any action on your part.

I have not yet had a response.

Austin Cummins, Crookwell, New South Wales

Political Correctness Gone Mad

There are Brisbane Catholic schools teaching students that God is gender-neutral, and doing away with terms such as Lord, Father and Son. This is political correctness gone mad.

John McMahon, Kolonga, Queensland

Here are excerpts from an article by Natasha Bitá in Brisbane's The Sunday Mail (02-06-2019):

Stuartholme School uses gender-neutral language – including the word "Godself" in place of "himself". "As we believe God is neither male or female, Stuartholme tries to use gender-neutral terms in prayers ... so that our community deepens their understanding of who God is for them, how God reveals Godself through creation, our relationships with others and the person of Jesus," a spokeswoman said.

St Rita's tries to use gender-neutral terms for God, but still uses traditional prayers such as Our Father, which it said was "particularly appropriate for Father's Day". "Context is important," assistant principal Richard Rogusz said. "We strive to use gender-neutral terms for God, for example 'God and God's people' rather than 'God and His people'. 'Spirit' is also gender-neutral."

Even St Joseph's College...has replaced the term "brothers" with "sisters and brothers" and switched the term "brotherhood" with "international community". "This has been an area of growth for us in recent times," a spokesman said. "We have made changes to a number of prayers to be more gender-inclusive."

The Catholic Office for the Participation of Women director Andrea Dean was "thrilled" that schools were using gender-neutral prayer. "It's terrific that they're sensitive to the implications of how God is named," she said.

The Queensland Catholic Education Commission said it did not provide guidelines about gendered language. But it said the Australian Catholic Bishops Conference had advised to "use gender-neutral language where possible and appropriate". Catholic Archbishop of Brisbane Mark Coleridge declined to comment.

A Lesson From My Mother

John Henderson's health has gradually deteriorated over the past year or two, with rapid deterioration in the last few months. He has been in and out of hospital and although home now, he is very weak and tired and limited in what he can do. He can no longer write for ITD, but still manages to do a great job proof-reading each issue and keeping me on my toes.

John has been a mainstay of ITD since its inception in 2002. He has been a constant source of support and encouragement and inspiration and I can't imagine ITD without him in the background. John's wife, Terry, was the same, and we have missed her greatly since her death in 2013 from Motor Neuron Disease.

I struggle to think what I would write about John after his death, that would be an adequate testimony to who and what he has been in my life both as a friend and mentor. My mother always taught us not to wait until someone was dead before telling them how much they meant to you, so I thought I'd have a go at expressing my love and gratitude to John while he can still (proof!)read it.

John is a man of solid faith and integrity. He is uncompromising in the standards he holds up for himself, and is always aware of his own sinfulness and shortcomings. He has no fear in standing up for his Catholic faith and reminding other Catholics to take their faith seriously. He has the greatest respect for priests and reminds them to take their priesthood seriously so that they can shepherd us safely. He accepts his suffering gracefully and offers it up uncomplainingly. He always prays for souls in purgatory and trusts that they will pray for him once they reach heaven.

John has some strange expressions that I roll my eyes at. But I will miss them when he's gone! "See you in the soup – and bring your own spoon!" "You've got to hit them straight between the eyes with a piece of four-b'-two." "I won't go massaging your ego." "You have to know what your enemies are eating for breakfast." And many others that his friends will remember.

John prays constantly for his family and friends and always has a rosary in his hands or within reach. He has a great devotion to Our Lady and to adoration of the Blessed Sacrament.

I met John and Terry in 2001 when we moved to Morwell, and have been blessed to have them in my life. John is a true friend and I love him. Join me in praying for him as he faces his final days (weeks, months, years – all in God's hands). God bless you, John!

Ed.

Lowering the Anchor of Hope

Pope Francis, Homily, 09-06-2019

At today's frenzied pace of life, harmony seems swept aside. Pulled in a thousand directions, we run the risk of nervous exhaustion and so we react badly to everything. Then we look for the quick fix, popping one pill after another to keep going, one thrill after another to feel alive.

But more than anything else, we need the Holy Spirit: he brings order to our frenzy. The Spirit is peace in the midst of restlessness, confidence in the midst of discouragement, joy in sadness, youth in aging, courage in the hour of trial. Amid the stormy currents of life, he lowers the anchor of hope.

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Conformed to a Standard

St Thomas Aquinas

It is evident that not all are able to labour at learning and for that reason, Christ has given a short law. Everyone can know this law and no one may be excused from observing it because of ignorance. This is the law of divine love. ...

This law should be the standard for all human actions. In the case of products of human manufacture, each product is considered right and good when it conforms to a standard. So also each human act is considered right and virtuous when it conforms to the standard of divine love. But when a human act does not conform to the standard of love, then it is not right, nor good, nor perfect.

Be Wary of Gender Labels

Recently a young father declared at the 13th week of his wife's pregnancy, "We've learned the gender of the child!" To which I replied, "You learned the sex, not the gender! The gender business will start when you put blue ribbon through the white baby garment and when you give the newborn a name identified as a boy's name." I was not being pedantic. We must keep the distinction between sex and gender, even though they are overlapping concepts. We well understand that sex is a developmental thing – just remember adolescence through to adulthood. Gender is also a developmental thing, but rather more complex and not so programmed.

Nowadays we hear more about the difficulties of transitions in matters of sex and gender – with "gender dysphoria" used as a term for where sex and gender do not fit together. Children and young persons with such "gender dysphoria" can be given pharmaceutical interventions popularly called "puberty blockers" to suppress the natural sexual development and on grounds of "mental health" to relieve their "gender dysphoria".

These issues should rather be addressed with a "Keep calm", and "Don't drug the child!" approach.

Children and young people unfold sexually at different paces and with different urgency. For some, adolescence can be a stormy time, with rapid body changes and turbulent shifts in emotions. Both for the young people themselves, and for parents and teachers, it is important so far as possible and practical to take an 'It's okay' attitude that surrounds the young person with stability while turbulent change is occurring. For other young people, the transition from childhood to adolescence and early adulthood may just occur quietly, and, again, that should be regarded as 'Okay'. Such matters are differently paced and with different boundaries in different people, and we should be wary of heightening the stresses in growing-up.

This kind of calming attitude is important in matters of gender identity. Especially during childhood and adolescent years, we should be wary of giving much currency to the language such as 'homosexual', 'heterosexual', 'trans' and other labels such as 'gay' or 'lesbian'. These are labels about feelings and behaviours, and feelings and behaviours need time to settle. 'Don't rush it!' is good advice. Young people necessarily test boundaries and question identities. Often it involves wisdom to discern how much latitude to allow. We need to recognise that young people are necessarily going to explore identity and behaviour boundaries, and we need to be calm and calming in such matters. If a girl wants to learn boxing, assist in providing a suitable environment for her explorations and skills development. If a boy wants to learn the violin, likewise assist in providing suitable opportunities for him to follow his interests.

Being alert in such matters enhances the mental health of young people. Such helps reduce the stress and hassle for young people and allow the 'taking time' to build their own social identities; to grow in confidence and poise in the areas of sexual and gender identities; and smooth the paths for young people to live and to act helpfully with their peers. In brief, a wisely applied and calm 'Take your time; don't rush' attitude at school and at home reduces the tensions in sexual and gender and personal identity aspects of transitions from child to adolescent to young adult. And a corollary of this is the enhancement of schooling and home environments that are beneficial for sustaining mental health and for building robust person identity during these complex transitions.

Schools must be careful not to usurp parental rights, for example by introducing other-sex children into a single-sex school simply because they identify as the sex of the single-sex school, or by celebrating 'homosexual' students 'coming-out' at school. Some schools have 'gender policies' that implicitly indoctrinate parents and teachers into the 'gender ideology' that Pope Francis frequently decries.

I believe we need to adopt relaxed attitudes that divert 'coming-out' behaviours during youthful years, and to adopt relaxed attitudes that avoid pharmaceutical interventions where the putting-together of sex and sexual identity (sex and gender) is 'bumpy', and allow time and flexibility for the alignments of sex and gender to unfold.

Father Paul A McGavin, Sydney, New South Wales

Litany of Humility

Servant of God, Cardinal Rafael Merry del Val (1865-1930), Secretary of State and collaborator of Saint Pius X

O Jesus, meek and humble of heart, hear me!

From the desire of being esteemed, *Deliver me, Jesus.*

From the desire of being loved, *Deliver me, Jesus.*

From the desire of being extolled, *Deliver me, Jesus.*

From the desire of being honoured, *Deliver me, Jesus.*

From the desire of being praised, *Deliver me, Jesus.*

From the desire of being preferred to others, *Deliver me, Jesus.*

From the desire of being consulted, *Deliver me, Jesus.*

From the desire of being approved, *Deliver me, Jesus.*

From the fear of being humiliated, *Deliver me, Jesus.*

From the fear of being despised, *Deliver me, Jesus.*

From the fear of suffering rebukes, *Deliver me, Jesus.*

From the fear of being calumniated, *Deliver me, Jesus.*

From the fear of being forgotten, *Deliver me, Jesus.*

From the fear of being ridiculed, *Deliver me, Jesus.*

From the fear of being wronged, *Deliver me, Jesus.*

From the fear of being suspected, *Deliver me, Jesus.*

That others may be loved more than I, *Jesus, grant me the grace to desire it.*

That others may be esteemed more than I, *Jesus, grant me the grace to desire it.*

That, in the opinion of the world, others may increase and I may decrease, *Jesus, grant me the grace to desire it.*

That others may be chosen and I set aside, *Jesus, grant me the grace to desire it.*

That others may be praised and I unnoticed, *Jesus, grant me the grace to desire it.*

That others may be preferred to me in everything, *Jesus, grant me the grace to desire it.*

That others may become holier than I, provided that I may become as holy as I should, *Jesus, grant me the grace to desire it!*

Quoted by Pope Francis in an address to Papal Nuncios 13-06-2019, translation by Zenit

The Weight on Our Shoulders

Pope Francis, Homily in Camerino, Italy 16-06-2019

Bad memories come, even when we don't think about them; however, they pay badly: they leave only melancholy and nostalgia. But, how difficult it is to free oneself from bad memories! ...

To free the heart from the past that returns, from negative memories that keep us prisoners, from regrets that paralyze us, it's useful if someone helps us to bear the weight we have inside. In fact, Jesus says to us that we "are not capable of bearing the weight" of so many things (cf. Jn 16:12). And what does He do in the face of our weakness? He doesn't take the weight away, as we would like, who are always in search of speedy and superficial solutions; no, the Lord gives us the Holy Spirit. We have need of Him because He is the Consoler, namely, He who doesn't leave us alone under the weights of life. ... He does in us what He did for Jesus: His sores, those awful wounds, hollowed out by evil, by the power of the Holy Spirit became channels of mercy, luminous wounds in which the love of God shines, a love that raises, that makes one get up again. The Holy Spirit does this when we invite Him in our wounds. He anoints the awful memories with the balm of hope because the Holy Spirit is the rebuilder of hope. ...

With God, the weights of life don't stay on our shoulders: the Spirit, whom we name every time we make the sign of the cross precisely when we touch the shoulders, He comes to give us strength, to encourage us, to support the weights.

Zenit.org 17-06-2019

Two Gazes

Fr Raniero Cantalamessa, preacher of the Pontifical Household, 4th Lenten Homily 2019

The apostle Paul...writes, "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (2 Cor 3:18). . . .

Eucharistic adoration is also a form of evangelization, and among the most effective. Many parishes and communities that have added it to their daily or weekly programs have experienced that. Seeing a church in the centre of a city at night that is open and lit up with people in silent adoration before the Host has prompted more than one passer-by to stop in, look around, and leave exclaiming, "God is here!" – just like the non-believers did when they set foot inside one of the early Christian assemblies (see 1 Cor 14:25).

Christian contemplation is never a one-way street. It does not mean gazing at your navel, as they say, in search of your deepest self. It always involves two gazes that encounter each other. A peasant in the parish of Ars was engaged in the best kind of Eucharistic adoration as he spent hours and hours in the church with his gaze fixed on the tabernacle. When the holy Curé of Ars asked him what he was doing all this time in the church, he responded, "Nothing. I look at Him and He looks at me!"

If we sometimes lower or withdraw our gaze, God never lowers or withdraws his gaze. At times Eucharistic contemplation comes down simply to being in Jesus' company, of sitting beneath his gaze, giving him the joy of contemplating us. Even if we are creatures of no account and sinners, we are nevertheless the fruit of his passion, those for whom he gave his life: "He looks at me!" It means accepting Jesus' invitation to the apostles at Gethsemane to "remain here, and watch with me".

Eucharistic adoration is thus not impeded per se by the dryness that we can sometimes experience, whether it is because of our self-indulgent ways or because God allows it for our purification. That dryness can actually have meaning if we renounce our own satisfaction in order to please him and say, as Charles de Foucauld used to say to Jesus, "Your happiness is enough for me," that is, it is enough for me that you are happy. Jesus has all of eternity at his disposal to make us happy; we have only this brief space of time to make him happy, so how can we afford to lose this opportunity that will never again return in eternity?

Zenit.org 05-04-2019

The Greatest Event in the History of Mankind

Venerable Fulton J. Sheen

Hence the Mass is to us the crowning act of Christian worship. A pulpit in which the words of our Lord are repeated does not unite us to Him; a choir in which sweet sentiments are sung brings us no closer to His Cross than to His garments. A temple without an altar of sacrifice is non-existent among primitive peoples, and is meaningless among Christians.

And so in the Catholic Church the *altar*, and not the pulpit or the choir or the organ, is the centre of worship, for there is re-enacted the memorial of His Passion. Its value does not depend on him who says it, or on him who hears it; it depends on Him who is the One High Priest and Victim, Jesus Christ our Lord. With Him we are united, in spite of our nothingness; in a certain sense, we lose our individuality for the time being; we unite our intellect and our will, our heart and our soul, our body and our blood, so intimately with Christ, that the Heavenly Father sees not so much *us* with our imperfection, but rather sees us *in Him*, the Beloved Son in whom He is well pleased.

The Mass is for that reason the greatest event in the history of mankind; the only Holy Act which keeps the wrath of God from a sinful world, because it holds the Cross between heaven and earth, thus renewing that decisive moment when our sad and tragic humanity journeyed suddenly forth to the fullness of supernatural life.

Calvary and the Mass (1936), p.15-16

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 1 st Friday 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; 1 st Friday till 4pm |
| Trafalgar | Wed & First Sat: (9.30am Mass) –10.45am |
| Traralgon | Wednesday 11am – 12 noon |
| Warragul | Saturday 10.00am – 11.00am 1 st Fri 4pm–8pm (every 2 nd month, Jan on) |
| Wonthaggi | 1 st Friday 7.00pm – 8.00pm |

No Other Way

Pope John Paul II, *Ecclesia de Eucharistia* n.60

Every commitment to holiness, every activity aimed at carrying out the Church's mission, every work of pastoral planning, must draw the strength it needs from the Eucharistic mystery and in turn be directed to that mystery as its culmination. In the Eucharist we have Jesus, we have his redemptive sacrifice, we have his resurrection, we have the gift of the Holy Spirit, we have adoration, obedience and love of the Father. Were we to disregard the Eucharist, how could we overcome our own deficiency?

How gently and lovingly

You wake in my heart,
Where in secret you dwell alone;
And in your sweet breathing,
Filled with good and glory,
How tenderly you swell my heart with love.

St John of God

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ITD is released on or around the first day of each month by email and on the blog; printed copies about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th of the month).

Editor: Janet Kingman

Subscription is free. We rely on donations.

Cheques to be made out to Janet Kingman.

ITD's bank details for **Direct Deposits:**

Account name: Janet Kingman

BSB: 013-745 (ANZ)

Account number: 2901-63632

Donate via Ritchies Supermarkets Community Benefit program by nominating Into the Deep, CB number 81799.

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