

Into the Deep

Issue 188

Newsletter of orthodox Catholics of Gippsland

November 2018

Eternal Life

Pope Benedict XVI, 01-11-2006

Today, we are celebrating the Solemnity of All Saints, and tomorrow we will be commemorating the faithful departed. These two deeply felt liturgical celebrations offer us a special opportunity to meditate upon eternal life. Is modern man still waiting for this eternal life, or does he consider it part of a mythology now obsolete?

In our time more than in the past, people are so absorbed by earthly things that at times they find it difficult to think about God as the protagonist of history and of our own existence. By its nature, however, human life reaches out for something greater which transcends it; the human yearning for justice, truth and full happiness is irrepressible.

In the face of the enigma of death, the desire for and hope of meeting their loved ones again in Heaven is alive in many, just as there is a strong conviction that a Last Judgment will re-establish justice, and the expectation of a definitive encounter in which each person will be given his reward.

For us as Christians, however, "eternal life" does not merely mean a life that lasts for ever but rather a new quality of existence, fully immersed in God's love, which frees us from evil and death and places us in never-ending communion with all our brothers and sisters who share in the same Love. ...

Let us enliven the joyous sentiment of the communion of Saints and allow ourselves to be drawn by them towards the goal of our existence: the face-to-face encounter with God.

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Orphans

Pope Francis, 25-09-2018, Estonia

We know that God's promise does not take anything away from us; rather, it leads to the fulfilment of all our human aspirations. Some people think they are free when they live without God or keep him at arm's length. They do not realize that, in doing so, they pass through this life as orphans, without a home to return to.

Prayer for a Happy Death

Blessed John Henry Newman

Oh, my Lord and Saviour, support me in that hour in the strong arms of Your Sacraments, and by the fresh fragrance of Your consolations.

Let the absolving words be said over me,

and the holy oil sign and seal me,

and Your own Body be my food,

and Your Blood my sprinkling;

and let my sweet Mother, Mary, breathe on me,

and my Angel whisper peace to me,

and my glorious Saints smile upon me;

that in them all, and through them all,

I may receive the gift of perseverance,

and die, as I desire to live,

in Your faith, in Your Church,

in Your service,

and in Your love.

Amen.

"The Saints have no need of honour from us; neither does our devotion add the slightest thing to what is theirs... But I tell you, when I think of them, I feel myself inflamed by a tremendous yearning." **St Bernard of Clairvaux**

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

Encouragement, Donations and Thanks

Thank you to everyone who donated, encouraged, thanked or prayed for ITD after its 16th birthday issue last month. Thanks also to those who donated online but didn't include a name. Your support is very much appreciated and keeps me going. - Ed.

Just a short note to thank you for emailing me the above every month and to congratulate you on the work you do and encourage you to keep up the good work. I am sending you a small donation. A couple of friends have been interested in ITD and, if possible, I would request that you add them to your emailing list so that they can enjoy ITD every month as I do. - **Christina Freese, Caulfield, Victoria**

Thank you for all you do to help keep the true faith alive in our hearts. - **Trish Craven, Lugarno, New South Wales**

Just to let you know that my friends and I love Into the Deep. Keep up the good work. I am enclosing a small donation from myself and a good friend. The copies you send are passed on to many, so no doubt it's getting around Cairns parishes. - **Linda Hill, Woree, Queensland**

The October issue with the Death Survey appealed. So I made 15 copies and asked different people to fill them in; without name, but with gender and age. I thought the replies would be of interest. - **Anthony Medicott, Chelsea, Victoria** [Excellent, thank you, Anthony! Very interesting! – Ed.]

Enclosed is a small donation towards your great efforts to support orthodoxy in the Church – at times I feel the battle is lost, but we must keep our eyes on God only and all will be well. Thank you and God bless you. - **Margaret Regan, Elsternwick, Victoria**

Please Explain

In the October issue of Into the Deep, Fr John Flader (p.2) is quoted as saying the Church has faced some crises which are "much worse" than the sexual abuse scandal.

While I do not assume you agree with every word published in ITD, I assume you did not find Fr Flader's statement so unreasonable, inaccurate or offensive that it could not be published.

Given that, could you or Fr Flader please explain what is worse than the rape of children by priests and brothers, systematically covered up and enabled by bishops? I would be fascinated to learn what could be much worse.

Jacqueline Reade, (no address supplied)

I write because I have the most vexing doubts about the validity of point one in 'Faith in the Church' by Fr Flader (Oct ITD, p.2). What crises in the Church were "much worse" than the sexual abuse of minors, in country after country in the universal Church today? Please name them!

Name and address supplied

See page 7 of this issue of ITD for further detail about this issue.

Ed.

Death Survey

The Death Survey is still open, and results have been very interesting. It can be found on the ITD website, Facebook page, or in the October issue of ITD if you haven't completed it yet or if you want to pass it on to others.

I intended providing a summary of results in this month's issue, but have not had time so will do that next month. So far of the 76 responses, we have 80% Catholic, 16% non-practising Catholics, 7% non-Catholic Christian, and 16% atheist (numbers don't add up because some ticked multiple boxes).

Ed.

We Have Everything

Pope St 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?

A Way of Describing Purgatory

Pope Benedict XVI, General Audience 12-01-2011

Today I would like to speak to you about St Catherine of Genoa, known above all for her vision of purgatory. ...

A unique experience on 20 March 1473 sparked her conversion. She had gone to...make her confession and, kneeling before the priest, "received", as she herself wrote, "a wound in my heart from God's immense love". It came with such a clear vision of her own wretchedness and shortcomings and at the same time of God's goodness, that she almost fainted. Her heart was moved by this knowledge of herself – knowledge of the empty life she was leading and of the goodness of God. This experience prompted the decision that gave direction to her whole life. She expressed it in the words: "No longer the world, no longer sin" (cf. *Vita Mirabile*, 3^{rv}). Catherine did not stay to make her Confession.

On arriving home she entered the remotest room and spent a long time weeping. At that moment she received an inner instruction on prayer and became aware of God's immense love for her, a sinner. ... It was on this occasion that the suffering Jesus appeared to her, bent beneath the Cross, as he is often portrayed in the Saint's iconography. A few days later she returned to the priest to make a good confession at last.

It was here that began the "life of purification" which for many years caused her to feel constant sorrow for the sins she had committed and which spurred her to impose forms of penance and sacrifice upon herself, in order to show her love to God. On this journey Catherine became ever closer to the Lord until she attained what is called "unitive life", namely, a relationship of profound union with God. ...

It is important to note that Catherine, in her mystical experience, never received specific revelations on purgatory or on the souls being purified there. Yet, in the writings inspired by our Saint, purgatory is a central element and the description of it has characteristics that were original in her time.

The first original passage concerns the "place" of the purification of souls. In her day it was depicted mainly using images linked to space: a certain space was conceived of in which purgatory was supposed to be located. Catherine, however, did not see purgatory as a scene in the bowels of the earth: for her it is not an exterior but rather an interior fire. This is purgatory: an inner fire. ...

We heard of the moment of conversion when Catherine suddenly became aware of God's goodness, of the infinite distance of her own life from this goodness and of a burning fire within her. And this is the fire that purifies, the interior fire of purgatory. Here too is an original feature in comparison with the thought of her time. In fact, she does not start with the afterlife in order to recount the torments of purgatory – as was the custom in her time and perhaps still is today – and then to point out the way to purification or conversion. Rather our Saint begins with the inner experience of her own life on the way to Eternity.

"The soul", Catherine says, "presents itself to God still bound to the desires and suffering that derive from sin and this makes it impossible for it to enjoy the beatific vision of God". Catherine asserts that God is so pure and holy that a soul stained by sin cannot be in the presence of the divine majesty (cf. *Vita Mirabile*, 177^r).

We too feel how distant we are, how full we are of so many things that we cannot see God. The soul is aware of the immense love and perfect justice of God and consequently suffers for having failed to respond in a correct and perfect way to this love; and love for God itself becomes a flame, love itself cleanses it from the residue of sin. ...

Dear friends, in their experience of union with God, Saints attain such a profound knowledge of the divine mysteries in which love and knowledge interpenetrate, that they are of help to theologians themselves in their commitment to study, ...to attain a really deeper knowledge of the mysteries of faith, for example, of what purgatory is.

With her life St Catherine teaches us that the more we love God and enter into intimacy with him in prayer the more he makes himself known to us, setting our hearts on fire with his love. In writing about purgatory, the Saint reminds us of a fundamental truth of faith that becomes for us an invitation to pray for the deceased so that they may attain the beatific vision of God in the Communion of Saints (cf. CCC, n. 1032).

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Don't Let Adoration Die Out

In recent editions of *Into the Deep* were articles on Eucharistic Adoration that struck me. One titled 'Nothing Else Matters' (Aug ITD, p.2) reflected on a homily given in relation to working for the Lord, where the priest pointed out that there are people wanting to work for the Lord who want to be in committees or groups but they forget Him for whom they are working, and the idle chatter that goes on before or after Mass in the Church. They must know surely that Jesus is present in the Tabernacle! The other titled 'Eucharistic Adoration is Dying Out' (Sept ITD, p.6). How sad!

Archbishop Fulton Sheen held retreats for Priests and Religious and told them they should spend one Hour a day continuous in front of the Blessed Sacrament, and lay people to spend time in prayer in a church, or at home if they can't get to Eucharistic Adoration. Engaging in quiet time is the only way to escape the noise of this world, and it's a way of getting closer to Jesus and to get a glimpse of Heaven.

I am reading St John Paul II's Encyclical Letter *Ecclesia De Eucharistia*, 'On the Eucharist in its relationship to the Church'. Pope John Paul II says, "In many places, Adoration of the Blessed Sacrament is also an important daily practice and becomes an inexhaustible source of holiness." (n.10)

There were other positive signs of Eucharistic faith and love mentioned in this book, then there is an 'unfortunately': in some places the practice of Eucharistic Adoration has been almost completely abandoned. He continues, saying in various parts of the Church abuses have occurred leading to confusion with regard to sound faith and Catholic doctrine concerning this wonderful sacrament: "The Eucharist is too great a gift to tolerate ambiguity and depreciation." (n.10)

It was Pope John Paul II's hope that this Encyclical banish unacceptable doctrine and practice so that the Eucharist will continue to shine forth in all its radiant mystery. The Eucharist is our connection to Jesus this side of Heaven, how wonderful is this Mystery of God! Your heart and mind will find such peace, there are no words to describe it. I hope some day all God's children will have a share in this experience. I will sign off with a quote from Archbishop Fulton Sheen: "Love is a mutual self-giving which ends in self-recovery."

Josie Vitale, Morwell, Victoria

A Personal Relationship with Christ

Pope Francis, Angelus Address, 16-09-2018

The Lord wants his disciples of yesterday and today to establish a personal relationship with him, and thus to embrace him at the centre of their life. ... Today, Jesus addresses this very direct and confidential question to each of us: "You, who do you say that I am? ... Who am I for you?" Each person is called to respond, in his or her heart...

And it can also happen to us, as it did to Peter, that we passionately affirm: "You are the Christ". However, when Jesus tells us clearly what he told the disciples, that is, that his mission is fulfilled not on the wide road to success, but on the arduous path of the suffering, humiliated, rejected and crucified Servant, then it can also happen that we, like Peter, might protest and rebel because this contrasts with our expectations, with worldly expectations. In those moments, we too deserve Jesus' healthy rebuke: "Get behind me, Satan! For you are not on the side of God, but of men".

Brothers and sisters, the profession of faith in Jesus Christ cannot stop at words, but calls to be authenticated by practical choices and gestures, by a life characterized by God's love; it calls for a great life, a life with an abundance of love for neighbour. Jesus tells us that to follow him, to be his disciples, we must deny ourselves, that is, the demands of our own selfish pride, and take up our own cross. Then he gives everyone a fundamental rule. And what is this rule? "For whoever would save his life will lose it". Often in life, for many reasons, we go astray, looking for happiness only in things, or in people whom we treat as things. But we find happiness only when love, true love, encounters us, surprises us, changes us. Love changes everything! And love can also change us, each one of us. The witnesses of Saints proves it.

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The Mystery of Faith

Pope Francis, General Audience, 07-03-2018

Catechesis on the Mass: The Eucharistic Prayer

In this solemn Prayer – the Eucharistic Prayer is solemn – the Church expresses what she achieves when she celebrates the Eucharist and the reason why it is celebrated; rather, she makes communion with Christ truly present in the consecrated Bread and Wine.

After inviting the people to lift up their hearts to the Lord and to give him thanks, the priest pronounces the Prayer aloud, in the name of all those present, addressing the Father through Jesus in the Holy Spirit. “The meaning of the Prayer is that the entire congregation of the faithful should join with Christ in confessing the great deeds of God and in the offering of Sacrifice” (GIRM, 78). And in order to join oneself one needs to understand. For this reason, the Church has wished to celebrate Mass in the language that the people understand, so that each one may join him or herself in this praise and in this great prayer with the priest. In truth, “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice” (CCC, 1367).

In the Missal there are different formulations of the Eucharistic Prayer, all constituted of characteristic elements, which I would like to recall now. They are all very beautiful. First and foremost there is the Preface, which is the act of thanksgiving for the gifts of God, in particular for sending his Son as Saviour. The Preface concludes with the acclamation of the “Holy”, normally sung. It is beautiful to sing the “Holy”... The whole assembly joins its voice to that of the Angels and Saints to praise and glorify God.

There is then the invocation of the Spirit, that by his power he consecrate the bread and wine. ... The action of the Holy Spirit and the efficacy of the very words of Christ uttered by the priest make truly present, under the form of bread and wine, his Body and his Blood, his sacrifice offered on the Cross once and for all. Jesus was most clear about this. ... We should not have odd thoughts: “But, how come something that...”. It is the Body of Jesus; it ends there! Faith: faith comes to our aid; by an act of faith we believe that it is the Body and Blood of Jesus. It is the “mystery of faith”, as we say after the consecration.

The priest says: “Mystery of faith”, and we respond with an acclamation. Commemorating the Lord’s death and Resurrection, in expectation of his glorious return, the Church offers the Father the sacrifice which reconciles heaven and earth: she offers the paschal sacrifice of Christ, offering herself with him and asking, by the power of the Holy Spirit, to become “one body, one spirit in Christ”. The Church wishes to be joined to Christ and become one body and one spirit with the Lord. This is the grace and the fruit of sacramental Communion: we are nourished of the Body of Christ to become, we who eat of it, his Body living today in the world. ...

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Family Life

Gravissimum educationis, n.3

Since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and others that a well-rounded personal and social development will be fostered among the children. Hence, the family is the first school of those social virtues which every society needs.

Catholic Stats (1)

From the latest edition of the “Church’s Book of Statistics” (updated to December 31, 2016)

- World population: 7,352,289,000
- World Catholics: 1,299,059,000
- World’s percentage of Catholics: 17.67% (decrease of 0.05%)
- Oceania population 39,619,000
- Oceania Catholics 10,453,000
- Oceania’s percentage of Catholics: 26.38%
- Oceania Catholics comprise 0.8% of the world’s Catholics.

Archbishop Anthony Fisher's Apology

Archbishop Anthony Fisher, 04-10-2018, Synod of Bishops: Young People, the Faith and Vocational Discernment

Today in the presence of the Holy Father and amidst my brother bishops, I want to say sorry to young people for all the ways we've failed them.

For the shameful deeds of some priests, religious and lay people, perpetrated upon you or other young people just like you, and the terrible damage that has done; and for the failure of too many bishops and others to respond appropriately when abuse was identified, and to do all in their power to keep you safe and for the damage thus done to the Church's credibility and to your trust: I apologise.

For the times Catholic families, parishes and schools have failed to introduce you to the person of Jesus Christ, his saving word, and his plan for your life; and for the times we've seemed to you unwelcoming, distant or harsh, or have not demonstrated the sheer joy of being Christians; and for the times when you were searching for your sexual, ethnic or spiritual identity, and needed a moral compass, but found Church people unsympathetic or ambiguous: I apologise.

For when we've sold you short not encouraging you to live heroically your baptismal call to holiness and the paschal path to life through self-renunciation; or when we've provided too little youth ministry or other support, so you've found living as a young person of faith and ideals lonely in a secular, often cynical world; or when unbeautiful or unwelcoming liturgies have failed to inspire or include you, and when you've been denied the Church's treasury of examination of conscience, reconciliation, adoration, pilgrimages, penances and devotions: I apologise.

For poor preaching, catechesis or spiritual direction that fails to convert, and for lack of imagination or enthusiasm for that new evangelisation to which the recent popes have called us; and for our failures to demonstrate God's mercy, as Pope Francis has insisted we must, and to involve you in campaigns for justice and in works of mercy; and for families, dioceses and religious orders that with a contraceptive mentality have given up on generating new vocations and so have not nurtured yours: I apologise.

To any young person we have let down in these or other ways: from the bottom of my heart I apologise to you. And to the Lord I pray: Kyrie eleison.

But I say to young people also: never give up on Jesus because of our failures. Never give up on the Church that you can help make more faithful. Never give up on the world that, with Christ and the Church's help, you can make a better place.

In Jesus Christ, the Ancient of Days is made young – for you. The Creator of this beautiful universe comes close to your life to save you. He calls you to 'come, follow' him and become his young disciple. He sends you out as a missionary to our world. You can be a hero, for nothing is so exciting as the adventure of the Gospel!

So: when you are lost and need direction, know that the young Jesus is the eternal Way for you! When you are confused and need sound teaching, know that the young Jesus is the eternal Truth for you! When you are searching for the vocation that will most fulfil you, know that the young Jesus is eternal Life for you!

In the presence of the Holy Father and amidst my brother bishops, I recommit myself to young people and to drawing them closer to Christ who is always there for them.

www.catholicweekly.com.au 05-10-2018

Priests' Responsibility

Pope St John Paul II, *Ecclesia de Eucharistia*, n.25

It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration, and exposition of the Blessed Sacrament in particular, as well as prayer of adoration before Christ present under the Eucharistic species.

Catholic Stats (2)

From the latest edition of the "Church's Book of Statistics" (updated to December 31, 2016)

Priests: Decreased by 687 to 414,969

Permanent deacons: Increased by 1,057 to 46,312

Women religious: Decreased by 10,885 to 659,445

Religious Brothers: Decreased by 1,604 to 52,625

Major seminarians: Decreased by 683 to 116,160

Faith in the Church - Clarification

In response to those who have raised concerns (see this issue of ITD, p.2) regarding the summary of Fr Flader's podcast that I published last month (Oct ITD, p.2): It was the summary of what he addressed in a half-hour podcast (for those who are interested in more detail, his full meditation can be listened to on his blog, Fatherfladerblog.com). I chose to publish the summary to try to offer hope to those who may be tempted to lose faith in the Church because of the sins of her members. In hindsight, I realise it was not wise to publish only the summary and I apologise.

I have since transcribed some of his talk, with excerpts below. In his meditation, Fr Flader begins with: "Today we pray about our Mother the Church. And our Mother is under attack. ... The devil is very active." Fr Flader was not claiming that the sin of sexual abuse is not horrendous. His focus was more on how evil within the Church and evil against the Church in the past has not won out, and how the Church, founded by and on Christ, will always prevail.

In this context, Fr Flader mentioned the "darker hours" in the history of the Church, such as 250 years of persecutions by the Romans in the 1st to 4th centuries, with tens of thousands of martyrs; the 14th century when the Church was in confusion and disarray with three claimants to the papacy at one time; the 16th century when the moral life of the clergy was in a dreadful state and was one of the contributing factors that led Martin Luther to despair and start another faith; the 20th century with countless Catholics martyred. But the Church has remained. The Church is in God's hands.

The meditation continues: "We human beings make up the Church, yes, but we cannot touch with our sins, the original and constitutive holiness of the Church, because, Lord, the Church is Your mystical Body, You are the Head, You are the sinless One. The Holy Spirit, the Sanctifier, is the soul of the Church. Mary is its mother. We have all the saints in heaven interceding for us, as are the souls in purgatory. The Church is truly holy, as she has been down the ages... The Church will remain firm, no matter what crises she may go through. ... The power of Hell, the power of Satan, will not prevail against the Church. And Satan has tried from the beginning, from every age, he comes up with new ways of attacking the Church. But the Church goes on. ..."

"St Augustine tells us: "There will always be enemies who say: when will she die and her name perish? They think: there will come a time in which the Church will disappear and there will be no more Christians... But, when they say this, they of necessity die. And the Church remains."

"And Saint John Chrysostom insists: "Do not separate yourself from the Church. Nothing is stronger than the Church. Your hope is the Church; your salvation is the Church; your refuge is the Church. It is higher than the heavens, and broader than the earth; it never grows old, its vigour is eternal."

"The Church is always in need of prayer, but in times like these, all the more. Lord, you have continued to rescue your Church down through the ages when she was under attack. It is your great power. Nothing is impossible for God. You have promised that you will be with your Church until the end of time. It will last. But the Church needs our prayer."

Ed.

Christian Education

Gravissimum educationis, n.2

[Christian Education] does not merely strive to foster maturity...in the human person. Rather, its principal aims are these: that as baptized persons are gradually introduced into a knowledge of the mystery of salvation, they may daily grow more conscious of the gift of faith which they have received; that they may learn to adore God the Father in spirit and in truth, especially through liturgical worship; that they may be trained to conduct their personal life in true righteousness and holiness, according to their new nature, and thus grow to maturity, to the stature of the fullness of Christ, and devote themselves to the upbuilding of the Mystical Body. Moreover, aware of their calling, they should grow accustomed to giving witness to the hope that is in them, and to promoting the Christian transformation of the world.

Leaders Abdicated Responsibility

Archbishop Charles J. Chaput, Archbishop of Philadelphia, 04-10-2018, at the Synod of Bishops: Young People, the Faith and Vocational Discernment

If we lack the confidence to preach Jesus Christ without hesitation or excuses to every generation, especially to the young, then the Church is just another purveyor of ethical pieties the world doesn't need. ...

The elders of the faith community have the task of passing the truth of the Gospel from age to age, undamaged by compromise or deformation.

Yet too often my generation of leaders, in our families and in the Church, has abdicated that responsibility out of a combination of ignorance, cowardice, and laziness in forming young people to carry the faith into the future. Shaping young lives is hard work in the face of a hostile culture. The clergy sexual abuse crisis is precisely a result of the self-indulgence and confusion introduced into the Church in my lifetime, even among those tasked with teaching and leading. And minors – our young people – have paid the price for it.

Finally, what the Church holds to be true about human sexuality is not a stumbling block. It is the only real path to joy and wholeness. There is no such thing as an "LGBTQ Catholic" or a "transgender Catholic" or a "heterosexual Catholic," as if our sexual appetites defined who we are; as if these designations described discrete communities of differing but equal integrity within the real ecclesial community, the body of Jesus Christ. This has never been true in the life of the Church and is not true now. It follows that "LGBTQ" and similar language should not be used in Church documents because using it suggests that these are real, autonomous groups, and the Church simply doesn't categorize people that way.

Zenit.org 05-10-2018

Catholic Stats (3)

Church's Book of Statistics (updated to December 31, 2016)

- 72,826 kindergartens with 7,313,370 pupils;
- 96,573 primary schools with 35,125,124 pupils;
- 47,862 secondary schools with 19,956,347 pupils
- 2,509,457 high school pupils and 3,049,548 university students

Money in the Plate

I have just been having conversations about withholding from the Mass collections, which I have been doing for some time. I sent a note to Archbishop Coleridge informing him of my action, but true to form he did not reply.

A grandfather has recently started to teach his grandson the Hail Mary. The lad is in Grade 10. In spite of strong representations, our Catholic education system turns out 2% who continue to go to Mass regularly by the time they leave school. Yet our shepherds find the time to assure us that the word Islam means peace, hence we don't have to worry about massive Muslim intakes, and despite the fact that plants live on CO², and all our animals including we humans are carbon-based life systems, this same gas is a poison. This is beyond nonsense and close to madness.

In 1981, I wrote to Pope John Paul II about the lack of influence parents had in our education system. His reply arrived in 8 days (written by his secretary because the Pope had a bullet-hole in his stomach) saying that he was writing an encyclical on that very subject. It was hardly surprising that the majority of bishops completely ignored *Familiaris Consortio*.

Only the genuine Catholics who care enough about their faith attend Mass regularly and put money in the plate. Wouldn't it be marvellous if this comparatively gentle method succeeded in getting our bishops' attention.

Don Gaffney, Moorooka, Queensland

Ideologies in Schools

Familiaris Consortio, n.40

[T]hose in society who are in charge of schools must never forget that the parents have been appointed by God Himself as the first and principal educators of their children and that their right is completely inalienable. ...

If ideologies opposed to the Christian faith are taught in the schools, the family must join with other families, if possible through family associations, and with all its strength and with wisdom help the young not to depart from the faith.

In this case the family needs special assistance from pastors of souls, who must never forget that parents have the inviolable right to entrust their children to the ecclesial community.

St Michael Prayer at Mass

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

Q: Several bishops have recently recommended the use of the prayer of St Michael after Mass. For example, Archbishop Sample of Portland in Oregon recommended that it be prayed "after the final blessing and at the foot of the altar would be the appropriate time and place, after which the recessional hymn, could begin." Is it permissible to say this prayer after the final blessing and before the recessional hymn at Mass? Does Mass end before the recessional hymn? Does an archbishop have the authority to reverse the decision of the September 1964 instruction *Inter Oecumenici*, 48: "j. ...the Leonine Prayers are suppressed."

– J.L., Melbourne, Australia

A: The Leonine prayers are a set of prayers first promulgated by Pope Leo XIII in 1884 for use after Low Mass but not as part of Mass itself. St Pius X added an invocation to the Sacred Heart. In its final form the Leonine prayers consisted of the Hail Mary (three times); Hail, Holy Queen; O God our Refuge and strength; the Prayer to St Michael; and the invocation to the Sacred Heart (three times), striking the breast each time at "have mercy on us." The prayers were usually said kneeling at the foot of the altar. These prayers were offered for different intentions over the years, always in some way interceding for the protection and progress of the Church. Although abolished in 1964 they are still sometimes used after Masses in the extraordinary form.

Pope Francis, in the light of recent crises, has recommended to all Catholics to recite the prayer to St Michael and the ancient Marian antiphon "*Sub Tuum Praesidium*" within the context of the rosary. Some bishops, as we have seen above, have recommended reciting the prayer to St Michael after Mass. Thus, Archbishop Sample of Portland in Oregon wrote to his priests: "... We find ourselves in very distressing times with continued revelations about the failures of our brother priests and bishops. It seems to me that the evil one has intensified his war against the Mystical Body and its members. There are many things we can do as a local church to play our part in the purification of the Church at this time, however, prayer will also be the foremost and most appropriate response, on which all other efforts will build. I would like to strongly encourage you therefore to pray the St Michael Prayer after each parish Mass and in turn encourage your parishioners also to personally say this prayer daily. I think that after the final blessing and at the foot of the altar would be the appropriate time and place, after which the recessional hymn, could begin. The St Michael Prayer composed by Pope Leo XIII, is a forceful weapon in our armoury of devotions, and St Michael the Archangel is an intercessor of great power." ...

Our reader is concerned that bishops might be overstepping their authority by reinstating in part the Leonine prayers abolished by St Paul VI and by introducing an element into the liturgy which does not correspond to the authority of an individual bishop. Although I respect our reader's interest in upholding liturgical law, I do not believe this is the case. First, bishops have the authority to mandate the recitation of public prayers within their diocese. In the present circumstances, however, they have not issued decrees but in general, have limited themselves to letters recommending the practice after Mass. Each priest can decide to adopt it or not. Second, they have been specific in recommending that the prayers are after Mass in the manner of the Leonine prayers. Although the recitation of the Leonine texts was obligatory, they did not form part of the Roman Missal. Since there is no change in the liturgical books the bishops do not violate Canon 846. ...

Another question raised by our reader is whether Mass is ended before the final hymn. The General Instruction of the Roman Missal describes the conclusion of Mass: "168. Immediately after the Blessing, with hands joined, the Priest adds, *Ite, missa est* (Go forth, the Mass is ended) and all reply, Thanks be to God. 169. Then the Priest venerates the altar as usual with a kiss and, after making a profound bow with the lay ministers, he withdraws with them. ..." It should be noted that the missal makes no mention whatsoever of the closing hymn. This hymn, while quite common, is not required and is not, strictly speaking, part of the Mass, which ends when the priest withdraws from the altar. I conclude, therefore, that the bishops are not violating any liturgical norm by recommending the use of the prayer of St Michael after Mass has ended.

Zenit.org 16-10-2018

Youth Synod Fathers

Recently I read Archbishop Anthony Fisher's Blog on the Youth Synod in Rome. What caught my interest was his acknowledgement of bishops' failings to the youth in the Church. This apology was remarkably self-effacing and highly commendable.

It was followed by numerous synod interventions of various bishops from around the world. These included comments and suggestions about how to 'reach out' to youth and attract them to the Church's Faith. On reading these, I realised that many bishops seem unaware that their governance and leadership are the root cause of the Church's problems and scandals, including the current grave crisis. Many seem to address the Synod as though they are CEO's, managers, psychologists, social scientists and sociologists when speaking about family, marriage and their negative effects on youth and their relationship to the Church.

For example, one bishop pointed to "the sociological evidence of absent, confused, unconfident fathers, and the psychological evidence of the negative effects of this on young people (of both sexes)." While others focused on the "challenges to marriage and the family today and the reduced effectiveness of this institution in transmitting faith, identity, vocation and mission."

Many seem to have forgotten that they are there as fathers, who themselves have a spousal relationship with the Church, and are responsible for the God-given offspring their Spotless Bride has bore them. All of the pathological effects of absent fatherhood and family dysfunction are applicable to them more so spiritually than say to natural fatherhood. None of the suggestions focussed on their own absenteeism and delinquency as supernatural fathers, their unfaithful and distrusting marriages, and the damaging effects their self-absorbed and detached lives have had on the children of their respective diocesan families.

In recent decades, the Church's youth have been abandoned and betrayed by their Episcopal fathers, and many, many young souls have been lost to the Church. In many diocesan families the youth have been crying out for faithful, loving, caring and stable fathers. And as long as the bishops refuse to admit that they are the problem, and struggle with the truth about their own God-given fatherhood, nothing will be done to remedy the youth problem and solve the current grave crisis in the Church.

Gregory Kingman, Morwell, Victoria

Pleasure and Purpose

The great confusion about sexuality, and associated abuses, indicates a pressing need to get back to basics. Indeed, the very first chapter of the bible gives us an account of creation, finishing with the declaration: "God created man in the image of himself, in the image of God he created him, male and female he created them. God blessed them, saying to them. 'Be fruitful, multiply, fill the earth' ..." (Gen 1:27-28)

Yet the only people created directly by God were Adam and Eve. So the earth was to be filled by people with biological parents. God associated intense pleasure with this process of passing on life. Some may see this pleasure as compensation for the very demanding challenges of marriage.

Sadly, human perversity has a tendency to separate this pleasure from the primary purpose of our sexuality. *Humanae Vitae* addressed this abuse with a firm reminder of this primary purpose. We have clear indication of what is required if we are to exercise our sexuality in order to achieve the God-like power of procreation and respond to God's direction to fill the earth. In short, living out our sacrament of matrimony is an integral part of making Christ's redemptive action effective in the family, the community, the nation and the world.

John Cooney, Cowwarr, Victoria

Catholic Stats (4)

5,287 hospitals; 15,937 dispensaries; 16,332 Care Homes; 9,552 orphanages; 11,758 creches; 13,897 marriage counselling centres; 3,506 social rehabilitation centres; 35,746 other institutions.

"Those who share in the sufferings of Christ are also called, through their own sufferings, to share in *glory*."

Pope St John Paul II, *Salvifici Doloris*, n.22

Pray for the Church

For those who missed this for October, perhaps we could consider doing it for Advent instead. - Ed.

29-09-2018, Vatican Press Office release

The Holy Father has decided to invite all the faithful, of all the world, to pray the Holy Rosary every day, during the entire Marian month of October, and thus to join in communion and in penitence, as the people of God, in asking the Holy Mother of God and Saint Michael Archangel to protect the Church from the devil, who always seeks to separate us from God and from each other.

In recent days ... the Holy Father met with Fr. Frédéric Fornos, S.J., international director of the World Network of Prayer for the Pope, and asked him to spread this appeal to all the faithful throughout the world, inviting them to conclude the recitation of the Rosary with the ancient invocation "*Sub Tuum Praesidium*", and with the prayer to Saint Michael Archangel that he protect us and help us in the struggle against evil (cf. Rev 12, 7-12).

The prayer – the Pontiff affirmed a few days ago, on 11 September, in a homily at Santa Marta, citing the first book of Job – is the weapon against the Great Accuser who "goes around the world seeking to accuse". Only prayer can defeat him. The Russian mystics and the great saints of all the traditions advised, in moments of spiritual turbulence, to shelter beneath the mantle of the Holy Mother of God pronouncing the invocation "*Sub Tuum Praesidium*".

Sub Tuum Praesidium

The invocation "*Sub Tuum Praesidium*" is recited as follows:

We fly to thy protection, O Holy Mother of God. Do not despise our petitions in our necessities, but deliver us always from all dangers, O Glorious and Blessed Virgin.

With this request for intercession the Holy Father asks the faithful of all the world to pray that the Holy Mother of God place the Church beneath her protective mantle: to preserve her from the attacks by the devil, the great accuser, and at the same time to make her more aware of the faults, the errors and the abuses committed in the present and in the past, and committed to combating without any hesitation, so that evil may not prevail.

Prayer to Saint Michael

The Holy Father has also asked that the recitation of the Holy Rosary during the month of October conclude with the prayer written by Leo XIII:

Saint Michael Archangel, defend us in battle, be our protection against the wickedness and snares of the devil; may God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, cast into hell Satan and all the evil spirits who prowl through the world seeking the ruin of souls. Amen.

Loyalty to the Church

St Josemaria Escriva

It would be a sign of very little maturity if, in view of the defects and miseries in any of those who belong to the Church (no matter how high they may be placed by virtue of their function), anyone should feel his faith in the Church and in Christ lessened. The Church is not governed by Peter, nor by John, nor by Paul; she is governed by the Holy Spirit, and the Lord has promised that he will remain at her side always, to the close of the age.

Essential Values of Life

***Familiaris Consortio*, n.37**

Even amid the difficulties of the work of education, difficulties which are often greater today, parents must trustingly and courageously train their children in the essential values of human life. Children must grow up with a correct attitude of freedom with regard to material goods, by adopting a simple and austere life style and being fully convinced that "man is more precious for what he is than for what he has."

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

“May the Passion of Jesus Christ
be always in our hearts.”

St Paul of the Cross

Priceless Treasure

Pope St John Paul II, *Ecclesia de Eucharistia*, n.25

If in our time Christians must be distinguished above all by the “art of prayer”, how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament? How often, dear brother and sisters, have I experienced this, and drawn from it strength, consolation and support!

This practice, repeatedly praised and recommended by the Magisterium, is supported by the example of many saints. Particularly outstanding in this regard was Saint Alphonsus Liguori, who wrote:

“Of all devotions, that of adoring Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us”.

The Eucharist is a priceless treasure: by not only celebrating it but also by praying before it outside of Mass we are enabled to make contact with the very wellspring of grace.

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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