

# ***Into the Deep***

Issue 189

Newsletter of orthodox Catholics of Gippsland

December 2018

## **Jesus in the Boat**

**Pope Francis, 18-11-2018**

The boat of our life is often storm-tossed and buffeted by winds. ... When we are caught up in those storms, they seem to be our only problem.

But the issue is not the momentary storm, but how we are navigating through life. The secret of navigating well is to invite Jesus on board. The rudder of life must be surrendered to him so that he can steer the route. He alone gives life in death and hope in suffering; he alone heals our heart by his forgiveness and frees us from fear by instilling confidence.

Today, let us invite Jesus into the boat of our life. Like the disciples, we will realize that once he is on board, the winds die down and there can be no shipwreck.

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## **No January Issue**

As usual in recent years, there will be no January issue of Into the Deep. I'll take a break over Christmas, and have a combined January-February issue ready by late January.

May you have a blessed and holy Advent and Christmas season!

Ed.

## **Don't Take Jesus Away From Christmas**

**Pope Francis, Angelus Address 17-12-2017**

When you pray at home, before the Crib with members of your family, let yourselves be drawn by the tenderness of Baby Jesus, born poor and frail in our midst, to give us His love. This is the true Christmas. If we take Jesus away, what remains of Christmas? An empty celebration. Don't take Jesus away from Christmas! Jesus is the centre of Christmas; Jesus is the true Christmas!

Zenit.org 17-12-2017

## **Always Be Vigilant**

**Pope Francis, Angelus Address, 03-12-2017**

Today we begin the journey of Advent, which will culminate in Christmas. Advent is the time we are given to welcome the Lord who comes to encounter us, and also to verify our longing for God, to look forward and prepare ourselves for Christ's return. He will return to us in the celebration of Christmas, when we will remember his historic coming in the humility of the human condition; but he enters our heart each time we are willing to receive him; and he will come again at the end of time to "judge the living and the dead". Therefore, we must always be vigilant and await the Lord with the hope of encountering him.

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"In the life of the body, a man is sometimes sick and unless he takes medicine, he will die. Even so in the spiritual life, a man is sick on account of sin. For that reason he needs medicine so that he may be restored to health; and this grace is bestowed in the Sacrament of Penance."

**St Thomas Aquinas**

**All issues of *Into the Deep* are at [www.stoneswillshout.com/wp](http://www.stoneswillshout.com/wp)**

# Full of Grace

**Pope Francis, Angelus Address**

**Feast of the Immaculate Conception, 08-12-2017**

Today we are contemplating the beauty of Mary Immaculate. The Gospel, which recounts the episode of the Annunciation, helps us to understand what we are celebrating, above all through the Angel's greeting. He addresses Mary with a word that is not easy to translate, which means "filled with grace", "created by grace", "full of grace" (Lk 1:28). Before calling her 'Mary', he calls her *full of grace*, and thus reveals the new name that God has given her and which is more becoming to her than the name given to her by her parents. We too call her in this way, with each *Hail Mary*.

What does *full of grace* mean? That Mary is filled with the presence of God. And if she is entirely inhabited by God, there is no room within her for sin. It is an extraordinary thing, because everything in the world, regrettably, is contaminated by evil. Each of us, looking within ourselves, sees dark sides. Even the greatest saints were sinners and everything in reality, even the most beautiful things, are corroded by evil: everything, except Mary. She is the one "evergreen oasis" of humanity, the only one uncontaminated, created immaculate so as to fully welcome, with her 'yes', God who came into the world and thus to begin a new history. ...

Today let us look joyfully at *her, full of grace*. Let us ask her to help us to remain youthful, by saying 'no' to sin, and to live a beautiful life, by saying 'yes' to God.

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# Candles of Advent

**From an answer by Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university**

There are different systems of considering the four weeks. For example, Week 1 evokes the patriarchs and the virtue of hope. Week 2 recalls the prophets and peace. Week 3 recalls John the Baptist and joy while Week 4 presents the figure of Mary and the virtue of love. If a fifth white candle is used, it naturally represents Christ, light of the world, and is lit on Christmas Eve or Christmas Day.

Other systems of representing the weeks are also possible provided they match the liturgical character of the season.

Zenit.org 06-12-2011

# Picture Theatre Interval

I love *Into the Deep* and read all articles with avid interest. In November ITD (p.4), the words written by Josie Vitale sprang from the page as I read her article – "they (the congregation) must know that Jesus is present in the tabernacle".

Folk who arrive early to attend a particular Mass chat with alacrity about their household, their relatives' doings, or the current news, such as the Melbourne Cup results. At one of my visits to a different church, the priest on entering from the back of the church stopped mid-stride and exclaimed, "My voice is the only one to be heard in this church!" How impressed I was, as it was similar to an interval at a picture theatre before he entered, making it impossible to concentrate on any private prayer before Mass. I was aghast at such trivia being discussed before the tabernacle.

Surely it is up to the pastor to step in and rectify this display of complete irreverence towards the Lord in the Blessed Sacrament. Are the majority now attending Mass all adopting this indifference to where they are at the time?

**Moya Morrissey, Sandringham, Victoria**

# An Invitation

**Pope Benedict XVI, Homily, 28-11-2009**

We all experience in daily life having little time for the Lord and little time for ourselves. We end up by being absorbed in "doing". Is it not true that often activity possesses us, that society with its many interests monopolizes our attention? Is it not true that we dedicate much time to amusements and leisure of different kinds? Sometimes things "trap" us.

Advent, this intense liturgical time that we are beginning, invites us to pause in silence to grasp a presence. It is an invitation to understand that every event of the day is a gesture that God directs to us, sign of the care he has for each one of us. How many times God makes us perceive something of his love! To have, so to speak, an "interior diary" of this love would be a beautiful and salutary task for our life! Advent invites and stimulates us to contemplate the Lord who is present. Should not the certainty of his presence help us to see the world with different eyes?

Zenit.org 30-11-2009

# Give Me Bishop Augustine

*"Augustine was elected Bishop of Hippo and spent 34 years looking after his flock, teaching them, strengthening them in the faith, and protecting them strenuously against the errors of the time."*

I read this in the "About today" section of my Universalis app for the 18 November, on St Augustine who was the author of the day's second reading in the Office of Readings.

So many things struck me in that short sentence, and made me realise how much I long for a bishop like that, and how totally foreign it is to me.

Firstly, a bishop who remains in his diocese for 34 years. Imagine that! Stability. Fatherhood. Commitment. Family. Responsibility. Such a bishop would be able to follow at least a generation of his people. He would confirm children of the children he once confirmed. He would know family names and family histories of his Cathedral parish and beyond. He would know and be known among his people.

Secondly, a bishop who looks after his flock. What a tender notion. Loving and strong. A man who defends and protects his own.

Thirdly, "teaching them". Ah, if only! Imagine a bishop who diligently and consistently *teaches* his people. Like a father raising a good Catholic family. Teaching them and guiding them and checking up on them that they don't stray.

Then, "strengthening them in the faith" – yes! That's what we need! A bishop who can put the time and effort and care into strengthening the faith of his people. A father who would know us well enough to know where and when faith is weak, and make it his duty to help us overcome that weakness.

And lastly, "protecting them strenuously against the errors of the time". Oh, how I long for that! Where do we see this anymore? Instead, the errors of the time seem to be wrapped in words and thoughts that make them more acceptable and less offensive. We don't even talk of "errors" anymore, because we've fallen for the lie that everyone's truth is true. I want the Catholic faith to be taught, so that errors can be identified easily. But we don't know our faith, so we don't know what is true and what is error. Our bishops don't teach us the faith, nor do they protect us from error. And certainly not strenuously. Not passionately.

Instead, we have pathetic figures of unqualified businessmen trying to manage buildings and finances and appease Catholic Education Offices and governments, and trying to manage their 'staff' of priests. And then if they're lucky they move on to another diocese and start again.

Ed.

## What does the Gospel teach about the mysteries of the birth and infancy of Jesus?

At *Christmas* the glory of heaven is shown forth in the weakness of a baby; the *circumcision* of Jesus is a sign of his belonging to the Hebrew people and is a prefiguration of our Baptism; the *Epiphany* is the manifestation of the Messiah King of Israel to all the nations; at the *presentation in the temple*, Simeon and Anna symbolise all the anticipation of Israel awaiting its encounter with its Saviour; the *flight into Egypt* and the massacre of the innocents proclaim that the entire life of Christ will be under the sign of persecution; the *departure from Egypt* recalls the exodus and presents Jesus as the new Moses and the true and definitive liberator.

Compendium of the Catechism of the Catholic Church, Q.130

## Adoration Online

I am amazed that the Church is so slow in putting Pope St John Paul's words on internet use into effect. At World Communication Day 2002 he invited the Church to put out into the deep in evangelising the world with the help of the internet. As the same holy Pope stated, the best way to bring peace to the world is through adoration of Jesus in the Eucharist. Our priests should be encouraging our people to adore Jesus every day on the internet put on by the Holy Spirit Adoration Sisters in Philadelphia. Just type in Savior.org for a live image of the Blessed Sacrament. Give up your fears. Church attendance will increase.

Don Kempster, Monbulk, Victoria

# God is Not Absent

**Pope Benedict XVI, General Audience, 12-12-2012**

We are in the liturgical season of Advent, which prepares us for Christmas. As we all know, the word "Advent" means "coming", "presence", and originally meant specifically the arrival of the king or emperor to a particular province.

For us Christians it means a wonderful and overwhelming reality: God himself has crossed his Heavens and stooped down to man; he has forged an alliance with him entering into the history of a people; He is the king who descended into this poor province that is Earth, and has made a gift to us of his visitation by taking on our flesh, becoming man like us.

Advent invites us to follow the path of this presence and reminds us again and again that God has not withdrawn from the world, he is not absent, he has not abandoned us to ourselves, but comes to us in different ways, which we need to learn to discern.

And we, too, with our faith, our hope and our charity, are called every day to see and bear witness to this presence, in a world often superficial and distracted, to make shine in our lives the light that illuminated the cave of Bethlehem.

Zenit.org 12-12-2012

## Child Abuse

Jacqueline Reade's bitter disappointment with the outcome of the Royal Commission on Child Abuse (Nov ITD, p.2) would reflect the feelings of many people. As to 'what could be much worse' the situation is less clear. Clearly paedophilia is reprehensible, but in circumstances where late term abortion is actually legal, the place of paedophilia on the scale of child abuse is clouded. There are those using the outcome of the Royal Commission to inflict maximum damage on the Church. Accordingly, if our personal virtue is limited to deploring the personal vices of others, it is difficult to see how the Kingdom of God is advanced. For example, there is great need to review a tendency to impose excessive burdens on our clergy. This is certainly the case when the burdens imposed are essentially our own personal responsibility.

**John Cooney, Cowwarr, Victoria**

# The Te Deum

*The Te Deum is traditionally sung on New Year's Eve in thanksgiving for the year about to end. The Church grants a plenary indulgence to those who participate in public recitation of the Te Deum on this day.*

We praise you, O God: we acclaim you as Lord.  
Everlasting Father,  
all the world bows down before you.  
All the angels sing your praise,  
the hosts of heaven and all the angelic powers,  
all the cherubim and seraphim  
call out to you in unending song:  
Holy, Holy, Holy, is the Lord God of angel hosts!  
The heavens and the earth are filled  
with your majesty and glory.  
The glorious band of apostles,  
the noble company of prophets,  
the white-robed army who shed their blood for  
Christ, all sing your praise.  
And to the ends of the earth your holy Church  
proclaims her faith in you:  
Father, whose majesty is boundless,  
your true and only Son, who is to be adored,  
the Holy Spirit sent to be our Advocate.

You, Christ, are the king of glory,  
Son of the eternal Father.  
When you took our nature to save mankind  
You did not shrink from birth in the Virgin's womb.  
You overcame the power of death, opening the  
Father's kingdom to all who believe in you.  
Enthroned at God's right hand in the glory of the  
Father, you will come in judgment according to  
your promise.  
You redeemed your people by your precious blood.  
Come, we implore you, to our aid.  
Grant us with the saints a place in eternal glory.

Lord, save your people and bless your inheritance.  
Rule them and uphold them for ever and ever.  
Day by day we praise you:  
we acclaim you now and to all eternity.  
In your goodness, Lord, keep us free from sin.  
Have mercy on us, Lord, have mercy.  
May your mercy always be with us, Lord,  
for we have hoped in you.  
In you, Lord, we put our trust:  
we shall not be put to shame.

# Empowering an Elite

The damage done by liberal hierarchy promoting communities of equal discipleship, lay ministry and lay leadership has been far-reaching in the life of the Church in this country. Diocesan bishops have promoted this erroneous idea of 'church' in their pastoral plans. These liberal dioceses have empowered an 'elite' that consider themselves so knowledgeable and competent as to run a parish and dictate to the priest what he should preach and teach and how he should do it.

These Catholics, in fact a whole generation, have been well coached and trained in minimalism and cultural Catholicism. Of course, when this coaching is systematically reinforced by a Catholic education system that has been hijacked by the cultural, Marxist left in the Church, who educated them in social justice and creedless Christianity, then it becomes near impossible to teach them anything about the rudimentaries of the Church's faith as it is stipulated in the Catechism of the Catholic Church.

Woe betide the orthodox priest who takes his priestly fatherhood seriously, who preaches Christ, his Gospel and doctrines consistently; who teaches about mortal sin, Confession, grace and the holy days of obligation; who loves the Church, his spotless Spouse, and adheres to her liturgical rubrics; who endeavours to ensure the Mass is solemn, reverent and inspires the worship and glory of God. In many of these 'elite' Catholics' minds, "Father" is out of touch and old-fashioned, and is creating unnecessary hostility, because, "no one else, not even the bishop is doing this, so why should we?" "You are taking us backwards Father, all the way to the Middle Ages" (except they wouldn't call him Father!).

Crises always point to a whole range of failures. For years, many of these leaders have been administering their dioceses from a position of doctrinal bankruptcy. As a result, the Church in this country has a significant problem with being counter-cultural and a Sacrament of Christ's love, redemption and salvation. This is a manifestation of a chronic disease in the Church's leadership, primary mission, education, sacramental preparation and catechetical formation.

**Gregory Kingman, Morwell, Victoria**

## Servants of the Master

**Saint Charles Borromeo, a model for bishops, reflecting on the washing of the disciples' feet:**

If we desire to consider entirely the things that are mystically contained in Christ's example, we find the whole duty of an apostle expressed by him.

He rose up from the Jewish supper. In like manner his ministers too must leave behind the lifestyle of the old man...and put on the new, rising from just knowing to putting it into practice, from the meal to labour, from letter to the spirit.

They must lay down their garments, that is cast away all impediments to the virtues, that they may be able to labour strenuously and gird themselves with white linen, that is, integrity of life.

Then they draw the water of saving doctrine and wash the character and conduct of their subjects with doctrine, the Sacraments, and example.

This, our leader and standard-bearer Christ did, so that we might do the same. The disciple is not above the Master (Mt 10:24), nor is it fitting for servants of the humble Lord to be proud.

"God is faithful and our hope in Him is like a fixed anchor in heaven."

**Pope Francis, Tweet @Pontifex, 03-11-2018**

## An Excuse to Refuse

**Pope Francis, Morning Mass, 06-11-2018**

How many times do we hear the call of Jesus to come to Him, to do a work of charity, to pray, to encounter Him, and we say: 'Excuse me, Lord, I'm busy, I don't have time. Yes, tomorrow; today I can't.' Each one of us should think: In my life, how many times have I felt the inspiration of the Holy Spirit to do a work of charity, to encounter Jesus in that work of charity, to go to pray, to change your life in this area that is not going well? And I have always found a reason to excuse myself, to refuse.

Yes, He is good, He is merciful – He is merciful, but He is also just. And if you close the door of your heart from within, He cannot open it, because He is very respectful of our heart. Refusing Jesus is closing the door from within, and He cannot enter.

Zenit.org 06-11-2018

# Our Father

Pope Francis, General Audience, 14-03-2018

## Catechesis on the Mass: Communion Rite

The "*Our Father*" is not one of many Christian prayers, but *the prayer of the children of God*: it is the great prayer that Jesus taught us. ...

Formed by his divine teaching, we dare to turn to God calling him "Father", because we are reborn as his children through water and the Holy Spirit. No one, truly, could call him "*Abba*" – "Father" – in a familiar way without having been created by God, without the inspiration of the Holy Spirit...

[B]ut when you say "Father", do you feel that he is Father, your Father, the Father of mankind, the Father of Jesus Christ? Do you have a relationship with this Father? When we pray the "Our Father", we connect with the Father who loves us, but it is the Spirit who gives us this connection, this feeling of being God's children. What better prayer than the one taught by Jesus could prepare us for sacramental Communion with him? ...

In the Lord's Prayer we ask for our "daily bread", in which we see a particular reference to the Eucharistic Bread, which we need in order to live as children of God. We also implore "forgiveness of our trespasses". And in order to be worthy to receive God's forgiveness we commit to forgiving those who have offended us. And this is not easy. Forgiving the people who have offended us is not easy; it is a grace that we must ask for: "Lord, teach me to forgive as you have forgiven me". Through our own efforts we are unable: to forgive is a grace of the Holy Spirit. Thus, as we open our heart to God, the "Our Father" also prepares us for fraternal love. Lastly, we again ask God to "deliver us from evil" which separates us from him and divides us from our brothers and sisters. ...

Indeed, what we ask in the "Our Father" is extended by the prayer of the priest who, in the name of all, implores: "Deliver us Lord from every evil, and grant us peace in our day". He then receives a sort of seal in the Rite of Peace: what he first asks of Christ is that the gift of His peace – this different from worldly peace – may help the Church to grow in unity and in peace, according to His will; then, with the concrete gesture exchanged among us, we express "ecclesial communion and mutual charity before communicating in the Sacrament" (cf. GIRM, 82)

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# Intimate Union

Pope Francis, General Audience, 21-03-2018

## Catechesis on the Mass: Sacramental Communion

The celebration of the Mass...is ordered to Communion, namely, to unite us to Jesus. ... We celebrate the Eucharist to be nourished by Christ, who gives us Himself, be it in the Word, be it in the Sacrament of the altar, to conform us to Himself. ...

We know the words that resound from the holy altar: "Blessed are those invited to the supper of the Lord: behold the Lamb of God, who takes away the sins of the world." Inspired in a passage of Revelation – "Blessed are those who are invited to the marriage supper of the Lamb": It says "marriage" because Jesus is the spouse of the Church – this invitation calls us to experience intimate union with Christ, source of joy and sanctity. It's an invitation that cheers us and, at the same time, drives us to an examination of conscience illumined by faith. If on one hand, in fact, we see the distance that separates us from Christ's holiness, on the other we believe that His Blood is "shed for the remission of sins." We were all forgiven in Baptism, and all of us are forgiven or will be forgiven every time that we approach the Sacrament of Penance. ...

To be nourished by the Eucharist means to let ourselves be changed into what we receive. ... Every time we go to Communion, we are more like Jesus, we are transformed more into Jesus. As the bread and the wine are transformed into the Body and Blood of the Lord, so all those that receive them with faith are transformed into a living Eucharist. ... This is beautiful; it's very beautiful. While uniting us to Christ, tearing us away from our egoisms, Communion opens us and unites us to all those that are one with Him. ...

After Communion, silence, silent prayer, helps to guard in the heart the gift received. Prolonging somewhat the moment of silence, talking with Jesus from our heart helps us so much, as well as singing a Psalm or a hymn of praise, which help us to be with the Lord.

The Eucharistic Liturgy concludes with the prayer after Communion. In it the priest turns to God, on behalf of all, to thank Him for having made us His guests and to ask that what we received may transform our life. The Eucharist gives us strength to bear fruits of good works to live as Christians.

Zenit.org 22-03-2018

# Go in Peace

**Pope Francis, General Audience, 04-04-2018**  
**Catechesis on the Mass: Blessing and Dismissal**

Christians do not go to Mass to fulfil a weekly duty and then it is forgotten, no. Christians go to Mass in order to participate in the Lord's Passion and Resurrection and then to live more as Christians: the task of Christian witness begins. We leave the Church by "going in peace" to carry God's blessing in our daily activities, in our homes, in our workplaces, among the occupations of the earthly city, "glorifying the Lord with our life". But if we exit the Church gossiping and saying "look at this one, look at that one...", with tongues wagging, the Mass has not entered my heart. ... Every time I leave Mass, I must exit better than how I entered, with more life, with more strength, with more willingness to bear Christian witness. ...

Since the real presence of Christ in the consecrated Bread does not end with the Mass (cf. *Catechism of the Catholic Church*, 1374), the Eucharist is *safeguarded in the tabernacle* for Communion to the sick and for silent adoration of the Lord in the Most Holy Sacrament; Eucharistic worship outside of Mass, be it in private or community form, indeed helps us to remain in Christ (cf. *ibid.*, 1378-1380). ...

Lastly, partaking in the Eucharist *commits us to others, especially the poor*, teaching us to pass from the flesh of Christ to the flesh of our brothers and sisters, in whom he waits to be recognized, served, honoured and loved by us (cf. *ibid.*, 1397).

Carrying in earthen vessels the treasure of the union with Christ, we constantly need to return to the holy altar, until in heaven, we will fully taste the beatitude of the marriage supper of the Lamb.

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## Catecheses on the Holy Mass in ITD

Pope Francis began a series of catecheses on the Eucharist last year during his Wednesday General Audiences. The Holy Father began his General Audience on 08-11-2017 with the words:

"Today we begin a new series of catecheses, which will direct our gaze toward the "heart" of the Church, namely, the Eucharist. It is fundamental that we Christians clearly understand the value and significance of the Holy Mass, in order to live ever more fully our relationship with God."

Into the Deep began printing excerpts from these in December 2017 and concludes them in this issue. The following is the list of General Audiences and the ITD issues in which they were published.

| <b>General Audience</b> | <b>Topic</b>             | <b>Issue of ITD</b>                                |
|-------------------------|--------------------------|--|
| 08-11-2017              | Introduction             | Dec 2017, p.6, 7, 9 "Do you understand?"           |
| 15-11-2017              | The Mass as Prayer       | Jan/Feb 2018, p.7 "An Encounter with The Lord"     |
| 22-11-2017              | The Mass as Memorial     | March, p.4 "What is the Mass?"                     |
| 13-12-2017              | Why go to Sunday Mass?   | Jan/Feb p.1, 10 "The Christian Sunday"             |
| 20-12-2017              | Introductory Rites       | April, p.3 "Entering a Symphony"                   |
| 03-01-2018              | Penitential Rite         | May p.8 "Acknowledging We Are Sinners"             |
| 10-01-2018              | Gloria and Collect       | June, p.6 "Recollecting the Soul"                  |
| 31-01-2018              | Liturgy of the Word      | July, p.7 "God Himself Speaks to Us"               |
| 07-02-2018              | Gospel and Homily        | August, p.8 "It is the Lord Who is Speaking to Us" |
| 14-02-2018              | The Creed                | September, p.6 "Faith Comes From What is Heard"    |
| 28-02-2018              | Preparation of the Gifts | October, p.8 "The Offertory"                       |
| 07-03-2018              | Eucharistic Prayer       | November, p.5 "The Mystery of Faith"               |
| 14-03-2018              | Communion Rite           | December, p.6 "Our Father"                         |
| 21-03-2018              | Sacramental Communion    | December, p.6 "Intimate Union"                     |
| 04-04-2018              | Blessing and Dismissal   | December 2018, p.7 "Go in Peace"                   |

Ed.

# Aid to the Church in Need

Aid to the Church in Need (ACN) supports the Christian faithful wherever they are persecuted, oppressed or in pastoral need. ACN is an international Catholic charity helping to bring Christ to the world through Prayer, Information and Action. It yearly offers financial support to more than 5,000 projects worldwide.

- 1. Mass offerings for poor priests:** In many regions today, the faithful are so poor they cannot support their priest. Mass offerings are often their only means of material support.
- 2. Formation of seminarians and priests:** Training of seminarians and the ongoing formation of priests is a vital part of our work ensuring that the sacraments will be available even in the most difficult regions of the world.
- 3. Existence help for religious sisters:** In areas with shortages of priests, religious sisters take care of all and often work under the harshest of conditions.
- 4. Education of catechists:** This is essential in preserving the faith in many areas that lack priests. Catechists are empowered to share their faith and nurture the Christian community.
- 5. Construction of churches and church buildings:** Where the faith is growing, we help to build new infrastructure. Where churches have been destroyed or damaged, we support reconstruction, providing hope and a spiritual home.
- 6. Transport for pastoral care:** We assist in the purchasing of trucks, cars, bikes, boats, and even in mountainous regions, mules. Anything to ensure that distance or terrain does not stop the Gospel getting through.
- 7. Emergency assistance for Christian refugees:** In cases of war, displacement, violence and natural catastrophes we stand in solidarity with our brothers and sisters in the faith.
- 8. Distribution of Bibles and religious books:** In 2017, we produced and distributed 1.12 million religious books.

Aid to the Church in Need Australia, PO Box 335 Penrith, NSW 2751

Ph 1800 101 201; [www.aidtochurch.org](http://www.aidtochurch.org)

## Making Up for the Missing

The letter by Don Gaffney in last month's ITD (Nov ITD, p.8, "Money in the plate") is a sign of the diminishing attendance at Mass. Another sign is the following I saw written in a parish bulletin, written by a parish pastoral associate:

Every Catholic bishop in every diocese has a canonical right to tax each of his parishes. Regular offertory donations are subject to the rightful financial jurisdiction of the archbishop. Withholding donations in an attempt to keep them from the hierarchy only really serves to hurt our parish not the archdiocese because bishops are entitled to tax their parishes anyway. Thus, the unfounded practice of withholding money from the archdiocese by making one's donation to the parish only periodic or with specific instructions contra the archdiocese really only serves to leave our parish with less money overall. Such behaviour is ungenerous toward God since it hurts our parish - the place from which we receive most of our spiritual goods. It hinders the integrity of one's worship, and is a sin to be repented of.

As congregations dwindle, church income reduces, and some parishes react by expecting those still attending Mass to pay extra to cover the shares of those who no longer attend. Some Catholics have become concerned at this, and have decided to provide for the support of their pastors quite directly, by giving money privately to the local priest and ignoring the collections. As you can see from the parish bulletin notice, this is now considered by someone in a responsible position to be sinful. This is unfortunate in that it makes it appear that bishops are interested only in money.

In my own parish, about 400 people attend Mass on Sunday. About 11,000 stay home. The question in the minds of many is this: Does the Church expect the 400 to cover the losses from the 11,000, many of whom, it is argued, would still be attending if the Catholic faith had been taught by our priests and bishops?

I have asked my archbishop if he could clarify from Catholic teaching if Catholics are required to support their pastors via the plate and the plate alone.

**Richard Stokes, Burpengary, Queensland**



# For Me

**Pope Francis, Christmas Eve Mass 2016**

...God who is in love with us, draws us to himself with his tenderness, born poor and fragile among us, as one of us.

He is born in Bethlehem, which means "house of bread". In this way he seems to tell us that he is born as *bread for us*, he enters life to give us his life; he comes into our world to give us his love. He does not come to devour or to command but to nourish and to serve.

Thus there is a direct thread joining the manger and the cross, where Jesus will become *bread that is broken*: it is the direct thread of love which is given and which saves us, which brings light to our lives, and peace to our hearts. ...

Let us draw close to God who draws close to us, let us pause to look upon the crib, and imagine the birth of Jesus: light, peace, utmost poverty, and rejection. Let us enter into the real Nativity with the shepherds, taking to Jesus all that we are, our alienation, our unhealed wounds.

Then, in Jesus we will enjoy the flavour of the true spirit of Christmas: the beauty of being loved by God. With Mary and Joseph we pause before the manger, before Jesus who is born as bread for my life. Contemplating his humble and infinite love, let us say to him: thank you, thank you because you have done all this *for me*.

w2.vatican.va

# Unique Presence

**Catechism of the Catholic Church, n. 1374**

The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as the perfection of the spiritual life and the end to which all the sacraments tend. In the most blessed sacrament of the Eucharist the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained*. This presence is called 'real' – by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present.

# Let Us Be Glad

**Saint Leo the Great (390 – 461)**

Our Saviour, dearly-beloved, was born today: let us be glad. For there is no proper place for sadness when we keep the birthday of the Life, which destroys the fear of mortality and brings to us the joy of promised eternity.

No one is kept from sharing in this happiness. There is for all one common measure of joy, because as our Lord the destroyer of sin and death finds none free from charge, so is He come to free us all. Let the saint exult in that he draws near to victory. Let the sinner be glad in that he is invited to pardon. Let the gentile take courage in that he is called to life.

For the Son of God in the fullness of time which the inscrutable depth of the Divine counsel has determined, has taken on him the nature of man, thereby to reconcile it to its Author: in order that the inventor of death, the devil, might be conquered through that (nature) which he had conquered.

And in this conflict undertaken for us, the fight was fought on great and wondrous principles of fairness; for the Almighty Lord enters the lists with His savage foe not in His own majesty but in our humility, opposing him with the same form and the same nature, which shares indeed our mortality, though it is free from all sin. ...

Therefore the Word of God, Himself God, the Son of God who in the beginning was with God, through whom all things were made and without whom was nothing made, with the purpose of delivering man from eternal death, became man.

# Precepts of the Church

**Compendium of the Catechism of the Catholic Church**

1. You shall attend Mass on Sundays and holy days of obligation and remain free from work or activity that could impede the sanctification of such days.
2. You shall confess your sins at least once a year.
3. You shall receive the sacrament of the Eucharist at least during the Easter season.
4. You shall observe the days of fasting and abstinence established by the Church.
5. You shall help to provide for the needs of the Church.

# Death Survey – Catholic Answers

The October issue of ITD (p.10&11) featured a Death Survey. It is also on the ITD website and Facebook page. The following are the Catholic answers. Opposite is a summary of responses received. Thank you to all who completed the survey. The survey remains open.

Ed.

**1. What do you believe happens after we die?**

We all face judgment for how we lived, and our souls go to Heaven, or Hell, or to be purified in Purgatory before entering Heaven (CCC 1020-1022)

**2. Do you believe that after you die, you will again be with:**

All souls who end up in the same place as you do, be it Heaven, Hell or Purgatory

**3. Do you believe in Heaven?**

Yes, I do. I believe it is the perfect communion of life and love with God the Father, Son and Holy Spirit, with the Virgin Mary, and all the angels and all the blessed (CCC 1023-1029)

**4. How do souls get to Heaven?**

By living according to God's plan, and dying in a state of grace  
Through the prayers of the living, for the souls of the dead in Purgatory  
Through the mercy of God

**5. "I don't have to do anything to get to Heaven - God loves me as I am."**

Even though He loves me as I am, I have to live according to God's law to receive his reward of Heaven

**6. Do you believe in Hell?**

Yes, if I don't live according to God's plan I could end up there  
Yes, to die in mortal sin without repenting and accepting God's merciful love means I remain separated from God forever by my own free choice (CCC 1033-1037)

**7. If there is a different place for "good" and "bad" people, who decides?**

God has made the rules and I can choose whether or not to live by them

**8. Do we need to pray for those who have died?**

Yes, we pray for those who die in God's friendship but are still imperfectly purified, that they will achieve the holiness necessary to enter Heaven (CCC 1030-1032)

**9. Do you believe in angels?**

Yes, angels are spiritual beings of a different nature to human beings (CCC 328-330)

**10. Are you Catholic?**

Yes I am

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## While We Wait

**Pope Benedict XVI, First Sunday of Advent, 2009**

Dear friends, Advent is the season of the presence and expectation of the eternal. For this very reason, it is in a particular way a period of joy, an interiorized joy that no suffering can diminish. It is joy in the fact that God made himself a Child. This joy, invisibly present within us, encourages us to journey on with confidence.

A model and support of this deep joy is the Virgin Mary, through whom we were given the Infant Jesus. May she, a faithful disciple of her Son, obtain for us the grace of living this liturgical season alert and hardworking, while we wait.

Zenit.org 30-11-2009

## Not Man Who Does It

**Catechism of the Catholic Church, n. 1375**

It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St John Chrysostom declares:

"It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered."

# Death Survey – Results

So far, I have received 88 responses to the Death Survey. I have been able to categorise responses into five broad categories based on patterns of answers:

1. **Consistent Catholics:** 53 people ticked that they were Catholic, and also ticked the Catholic answer to each of the questions [see opposite].
2. **Consistent atheists:** 8 people noted that they didn't believe in God, and all their answers were consistent with this i.e. they don't believe in Heaven or Hell or praying for the dead or in angels or in good and bad.
3. **Inconsistent Catholics:** 10 people ticked that they were Catholic, yet also ticked numerous other answers that are inconsistent with Catholic beliefs, and/or inconsistent with their own answers. For example, a Catholic who believes that we all face Judgment after we die, yet also believes that we all go to Heaven anyway and that Heaven can be anything anyone wants it to be. Or Catholics who believe we have to live according to God's plan and die in a state of grace to get to Heaven, yet also believe that everyone is "good" and everyone goes to Heaven. Or the Catholics who believe in Hell yet also believe that we all end up in Heaven, together, and at peace.
4. **Non-practising Catholics:** 11 Catholics ticked that they either no longer go to Mass, or they don't believe all that the Catholic Church teaches. Notably a Catholic nun who believes we all face Judgment, yet we all become angels and all go to Heaven. Others who believe there is no Hell and we all go to Heaven. Some who believe in Hell, but still believe we all go to Heaven. One who believes in Heaven and Hell and Judgment, but also believes we all end up at peace after death. One who believes we have to live according to God's law to get to Heaven, but at the same time believes that everyone is "good" and we all go to Heaven. An elderly Catholic couple who believe that we all face Judgment but also believe there is no good and bad, and no Hell, and we all end up with our loved ones. One non-practising Catholic who believes there is no afterlife, no Heaven, no Hell, no God, no angels.
5. **Non-Catholics:** 6 people wrote that they were Christians of another denomination. A Pentecostal who believes in the Catholic definition of Heaven and Hell, and that we all face Judgment after death, but we all go to a better place, are all at peace, and are with everyone we love. A Pentecostal, a Charismatic Evangelical, and a Baptist, who ticked all Catholic answers apart from not believing in Purgatory and hence no point praying for the dead. One Church of England who believes in Hell as a choice, but that ultimately there will be no good or bad, and that Heaven is what you believe it to be (in this case alone in a beautiful environment). One non-Catholic Christian believes in Hell, and that we could end up there if we don't live according to God's law, but that we all go to Heaven and are reunited with loved ones and at peace.

In summary, it's interesting to see how many people hold beliefs that are in opposition to other beliefs they themselves hold. The most common contradiction is the belief, on one hand, that God has laws we must follow and we will be judged on how we lived these laws, and the belief, on the other hand, that we all 'pass the test' automatically and go to Heaven to be happy and at peace with God and our loved ones anyway. This doesn't make sense to me. How can we believe in Hell as a place of separation from God forever by our own choice of rejecting Him, and yet believe that all who reject Him and live as they please will still go to Heaven and be happy and at peace forever? Do we look at ourselves and think we're ok, we're good and kind and don't harm anyone, and that's good enough? Do we think we're holy enough to be saints? Do we think the same of our children, our friends and family? Are we all saintly and 'perfect as our Heavenly Father is perfect' and destined to meet in Heaven regardless of how we live or what we believe?

If we believe in Judgment, we must live accordingly. If we believe in Hell, we must live in fear of it. If we believe in Heaven, we must strive for it. These are hard, challenging things to do, and they go against popular culture and ways of living. But we need to make a choice. Now, before it's too late.

Ed.

## Hours of Eucharistic Adoration

### in Gippsland

|                  |  |
|------------------|--|
| Bass             | Wednesday 9.30am – 10.30am   |
| Bairnsdale       | 1 <sup>st</sup> Friday after 9.10am Mass   |
| Cowwarr-Heyfield | 1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30pm<br>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<br>Adoration Chapel accessible 24 hours by<br>PIN available at parish office. |
| Drouin           | Thursday 10am – 11.00am<br>First Fri 4pm–8pm (every 2 <sup>nd</sup> 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<br>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<br>First Fri 4pm–8pm (every 2 <sup>nd</sup> month, Jan on)                                      |
| Wonthaggi        | First Friday 7.00pm – 8.00pm   |

## A Great Need

### John Paul II, *Dominicae Cenaе*, n.3

The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.

## Close to Us

### Pope John Paul II, 22-10-1978

“You are the Christ, the Son of the living God.”...

Nobody, in fact, has brought the living God as close to men and revealed him as [the Son] alone did. In our knowledge of God, in our journey towards God, we are totally linked to the power of these words: “He who sees me sees the Father.”

He who is infinite, inscrutable, ineffable, has come close to us in Jesus Christ, the only-begotten Son of God, born of the Virgin Mary in the stable at Bethlehem.

w2.vatican.va

## Contact *Into the Deep*

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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