

Into the Deep

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Not a Tennis Club

Venerable Fulton Sheen

My own human body is made up of millions and millions of cells, and yet it is one body because it is vivified by one soul, governed by an invisible mind, and presided over by a visible head.

So all who later on will be incorporated into this new body of Christ will be one because they will be vivified by one soul, the Holy Spirit, governed by an invisible mind, Christ in heaven, and presided over by a visible head, namely the one whom Christ chose at the beginning to bear the keys of his kingdom.

Therefore, this body of Christ was to be the prolongation of his incarnation. Our Lord was to grow and expand very much like a cell.

We sometimes think that a church is formed by all of us coming together and saying, "Oh, let's get together and form a church," just like we form a tennis club. That's not the way the body of Christ was formed. God's power was in the midst of his people.

'Through the Year with Fulton Sheen', 25 July

Mary, Queen of Peace, pray for us.

Law of Divine Love

St Thomas Aquinas

"Whoever does not love, remains in death." If a person possesses all the gifts of the Holy Spirit but lacks charity, that person has no life. For it matters not whether one has the grace of tongues, or the gift of faith, or any other gift such as prophecy; these do not bring life without charity. Even if a dead body should be adorned with gold and precious jewels, it nevertheless remains dead.

The second point about charity is that it leads to the observance of the divine commandments. ... We see a lover do great and difficult things because of the one loved, and that is why the Lord says, "Whoever loves me will keep my word." ...

A third point about charity is that it provides protection against adversity. For misfortune cannot harm one who has charity; rather it becomes useful to that person; as scripture says, "All things work for good for those who love God." Furthermore, misfortune and difficulties seem pleasant to the lover, and our own experience verifies this.

A fourth point about charity is that it truly leads to happiness since eternal blessedness is promised only to those who have charity. For all other things are insufficient without charity.

Make God Great Again

Pope Benedict XVI, Homily 15-08-2005

Only if God is great is humankind also great. ... It is important that God be great among us, in public and in private life. In public life, it is important that God be present, for example, through the cross on public buildings, and that he be present in our community life, for only if God is present do we have an orientation, a common direction; otherwise, disputes become impossible to settle, for our common dignity is no longer recognized. Let us make God great in public and in private life. This means making room for God in our lives every day, starting in the morning with prayers, and then dedicating time to God, giving Sundays to God. We do not waste our free time if we offer it to God. If God enters into our time, all time becomes greater, roomier, richer.

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Our Mother and Queen

Pope Benedict XVI, Angelus Address, 22-08-2010

The simple little girl of Nazareth has become the Queen of the world! This is one of the marvels that reveal the heart of God.

Naturally, Mary's royalty is completely dependent on Christ's: He is the Lord, who, after the humiliation of death on the cross, the Father exalted above every creature in heaven, on earth and under the earth (cf. Philippians 2:9-11). Through a design of grace, the Immaculate Mother was completely bound to the mystery of the Son: to his Incarnation; to his earthly life, at first hidden in Nazareth and then manifested in the messianic mystery; to his passion and death; and finally to the resurrection and ascension in heaven. The Mother shared with the Son not only the human aspects of this mystery but also the profound intention, the divine will, in such a way that her entire existence, poor and humble, was elevated, transformed, glorified, passing through the "narrow gate" that is Jesus himself.

Yes, Mary was the first to walk along the narrow "way," opened up by Christ, to enter into the Kingdom of God, a way that is accessible to the humble, to those who entrust themselves to the Word of God and who endeavour to put it into practice.

Zenit.org 22-08-2010

The Old and the New

Introduction to the Lectionary: The Word of God in the Economy of Salvation, n.5

When, in celebrating the Liturgy, the Church proclaims both the Old and New Testament, it is proclaiming one and the same mystery of Christ.

The New Testament lies hidden in the Old; the Old Testament comes fully to light in the New.

Christ himself is the centre and fullness of the whole of Scripture, just as he is of all liturgical celebration.

Thank You

Thank you once again to all who have donated to ITD in recent months, including a few direct debits we have received in our ITD bank account without names. Your support is very much appreciated and ITD couldn't continue without it.

Ed.

St Henry John Newman

The Vatican announced on July 1, 2019, that Cardinal John Henry Newman and four others will be canonized on Sunday, October 13, 2019. ...

Cardinal Newman was born in London (England) on February 21, 1801, and died in Edgbaston (England) on August 11, 1890. He founded the Oratory of St Philip Neri in the English city of Birmingham in 1848 and was rector of the Catholic University of Dublin (1851-1858). Some consider him a "father of the Church" for the next century.

Newman was beatified in the United Kingdom by Benedict XVI on September 19, 2010, setting his holiday for October 9, the date of his conversion.

The second miracle that allowed the canonization of this English cardinal was the healing of Melissa Villalobos, an American mother of 5 children who suffered a serious haemorrhage in her fifth pregnancy. This miracle was approved by Pope Francis on February 13, 2019.

Zenit.org 01-07-2019

Fulton Sheen Miracle Recognised

On July 5, 2019, Pope Francis received in audience His Eminence Cardinal Angelo Becciu, prefect of the Congregation for the Causes of Saints. During the audience ... the Holy Father authorized the same Congregation to promulgate the Decree regarding:

– the miracle attributed to the intercession of the Venerable Servant of God Fulton Sheen, titular archbishop of Newport, former bishop of Rochester; born on 8 May 1895 in El Paso, Illinois, United States of America, and died on 9 December 1979 in New York, United States of America.

Zenit.org 08-07-2019

Informative

Just to let you know that I still find Into the Deep very informative of the Catholic Faith. Keep up the good work and please find enclosed a donation from myself and a friend who enjoys reading it.

Linda Hill, Cairns, Queensland

The Miracle Attributed to Fulton Sheen

From the website of Bonnie Engstrom

On September 16, 2010 my son, James Fulton, was delivered at home, a stillborn. CPR was administered, 911 was called, James was transported to a hospital, and after 61 minutes of being without a pulse – just as the doctors were prepared to call time of death – my son came back to life. The doctors believed there would be massive organ damage from the lack of oxygen which meant James would die very soon. When he didn't die they believed he would be a "vegetable" and when it was clear that he wouldn't be dependent on machines they warned us that he would be severely disabled.

From the very beginning and throughout it all my husband, family, friends, and I asked for a miraculous full restoration through the intercession of Archbishop Fulton J. Sheen, for whom we had named our son. Over the months it became increasingly clear to us that God had answered our prayers and those of Fulton Sheen. Believing that God had worked a miracle on our son we contacted the Sheen Foundation who then opened an investigative tribunal into the alleged miracle.

It has been eight years since James was born. Today he is in second grade – a normal little boy who loves french fries, Star Wars, fishing, and riding his bike. On July 5, 2019 Pope Francis approved James' miracle for Fulton Sheen's beatification. Glory to God!

www.bonnieengstrom.net/sheen_28

A Taste of Things to Come

The new bishop of the Diocese of Sandhurst will be Fr Shane Mackinlay from the Diocese of Ballarat. He will be replacing Bishop Les Tomlinson in October.

An article in the Bendigo Advertiser (24-07-2019 by Tara Cosoleto) sheds some light on what the new bishop will be like. It's not very inspiring.

It starts with a photo of Fr Mackinlay in a suit and tie, which is enough to tell you he doesn't take Church discipline too seriously (Can. 284 "Clerics are to wear suitable ecclesiastical garb...")

Regarding 'members of the LGBTIQ+ community', Fr Mackinlay is quoted as saying: "A church which is not welcoming to everybody is betraying its mission. We need to be welcoming to everybody. But at the same time there are values that we hold dear that we see in the Gospels, so we need to be affirming those values. But that should never be in competition to, or at the price of, people experiencing that they are not welcome or do not have a place in the church community because of who they are."

As far as I know, the Church has always and everywhere welcomed repentant sinners, no matter who they are or what they've done. Obstinate sinners exclude themselves.

Regarding issues like 'priests being allowed to marry and greater female representation in the leadership of the priesthood', Fr Mackinlay says: "I don't think any of them have obvious answers or simple answers that are going to tick every box of every concern that we have. But I think we definitely should be discussing all of them and hearing everything that everyone has to bring to the table. I think those sorts of conversations are very healthy."

How about these for some fairly obvious answers:

Code of Canon Law (Can. 277 §1): Clerics are obliged to observe perfect and perpetual continence for the sake of the kingdom of heaven and therefore are bound to celibacy which is a special gift of God by which sacred ministers can adhere more easily to Christ with an undivided heart and are able to dedicate themselves more freely to the service of God and humanity.

Pope John Paul II, Ordinatio Sacerdotalis (n.4): Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church's divine constitution itself, in virtue of my ministry of confirming the brethren I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful.

Ed.

Body and Soul

Pope Francis, Angelus Address, 15-08-2018

On today's Solemnity of the Assumption of the Blessed Virgin Mary, the holy faithful People of God joyfully express their veneration of the Virgin Mother. They do so in the common liturgy and also with thousands of different forms of piety; and the prophesy of Mary herself takes place in the same way: "all generations will call me blessed". Because the Lord has raised his humble handmaiden. ...

The Assumption of Mary, a human being, gives us confirmation of what our glorious fate will be. Greek philosophers had already understood that the soul of man is destined to happiness after death. However, they disregarded the body – considered the prison of the soul – and they did not understand that God had planned for the human body to be joined to the soul in the heavenly beatitude. Our body will be there, transfigured. This – the "*resurrection of the flesh*" – is a specific element of Christian revelation, a cornerstone of our faith.

The wondrous reality of the Assumption of Mary reveals and confirms the unity of the human person and reminds us that we are called to *serve and glorify God with our whole being*, soul and body. To serve God with the body alone would be the action of slaves; to serve him with the soul alone would be counter to our human nature. ... If we live this way, in joyful service to God, which is also expressed in generous service to our brothers and sisters, then on the day of the resurrection our fate will be like that of our heavenly Mother. We must therefore fully dedicate ourselves to accomplishing the exhortation of the Apostle Paul: "glorify God in your body", and we shall forever glorify him in heaven.

Let us pray that Mary, through her maternal intercession, may help us live our daily journey in the earnest hope of being able to reach her one day, with all the Saints and our loved ones, all in heaven.

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"I BELIEVE IN THE RESURRECTION OF THE BODY"

Catechism of the Catholic Church

988 The Christian Creed – the profession of our faith in God, the Father, the Son, and the Holy Spirit, and in God's creative, saving, and sanctifying action – culminates in the proclamation of the resurrection of the dead on the last day and in life everlasting.

989 We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and he will raise them up on the last day (cf. Jn 6:39-40). Our resurrection, like his own, will be the work of the Most Holy Trinity:

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you. (Rom 8:11; cf. 1 Thess 4:14; 1 Cor 6:14; 2 Cor 4:14; Phil 3:10-11)

990 The term "flesh" refers to man in his state of weakness and mortality. (cf. Gen 6:3; Ps 56:5; Isa 40:6). The "resurrection of the flesh" (the literal formulation of the Apostles' Creed) means not only that the immortal soul will live on after death, but that even our "mortal body" will come to life again. (Rom 8:11)

991 Belief in the resurrection of the dead has been an essential element of the Christian faith from its beginnings. "The confidence of Christians is the resurrection of the dead; believing this we live." (Tertullian)

How can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain.... But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. (1 Cor 15:12-14)

"Put all the good works in the world against one Holy Mass;
they will be as a grain of sand beside a mountain." **St John Vianney**

Are We Listening?

Many would share Richard Stokes' admiration (July ITD, p.6) for Israel Folau. A champion of our secular religion of football, Israel also showed a strong and forthright faith in God. Yet Richard's lapse into an attack on bishops misses an important point. In a contraceptive culture it is hypocritical to fulminate against homosexual behaviour. Bishops have for long proclaimed the crucial role of the family. The key question is: Are families listening?

John Cooney, Cowwarr, Victoria

All is Done

I wish to thank you for helping me over many years to express myself enough to be able to put my point of view to the readers of ITD. But now all is done; perhaps it is the wishes of Our Lord that 97 years is enough. My reading is very, very limited and ITD's strong headlines are the limit of the great pages of messages which are offered around the continent and through the internet at minimum cost.

May your familiar names keep countering false ideas from bishops, priests and their 'avenues of transport'. My continual daily prayer is that your messages may instruct and advise the faithful church-going youth to be aware of the evil messages which surround us every day in this once great country of Australia. God help us all.

Ex-sapper John Bohan, Geelong, Victoria

Profound Meaning of Priestly Celibacy

Pope Benedict XVI, *Sacramentum Caritatis*, n.24

While respecting the different practice and tradition of the Eastern Churches, there is a need to reaffirm the profound meaning of priestly celibacy, which is rightly considered a priceless treasure... This choice on the part of the priest expresses in a special way the dedication which conforms him to Christ and his exclusive offering of himself for the Kingdom of God. The fact that Christ himself, the eternal priest, lived his mission even to the sacrifice of the Cross in the state of virginity constitutes the sure point of reference for understanding the meaning of the tradition of the Latin Church. It is not sufficient to understand priestly celibacy in purely functional terms. Celibacy is really a special way of conforming oneself to Christ's own way of life. This choice has first and foremost a nuptial meaning; it is a profound identification with the heart of Christ the Bridegroom who gives his life for his Bride. In continuity with the great ecclesial tradition, with the Second Vatican Council and with my predecessors in the papacy, I reaffirm the beauty and the importance of a priestly life lived in celibacy as a sign expressing total and exclusive devotion to Christ, to the Church and to the Kingdom of God, and I therefore confirm that it remains obligatory in the Latin tradition. Priestly celibacy lived with maturity, joy and dedication is an immense blessing for the Church and for society itself.

Prayer for Obedience

St Thomas Aquinas

O Lord my God,
help me to be obedient without reserve,
poor without servility,
chaste without compromise,
humble without pretence,
joyful without depravity,
serious without affectation,
active without frivolity,
submissive without bitterness,
truthful without duplicity,
fruitful in good works without presumption,
quick to revive my neighbour without haughtiness,
and quick to edify others by word and example
without simulation.

Grant me, O Lord, an ever-watchful heart that no alien thought can lure away from You;
a noble heart that no base love can sully;
an upright heart that no perverse intention can lead astray;
an invincible heart that no distress can overcome;
an unfettered heart that no impetuous desires can enchain.

O Lord my God, also bestow upon me
understanding to know You,
zeal to seek You,
wisdom to find You,
a life that is pleasing to You,
unshakable perseverance,
and a hope that will one day take hold of You.

Hate

Hate is such a strong word. It's a word I have seldom used, or seldom heard being used, for most of my life. I'd probably only use it in the context of something I hate doing, like going to the dentist. But I can't remember it ever being used about a person. My parents would never let us speak about hating anyone. We could dislike someone, but never hate. I had no reason to hate anyone. I still don't.

So it is always an affront to my senses when I hear that I'm hateful, or that I use hate-speech, or that I hate certain groups of people, just because I believe that marriage is necessarily between a man and a woman, or that I believe a pregnant woman has a human being developing within her who has a right to protection.

In recent years the word hate has become so common. Abnormally common. And out of place, out of context, out of proportion. You hear enraged, screeching, violent people accusing calm, polite, joyful people of being haters. You hear a quiet, logical argument being shouted down as hate-speech without being heard or counter-argued. Anyone who believes simple truths like men and women are different and complementary, or that baby human beings are still human beings, is now a hater.

The only way I can make sense of this is when I see the behaviour of those who accuse the 'haters' of hating. Their anger and violence and desperation leads me to the conclusion that they are people who must know what hate is, who must feel the immense pain and burden of hatred, who must live it and taste it and know its ugly fruits. Maybe they've been hated by those who should have loved them. Maybe they hate themselves. They certainly hate those who disagree with them. Only someone who feels hatred themselves, would think to accuse someone else of hating when they simply disagree. For those of us who save hatred for the dentist chair, it's a foreign concept.

Hatred is a losing battle, a downward spiral. But just because people may feel hatred towards me or my opinions or beliefs, doesn't mean that I feel the same about them. I just wish they could realise that. I feel no hatred towards these people who accuse us of hating them. Only sadness for the tragedy they suffer, and a desire that they will one day come to know true love and joy.

Ed.

Persistent Suffering

Fr Cantalamessa, Preacher of the Pontifical Household

Man has two ways to try to overcome his infirmities: nature and grace. Nature indicates intelligence, science, medicine, technology; grace indicates direct recourse to God, through faith and prayer and the sacraments. ... What about those people who, despite everything, are not healed? ...

If the persistence of a disease were a sign that a person did not have faith, or that God does not love him, we would have to say that the saints had the least amount of faith and that they were the least loved by God, because some of them spent their whole lives in bed. No, the answer is different.

God's power is not manifested in just one way, say, in eliminating evil or in physical healings. God's power also manifests itself in giving the ability, and sometimes the joy, of carrying our own cross with Christ... Christ also redeemed suffering and death. It is no longer the sign of sin, participation in Adam's fault, but rather it is the instrument of redemption.

[Translation by Joseph G. Trabbic] Zenit.org 25-01-2008

IN MEMORIAM

Sr Mary Thomas, of the Conventual Sisters of St Dominic in Ganmain, NSW, died peacefully on the Vigil of St Mary Magdalen, Patroness of the Dominican Order, surrounded by her Sisters at the convent.

Sr Mary Thomas was born in Belfast and came to Australia to enter the Dominicans in Western Australia when she was 18 years old. Sister was professed 66 years, living the past 31 years in Ganmain.

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

Holy Mass

St Augustine

He who devoutly hears holy Mass will receive a great vigour to enable him to resist mortal sin, and there shall be pardoned to him all venial sins which he may have committed up to that hour.

The Mystery of the Church

Pope Emeritus Benedict XVI, in an essay on the current crisis of the faith and of the Church – “some notes by which I might contribute one or two remarks to assist in this difficult hour” (Section III, 3)

Indeed, the Church today is widely regarded as just some kind of political apparatus. One speaks of it almost exclusively in political categories, and this applies even to bishops, who formulate their conception of the church of tomorrow almost exclusively in political terms. The crisis, caused by the many cases of clerical abuse, urges us to regard the Church as something almost unacceptable, which we must now take into our own hands and redesign. But a self-made Church cannot constitute hope.

Jesus Himself compared the Church to a fishing net in which good and bad fish are ultimately separated by God Himself. There is also the parable of the Church as a field on which the good grain that God Himself has sown grows, but also the weeds that "an enemy" secretly sown onto it. Indeed, the weeds in God's field, the Church, are excessively visible, and the evil fish in the net also show their strength. Nevertheless, the field is still God's field and the net is God's fishing net. And at all times, there are not only the weeds and the evil fish, but also the crops of God and the good fish. To proclaim both with emphasis is not a false form of apologetics, but a necessary service to the Truth. ...

Today, the accusation against God is, above all, about characterizing His Church as entirely bad, and thus dissuading us from it. The idea of a better Church, created by ourselves, is in fact a proposal of the devil, with which he wants to lead us away from the living God, through a deceitful logic by which we are too easily duped. No, even today the Church is not just made up of bad fish and weeds. The Church of God also exists today, and today it is the very instrument through which God saves us.

It is very important to oppose the lies and half-truths of the devil with the whole truth: Yes, there is sin in the Church and evil. But even today there is the Holy Church, which is indestructible. Today there are many people who humbly believe, suffer and love, in whom the real God, the loving God, shows Himself to us. Today God also has His witnesses (*martyres*) in the world. We just have to be vigilant in order to see and hear them. ...

At the end of my reflections I would like to thank Pope Francis for everything he does to show us, again and again, the light of God, which has not disappeared, even today. Thank you, Holy Father!

(Translated by Anian Christoph Wimmer) Catholic News Agency

Appearing Before God

Pope Francis, Angelus address 18-11-2018

In today's Gospel passage (cf. Mk 13:24-32) Jesus says that the history of peoples and that of individuals have a purpose and an aim to fulfil: the definitive encounter with the Lord. We know neither the time nor the way in which it will come about: the Lord emphasized that "no one knows, not even the angels in heaven, nor the Son"; all is safeguarded in the secret of the mystery of the Father.

We know, however, a basic principle with which we must confront ourselves: "Heaven and earth will pass away", Jesus says, "but my words will not pass away". This is the true crux. On that day, each of us will have to understand whether the Word of the Son of God has illuminated our personal existence, or whether we turned our back to it, preferring to trust in our own words. More than ever, it will be the moment in which to abandon ourselves definitively to the Father's love and to entrust ourselves to his mercy.

No one can escape this moment, none of us! Shrewdness, which we often instil in our conduct in order to validate the image we wish to offer, will no longer be useful; likewise, the power of money and of economic means with which we pretentiously presume to buy everything and everyone, will no longer be of use. We will have with us nothing more than what we have accomplished in this life by believing in his Word: the all and nothing of what we have lived or neglected to fulfil. We will take with us only what we have given.

w2.vatican.va

Praying in Prison

I am sure many of us are worried about Cardinal Pell and are concerned for his welfare.

In Archbishop (later Cardinal) Francis Xavier Nguyễn Văn Thuận's tiny book 'Five Loaves & Two Fish', he relates how hard it can be to pray in prison. He said although he had a lot of time to pray in prison, it is not as simple as you might think. Here is an excerpt:

The Lord let me experience the full depth of my weakness, my physical and mental fragility. Time passes slowly in prison, particularly during solitary confinement. Imagine a week, a month, two months of silence. They are terribly long, but when they are transformed into years, they become an eternity. A Viet-Nameese proverb says: "One day in prison is like a thousand autumns outside". There were days when, worn out by tiredness, by sickness, I did not even get so far as reciting one prayer!

The story comes to mind, the story of old Jim. Every day at twelve o'clock, Jim would come into church for only a couple of minutes then go out. The sacristan was very curious, and one day he stopped Jim and asked him: "Why do you come here every day?"

"I come to pray."

"Impossible! How can you pray in just two minutes?"

"I am an old, ignorant man; I pray to God in my own way."

"But what do you say?"

"I say: 'Jesus, here I am. I'm Jim.' And then I leave."

The years go by. Jim gets older and falls sick. He enters a hospital, in the ward for poor people. Later on, it seems that Jim is about to die, and the priest and the nurse, a religious sister, are standing next to his bed. "Jim, tell us: Why, from when you entered this ward, has everything changed for the better; why have the people become happier, more content, and friendlier?"

"I don't know. When I can walk, I go around here and there, visiting everyone; I greet them, talk a little bit. When I'm in bed, I call everyone over, make them all laugh, make them happy. With Jim, they are always happy."

"But you, why are you happy?"

"When you receive a visit every day, aren't you happy?"

"Of course. But who comes to visit you? We have never seen anyone."

"When I entered this ward, I asked you for two chairs: one for you, one reserved for my guest; don't you see?"

"Who is your guest?"

"Jesus. Before, I used to go to church to visit him, now I can't anymore; so, at twelve o'clock, Jesus comes here."

"But what does Jesus say to you?"

"He says: 'Jim, here I am; I'm Jesus!' ..."

Right before he died, old Jim smiled and gestured with his hand toward the chair next to his bed, as if to invite someone to sit down. He smiled again and closed his eyes.

When my strength failed me and I could not even say my prayers, I repeated: "Jesus, here I am; I'm Francis." Joy and consolation came, and I experienced Jesus responding: "Francis, here I am; I'm Jesus." (Chapter 3, The Third Loaf: A Fixed Reference Point, Prayer)

Pat Ryan, London, U.K.

Address: I had Cardinal Pell's prison address in time for the April issue of ITD but didn't publish it because I thought he'd be out before anyone got a chance to write. I thought the same thing each time for the May, June and July issues. I think the same now, but here it is in case I'm wrong once again: George Pell, CRN 218978, Melbourne Assessment Prison, 317 Spencer Street, West Melbourne VIC 3003. Note that he's not to be addressed as "Cardinal" Pell on the envelope. – **Ed.**

Why Peter? Why Paul?

Pope Francis, Homily for the Feast of Saints Peter and Paul, 29-06-2019

The Apostles Peter and Paul stand before us as witnesses. ... Peter was one of the very first disciples, and Paul was "zealous for the traditions of [his] ancestors". Yet they also made great mistakes: Peter denied the Lord, while Paul persecuted the Church of God. Both were cut to the core by questions asked by Jesus: "Simon son of John, do you love me?"; "Saul, Saul, why do you persecute me?" Peter was grieved by Jesus' questions, while Paul was blinded by his words. Jesus called them by name and changed their lives. After all that happened, he put his trust in them, in one who denied him and one who persecuted his followers, in two repentant sinners. We may wonder why the Lord chose not to give us two witnesses of utter integrity, with clean records and impeccable lives? Why Peter, when there was John? Why Paul, and not Barnabas?

There is a great teaching here: the starting point of the Christian life is not our worthiness; in fact, the Lord was able to accomplish little with those who thought they were good and decent. Whenever we consider ourselves smarter or better than others, that is the beginning of the end. The Lord does not work miracles with those who consider themselves righteous, but with those who know themselves needy. He is not attracted by our goodness; that is not why he loves us. He loves us just as we are; he is looking for people who are not self-sufficient, but ready to open their hearts to him. People who, like Peter and Paul, are transparent before God. Peter immediately told Jesus: "I am a *sinful man*". Paul wrote that he was "least of the apostles, unfit to be called an apostle". Throughout life, they preserved this humility, to the very end. Peter died crucified upside down since he did not consider himself worthy to imitate his Lord. Paul was always fond of his name, which means "little", and left behind his birth name, Saul, the name of the first king of his people. Both understood that holiness does not consist in exalting but rather in humbling oneself. Holiness is not a contest, but a question of entrusting our own poverty each day to the Lord, who does great things for those who are lowly. ...

Let us think about them too as *witnesses to forgiveness*. In their failings, they encountered the powerful mercy of the Lord, who gave them rebirth. In his forgiveness, they encountered irrepressible peace and joy. Thinking back to their failures, they might have experienced feelings of guilt. How many times might Peter have thought back to his denial! How many scruples might Paul have felt at having hurt so many innocent people! Humanly, they had failed. Yet they encountered a love greater than their failures, a forgiveness strong enough to heal even their feelings of guilt. Only when we experience God's forgiveness do we truly experience rebirth. From there we start over, from forgiveness; there we rediscover who we really are: in the confession of our sins. ...

The witness, then, is not someone who knows the story of Jesus, but someone who has experienced a love story with Jesus. The witness, in the end, proclaims only this: that Jesus is alive and that he is the secret of life. ...

Brothers and sisters, in the presence of these witnesses, let us ask: "Do I renew daily my own encounter with Jesus?" We may be curious about Jesus, or interested in Church matters or religious news. We may open computer sites and the papers, and talk about holy things. But this is to remain at the level of *what are people saying?* Jesus does not care about polls, past history or statistics. He is not looking for religion editors, much less "front page" or "statistical" Christians. He is looking for witnesses who say to him each day: "Lord, you are my life".

Having met Jesus and experienced his forgiveness, the Apostles bore witness to him by living a new life: they no longer held back but gave themselves over completely. They were no longer content with half-measures but embraced the only measure possible for those who follow Jesus: that of boundless love. They were "poured out as a libation". Let us ask for the grace not to be lukewarm Christians living by half measures, allowing our love to grow cold. Let us rediscover who we truly are through a daily relationship with Jesus and through the power of his forgiveness. Just as he asked Peter, Jesus is now asking us: "Who do you say that I am?", "Do you love me?" Let us allow these words to penetrate our hearts and inspire us not to remain content with a minimum, but to aim for the heights so that we too can become *living witnesses to Jesus*.

Zenit.org 29-06-2019

Simple and Solemn Exposition

From an answer by Fr Edward McNamara, professor of liturgy and sacramental theology and director of the Sacerdos Institute at the Regina Apostolorum university Zenit.org 23-07-2019

Q: Our parish will have extended periods of adoration of the Blessed Sacrament in a chapel in a section of the large sacristy. A special tabernacle with a double door – the inner one has a round glass insert where a large host will be visible while the outer one is solid and decorative – is being installed. The pastor says that only one candle (like the sanctuary lamp in the main church) will be lit when the outer door is open and the Blessed Sacrament is exposed. Is this the proper procedure for such a setup? - T.P., New Jersey

A: I would say that this is not quite the case. The principal norms for exposition are found in the 1973 document "Rites for Holy Communion and Worship of the Eucharist Outside Mass." First of all, a distinction is required. There are two kinds of exposition: simple and solemn. Simple exposition is with the closed pyx or ciborium and has fewer ritual requirements. Solemn exposition is when the host is visible in any way possible. This may be brief or prolonged depending on whether the host is exposed for a relatively brief period of 20 minutes or so to a couple of hours or is extended to several hours during the day or even several days or weeks. It makes no difference whether the host is exposed in a monstrance on the altar or by means of the secure tabernacle described above; it is always a case of solemn exposition and must follow the norms for this form.

The principal norms that refer to our question are the following (85, 88-89, 91):

For exposition of the Blessed Sacrament in the monstrance, four to six candles are lighted, as at Mass, and incense is used. For exposition of the Blessed Sacrament in the ciborium, at least two candles should be lighted and incense may be used.

Where there cannot be uninterrupted exposition because there is not a sufficient number of worshipers, it is permissible to replace the Blessed Sacrament in the tabernacle at fixed hours that are announced ahead of time. But this may not be done more than twice a day, for example, at midday and at night. The following form of simple reposition may be observed: the priest or deacon, vested in an alb, or a surplice over a cassock, and a stole, replaces the Blessed Sacrament in the tabernacle after a brief period of adoration and a prayer said with those present. The exposition of the Blessed Sacrament may take place again, in the same manner, and at a scheduled time.

Brief Period of Exposition Shorter expositions of the Eucharist are to be arranged in such a way that the blessing with the Eucharist is preceded by a reasonable time for readings of the word of God, songs, prayers, and a period for silent prayer. Exposition merely for the purpose of giving benediction is prohibited.

Minister of Exposition The ordinary minister for exposition of the Eucharist is a priest or deacon. At the end of the period of adoration, before the reposition, he blesses the congregation with the sacrament. In the absence of a priest or deacon or if they are lawfully impeded, the following persons may publicly expose and later repose the Eucharist for the adoration of the faithful: a. an acolyte or special minister of communion; b. upon appointment by the local Ordinary, a member of a religious community or of a pious association of laymen or laywomen which is devoted to Eucharistic adoration. Such ministers may open the tabernacle and also, as required, place the ciborium on the altar or place the host in the monstrance. At the end of the period of adoration, they replace the Blessed Sacrament in the tabernacle. It is not lawful, however, for them to give the blessing with the sacrament.

In light of the above, we can say that the first time the host is exposed during the day it should be incensed and if possible accompanied by song. This norm remains in force even if the exposition only requires the opening of the outer door of the tabernacle. An exception to this norm would be the case of when perpetual adoration is interrupted during the night by reserving the host and is exposed anew in a simple manner in the morning. As we have seen, the norms allow for two interruptions of prolonged adoration during any one day. Since we are dealing with solemn exposition the norms require lighting at least four candles with the possibility of six. Therefore, the use of only a sanctuary lamp is insufficient.

In Need of The Good Samaritan

On Sunday 14 July, the Church proclaimed the parable of the Good Samaritan. Usually when I hear this parable, I think that Jesus is telling me in a roundabout but creative way, to help people no matter who they are, irrespective of colour, creed, or race because they are my neighbour. And I come away thinking that I must be like the Good Samaritan as opposed to the priest and the Levite; and that's because, more often than not, I place myself at the centre of the parable.

But this time I placed Jesus at the centre of the parable as the Good Samaritan, and myself off-centre as the man who was attacked. And I realized that the man on the way from Jerusalem to Jericho, who fell among robbers who stripped him and left him half-dead and bleeding beside the road, is an image of me first of all, and secondly, the whole of humanity.

He is an image of an exiled humanity that has, and continues to rebel against God and his commands, who arrogantly attempts to play god, creator and judge, and as a consequence has fallen headlong in to an abyss of self-destruction. He is an image of you and me, whose souls daily and weekly get 'beaten-up', 'robbed' and disfigured, if not by our own sinful nature, then by the devil and his minions who have a free reign in this world.

Many Catholics have fallen away from Christ and his Church into a godless secularism. Even in the Church, many of the hierarchy in their arrogance and pride continue to fall away from Christ, in particular from his Real Presence. We only have to look at all the abuses, spiritual or otherwise, to see and understand how much Christ suffers in his own Church.

When you think about it, the Church, in fact the whole world, is in a desperate state and in dire need of The Good Samaritan. We all need to be saved from ourselves, our sinfulness and from one another. We all need Christ, The Good Samaritan, and we need to make him the centre of our lives.

And as I prayed the Mass, I realized how blessed and graced I am to encounter him who came down from heaven and made himself my neighbour in order to forgive, heal, feed and nourish me with his own flesh and blood, so that I may enter into Communion with the Father and the Holy Spirit, and with my brothers and sisters in him.

Gregory Kingman, Morwell, Victoria

Communion and Contemplation

To be all together in prolonged silence before the Lord present in his Sacrament is one of the most genuine experiences of our being Church, which is accompanied complementarily by the celebration of the Eucharist, by listening to the word of God, by singing and by approaching the table of the Bread of Life together.

Communion and contemplation cannot be separated, they go hand in hand. If I am truly to communicate with another person I must know him, I must be able to be in silence close to him, to listen to him and look at him lovingly. True love and true friendship are always nourished by the reciprocity of looks, of intense, eloquent silences full of respect and veneration, so that the encounter may be lived profoundly and personally rather than superficially. And, unfortunately, if this dimension is lacking, sacramental communion itself may become a superficial gesture on our part.

w2.vatican.va

A fallen-away Catholic who says, "I no longer believe in the Sacrament of Penance", really means, "I am leading an evil life and I refuse to break my habits of sin to make my peace with God."

Venerable Fulton Sheen (in 'Go to Heaven: A Spiritual Road Map to Eternity')

Hours of Eucharistic Adoration

in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfield	1 st Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10.00am – 4.30pm
Cowwarr Ord.	Wednesday (Low Mass 10am) 10.30 – 11.00am
Churchill	Saturday (9.30am Mass) 10.00am – 11.00am
Cranbourne	Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11.00am 1 st Friday 4pm–8pm (every 2 nd month, Dec on)
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 2pm – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am–12pm; 1 st Friday till 4pm
Trafalgar	Wed & First Sat: (9.30am Mass) –10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10.00am – 11.00am 1 st Fri 4pm–8pm (every 2 nd month, Jan on)
Wonthaggi	1 st Friday 7.00pm – 8.00pm

Dwell Each Day

Saint Alphonsus Maria de Liguori

Certainly amongst all devotions, after that of receiving the sacraments, that of adoring Jesus in the Blessed Sacrament holds the first place, is the most pleasing to God, and the most useful to ourselves.

Do not then, O devout soul, refuse to begin this devotion; and forsaking the conversation of men, dwell each day, from this time forward, for at least half or quarter of an hour, in some church, in the presence of Jesus Christ under the sacramental species.

Taste and see how sweet is the Lord.

"O you deluded people, what are you doing? Why do you not hasten to the churches to hear as many Masses as you can? Why do you not imitate the angels, who, when a Holy Mass is celebrated, come down in myriads from Paradise and take their stations about our altars in adoration to intercede for us?"

St Leonard of Port Maurice

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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