

# ***Into the Deep***

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Newsletter of orthodox Catholics of Gippsland

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## **When Your Child Goes Astray**

**Venerable Mother Mary Potter, Founder of the Little Company of Mary**

Pray, as it is your duty, for your children, but forget not the wish of the Maternal Heart of Mary; forget not those of Her children who have the greatest need, those who are dying in sin, those who, if they are not helped soon, can never receive help. Oh do what Mary would have you do; pray, work, suffer for the dying, you will obtain Her assistance at the hour of death for your own children. ...

If then, you engage yourself in the work of saving souls in their last hour, in your times of sorrow you should pray more. The Cure d'Ars advised people to offer temptations they endured for the conversion of sinners, for by doing so they turned the weapons of the devil against himself.

So likewise, when a mother in sorrow and grief of heart sees the devil drawing her children astray by his alluring temptations, that mother should turn to God with her whole heart and pray with the confidence her grief should give her – for I must repeat, it is the suffering heart that may make most certain of being heard and answered – she should pray for her own children, but pray likewise for the children of others, who are in more need than her own; for they are on their deathbed, enduring the last temptation that can assail them.

Let that mother resolve for the time that Satan has possession of her children to strive the more earnestly by prayer to defeat his snares at the deathbed of others, of those of whom he has nearly achieved eternal possession.

Ah, if she obtains the salvation of a dying sinner, how that soul thus ransomed will plead for her! Will not that mother defeat the snares of Satan? Will he not relinquish his hold upon her children? Or, if their own wills are obstinately bent on following their course of sin and they are surprised by sickness in their sinful state, how at their death will graces abound!

Mothers, devote yourselves to the dying, and you cannot doubt but that God in His Justice will reward you. Your children may be far from you, and you may not be able to assist at their death. You may not even know they are dying, but God knows it, Our Lady knows it, Angels and Saints know it, and be sure the Guardian Angels, the Patron Saints of the souls you have assisted in their last hour, as well as those souls themselves, will plead for your children at the time when they have to pass through the tremendous ordeal of dying, when they have to perform that awful act that will decide for them an eternity of happiness or woe.

From 'Devotion for the Dying'

### **Correction**

In the August issue of ITD, on page 11, was an excerpt titled "Communion and Contemplation" without indication of where it was from. It was from a homily by Pope Benedict XVI for the Solemnity of Corpus Christi, 07-06-2012. My apologies for omitting this information. **Ed.**

### **Wasted Pain**

"Suffering in itself does not make us holy. It is only when we unite it out of love to the suffering of Christ that it has meaning. Suffering without love is wasted pain."

- **Mother Angelica**

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

# Unplanned

The controversial pro-life movie "Unplanned" is making its way around the world. Through a partnership with FanForce, "Unplanned" will be seen in over 100 theatres in Australia and New Zealand starting September 11. "Unplanned" is the true story of former Planned Parenthood clinic director Abby Johnson, which debuted in United States theatres on March 29.

"The last thing the abortion industry wants is truth," said Bernie Finn, Victorian Member of Parliament. "'Unplanned' is an uplifting story of one woman's moment of truth from abortion champion to pro-life warrior. This movie is an invaluable contribution to a debate that is too often blurred by lies. Every Australian should see it."

To find out where "Unplanned" is showing in Australia and New Zealand or to bring it to a community not listed, visit:

<https://fan-force.com/films/unplanned>.

"We continue to be utterly amazed at the international frenzy around Abby's story," said Cary Solomon and Chuck Konzelman, co-directors of "Unplanned". "This proves to us that the world has a hunger to know the truth – to see what Abby saw – and to use this true story to show people everywhere the reality of abortion. No one in the world will be able to say they didn't know." ...

"Unplanned" is the dramatic account of a former Planned Parenthood superstar, Abby Johnson. In eight years, she rose from college volunteer to one of the youngest clinic directors, to Employee of the Year – then she assisted with an abortion. The inspiring film traces Johnson's journey from staunch abortion advocate to standing side-by-side with the people who prayed for her spiritual transformation and facing the full, head-on attack of one of the most powerful organizations on earth.

Zenit.org 16-08-2019

## REST IN PEACE

**MARGARET McRAE**

Please pray for the repose of the soul of Margaret McRae, a long-time subscriber to ITD who passed away recently, late of Dalyston, Victoria.

May her soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

# Unplanned in Australia

Following are some venues in Australia confirmed to be screening the movie Unplanned. There are many other places that have screenings scheduled but are not confirmed until enough tickets have been sold for their venue. Check the FanForce website (see article opposite) for the latest and to book.

## Victoria

Hoyts Cinemas Docklands 11 Sept 6.30pm & 17 Sept 7pm

Hoyts Cinemas Frankston 18 Sept 6.30pm

Hoyts Cinemas Eastland 23 Sept 7pm

Hoyts Cinemas Watergardens 23 Sept 7pm

## New South Wales

Event Cinemas, George Street 11 Sept 7pm

Event Cinemas Castle Hill 11 Sept 7pm

Hoyts Cinemas Bankstown 11 Sept 7pm

Hoyts Penrith 16 Sept 6.30pm

Hoyts Cinemas Broadway 17 Sept 7pm

Event Cinemas Burwood 23 Sept 7pm

Event Cinemas Kotara 23 Sept 7.30pm

Majestic Cinemas Sawtell 25 Sept 7pm

## Australian Capital Territory

Hoyts Cinemas, Woden 11 Sept 7pm

## Queensland

BBC Cinemas Toowoomba Strand 12 Sept 6.30pm

Majestic Cinema Nambour 23 Sept 7pm

Hoyts Redcliffe Peninsula 8 Oct 7pm & 21 Oct 7pm

## South Australia

Wallis Cinemas Piccadilly 16 Sept 6.30pm

Hoyts Cinemas Norwood 18 Sept 7pm

Event Cinemas Marion 23 Sept 7pm

The Regal Theatre 25 Sept 7pm

## Western Australia

Hoyts Cinemas Garden City Booragoon 18 Sept 7pm

Event Cinemas Innaloo 23 Sept 7pm

## To Make You a Saint

Yes, yes: in holy Mass our dear beloved Jesus, as the chief and supreme Priest, recommends our cause to the Father, prays for us and makes Himself our advocate. ... How can you doubt but that He wishes to give you all the virtues and all the perfections which are required to make you a saint, and a great saint, in Heaven?

**St Leonard of Port Maurice**

# A Dialogue Between Father and Child

Pope Francis, Angelus Address, 28-07-2019

In today's Gospel passage (cf. Lk 11:1-13), Saint Luke narrates the circumstances in which Jesus teaches the "Lord's Prayer".

They, the disciples, already know how to pray by reciting the formulas of the Jewish tradition, but they too wish to experience the same "quality" of Jesus' prayer because they can confirm that prayer is an essential dimension in their Master's life. Indeed each of his important actions is marked by long pauses in prayer.

Moreover, they are fascinated because they see that he does not pray like the other teachers of the time, but rather his prayer is an intimate bond with the Father, so much so that they wish to be a part of these moments of union with God, in order to completely savour its sweetness.

Thus, one day they wait for Jesus to finish praying in a secluded place and then they ask him: "Lord, teach us to pray". In responding to the disciples' explicit question, Jesus does not provide an abstract definition of prayer, nor does he teach an efficient technique to pray in order to "obtain" something.

Instead, he invites his own to experience prayer, by putting them directly in communication with the Father, causing them to feel nostalgic for a personal relationship with God, with the Father.

Herein lies the novelty of Christian prayer! It is a dialogue between people who love each other, a dialogue based on trust, sustained by listening and open to a commitment to solidarity. It is the dialogue of a Son with his Father, a dialogue between children and their Father. This is Christian prayer.

Hence, he delivers the "Lord's Prayer" to them, perhaps the most precious gift left to us by the Divine Master during his earthly mission. After revealing to us his mystery as Son and brother, with that prayer Jesus allows us to enter into God's paternity.

I want to underscore this: when Jesus teaches us the "Our Father", he allows us to enter into God's paternity and he points the way to enter into a prayerful and direct dialogue with him, through the path of filial intimacy. It is a dialogue between a father and his son, of a son with his father.

What we ask in the "Our Father" is already fulfilled for us in his Only-begotten Son: the sanctification of the Name, the advent of the Kingdom, the gift of bread, of forgiveness and of delivery from evil. As we ask, we open our hand to receive; to receive the gifts that the Father has shown us in his Son.

The prayer that the Lord taught us is the synthesis of every prayer and we address it to the Father, always in communion with our brothers and sisters.

Sometimes distractions can occur in prayer, but we often feel the need to stop at the first word, "Father", and feel that paternity in our heart.

w2.vatican.va

## Tattoo

**Cardinal Fernando Filoni, Prefect of the  
Congregation for the Evangelization of Peoples,  
Homily in Bibione, 02-08-2019**

While so many people love to tattoo their bodies, perhaps due to a certain more or less aesthetic exhibitionism, it is nice to think that Christ has tattooed my name on his hands, where he was pierced by nails. It is nice to think that his open palms before the Father remind him of my name and my being redeemed from his mercy.

Zenit.org 06-08-2019

Almighty God,  
unto whom all hearts are open,  
all desires known,  
and from whom no secrets are hid,  
cleanse the thoughts of our hearts  
by the inspiration of thy Holy Spirit,  
that we may perfectly love thee,  
and worthily magnify thy Holy Name,  
through Christ Our Lord. Amen

**From the beginning of the Ordinariate Rite Mass**

# HOW DO THE DEAD RISE?

## Catechism of the Catholic Church

**996** From the beginning, Christian faith in the resurrection has met with incomprehension and opposition. "On no point does the Christian faith encounter more opposition than on the resurrection of the body." (St Augustine) It is very commonly accepted that the life of the human person continues in a spiritual fashion after death. But how can we believe that this body, so clearly mortal, could rise to everlasting life?

**997** *What is "rising"?* In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body. God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection.

**998** *Who will rise?* All the dead will rise, "those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." (Jn 5:29; cf. Dan 12:2)

**999** *How?* Christ is raised with his own body: "See my hands and my feet, that it is I myself"; but he did not return to an earthly life. So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body":

But someone will ask, "How are the dead raised? With what kind of body do they come?" You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel. ... What is sown is perishable, what is raised is imperishable. ... The dead will be raised imperishable. ... For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. (1 Cor 15:35-37,42,52,53)

**1000** This "how" exceeds our imagination and understanding; it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ's transfiguration of our bodies:

Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection. (St Irenaeus)

**1001** *When?* Definitively "at the last day," "at the end of the world." Indeed, the resurrection of the dead is closely associated with Christ's Parousia:

For the Lord himself will descend from heaven, with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first. (1 Thess 4:16)

## Same Story the World Over

I recently read yet another article about a parish (Portland, Oregon) that reflects the same story we experienced in Morwell Catholic Parish all those years ago when a few vocal, liberal parishioners were able to oust orthodox priest Fr John Speekman (and it didn't end there - they got rid of any other orthodox priest that came along in the subsequent years, any priest who dared to show his authority over things liturgical or who dared to teach Church teaching). We've seen it recently in Tasmania too (see April and May ITD, p.3).

In Portland, a Nigerian priest has had to face protests during Mass (from the typical few elderly liberal women, but this time with banners and loud voices) simply because he dared to do things like discard rainbow vestments, remove the "community commitment" that was recited after the creed at Mass, and use "He" and "Him" for God in the words of the Mass (Catholic News Agency, 14-08-2019). The liberal parishioners claim they are "being abused" by this priest. And true to form, just like we had in Morwell, orthodox parishioners who support their "holy priest" were told "you don't belong here".

At least this priest, Fr. George Kuforiji, apparently has the support of his bishop to revitalise the parish. That's rare. God bless the poor man. Sadly, we have Nigerian priests facing similar attitudes in Australia.

Ed.

## What Do They Teach?

I have much sympathy for the views of Mr Cooney (August ITD, p.5). However, Matt 28:19 really does say, "Go therefore, teach ye all nations..." A different (and fictitious) bible might say, "Go therefore, teach ye all nations, until the world encounters a contraceptive culture." And St Paul tells us (2Tim 4:2) to "Preach the word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction."

Mr Cooney continues, "Bishops have for long proclaimed the crucial role of the family. The key question is: Are families listening?"

The last bishops' statement on contraception I can remember dates from 50 years ago, and was so wishy-washy that many Catholics took it as a green light. Not too many children at Mass these days. The families listened, and understood that they now had a licence to contraceive. The result is that churches have been emptying ever since. Our parish has a Sunday attendance rate about 4%. I can remember a time when it was around 80%.

Yes, the bishops do teach. Go to their website and you will find climate change, sport, illegal immigrants and economics. Not so much on abortion, homosexuality, contraception, death, judgement, Heaven and Hell, the impossibility of women priests, the danger to souls of giving the Blessed Sacrament to those divorced and civilly remarried.

**Richard Stokes, Burpengary, Queensland**

## Making Space for Something Better

**Pope Francis, to International Union of the Guides and Scouts of Europe, 03-08-2019**

Trust in Jesus. After saying "give", He adds "and it will be given to you".

God is the Father and He will give you more than you imagine. God does not leave you empty-handed. When it seems that He is taking something from you, it is only to make space to give you what is better, to let you advance on your path. He frees you from the false promises of consumerism to liberate you inwardly.

Jesus makes you happy on the inside, not the outside. Jesus does not give you a cosmetic makeover, no: He makes the reality inside, He makes you beautiful on the inside! Not on the outside. He gives you what nothing else can give you; because the latest smartphone, the fastest car or the most fashionable outfit, aside from never being enough, will never give you the joy of being loved and also the joy of loving. And this is the true joy: feeling that you are loved, and loving.

Zenit.org 05-08-2019

## Appointment

Pope Francis has appointed Archbishop Anthony Fisher of Sydney as a Member of the Congregation for the Oriental Churches.

Zenit.org 06-08-2019

## Mary's Fiat, Our Amen

**Pope John Paul II, *Ecclesia de Eucharistia*, n.55**

In a certain sense Mary lived her *Eucharistic faith* even before the institution of the Eucharist, by the very fact that *she offered her virginal womb for the Incarnation of God's Word*. The Eucharist, while commemorating the passion and resurrection, is also in continuity with the incarnation. At the Annunciation Mary conceived the Son of God in the physical reality of his body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord's body and blood.

As a result, there is a profound analogy between the *Fiat* which Mary said in reply to the angel, and the *Amen* which every believer says when receiving the body of the Lord. Mary was asked to believe that the One whom she conceived "through the Holy Spirit" was "the Son of God" (Lk 1:30-35). In continuity with the Virgin's faith, in the Eucharistic mystery we are asked to believe that the same Jesus Christ, Son of God and Son of Mary, becomes present in his full humanity and divinity under the signs of bread and wine.

# Welcoming Fragile Life

**Pope Francis, Address to participants of "Yes to Life!" conference, 25-05-2019**

No human being can ever be incompatible with life, not due to his age, his health conditions, or the quality of his existence. Every child that enters a woman's womb is a gift, which changes the story of a family: of a father and a mother, of grandparents and siblings. And this baby is in need of being received, loved and taken care of. ...

When a woman discovers she is expecting a child, a sense of profound mystery moves in her immediately. Women who are mothers know it. The awareness of a *presence*, which grows within her, pervades her whole being, making her not only woman but mother. An intense, criss-crossing dialogue is established immediately between her and the child, which science calls *cross-talk*. It is a real and intense realization between two human beings, who communicate between them, from the first instant of conception, to foster a mutual adaptation, as the little one grows and develops. This communicative capacity is not only of the woman but especially of the child, who in his individuality is able to send messages to reveal his presence and his needs to the mother. Thus...moving the woman with all her being to reach out to him.

Today, the modern techniques of prenatal diagnosis are able to discover from the first weeks the presence of malformations and pathologies, which at times can put in serious danger the life of the child and the serenity of the woman. The sole suspicion of pathology, but even more so the certainty of a sickness, change the experience of the pregnancy, casting women and couples into profound dejection. The sense of aloneness, of impotence, and the fear of the child's and the whole family's suffering arise as a silent cry, a call for help in the darkness of sickness [which] is always subjective and not even doctors often know how it will manifest itself in the single individual.

Yet, there is something that medicine knows well: children, who from the maternal womb show pathological conditions, are *little patients* who not rarely can be cured with pharmacologic, surgical and extraordinary care interventions, now capable of reducing that terrible gap between diagnostic and therapeutic possibilities, which for years constituted one of the causes of voluntary abortion and abandonment of care at birth of so many children with serious pathologies. Fetal therapies on one hand and perinatal hospices on the other obtain surprising results in terms of clinical assistance and provide essential support to families that accept the birth of a sick child. ...

Unfortunately, the dominant culture of today doesn't promote this approach: at the social level, the fear and hostility in meeting disabilities often induce to the choice of abortion, configuring it as a practice of "prevention." However, the teaching of the Church on this point is clear: human life is sacred and inviolable and the use of prenatal diagnosis for selective ends is energetically discouraged, as an expression of an inhuman eugenic mentality, which removes from the family the possibility to receive, embrace and love their weakest children. Sometimes we hear it said: "You Catholics don't accept abortion, it's the problem of your faith." No, it's a pre-religious problem. Let us not charge faith with something that has not been its responsibility since the beginning. It's a human problem. Just two phrases will help to understand this well: two questions. First question: is it licit to eliminate a human life to solve a problem? Second question: is it licit to hire a hitman to solve a problem? The answer is up to you. This is the point. Don't refer to the religious in something that regards what is human. It's not licit. Never, never do away with a human life or hire a hitman to resolve a problem.

Abortion is never the answer that women and families seek. Rather, it's fear of the sickness and loneliness that makes parents hesitate. The difficulties of a practical order, both human and spiritual are undeniable, but precisely because of this the most incisive pastoral actions are urgent and necessary to support those that accept their sick children. That is, it's necessary to create areas, places and "networks of love" to which couples can turn, as well as dedicate time to the accompaniment of these families. ...

Thank you, therefore, to all of you who work for this. And thank you, in particular, to you families, mothers and fathers, who have accepted fragile life... And now you are a support and help for other families. Your witness of love is a gift for the world.

Zenit.org 27-05-2019 [Original text: Italian] [ZENIT's translation by Virginia M. Forrester]

# Preach and Teach Christ

I previously wrote (July ITD, p.5) about the Holy Trinity being the foundational mystery of Christianity, and what this actually means and implies for us as Catholics.

Inseparable from this foundational mystery, and flowing from it, is the mystery of Christ. And if you thought that sermons on the mystery of the Most Holy Trinity were scarce, when last did you hear a good, solid sermon on Christ, who he is and why he came into the world?

Our pulpits are more preoccupied with the world, cultural relevance, politics in the Church, refugees and social justice, and a whole host of socio-economic and political claptrap than Christ himself. Many of our spiritual fathers have neglected him, especially his real presence in the Church, and the centrality of his Paschal Mystery in the salvation of the world. They have failed in their priestly duty to preach and teach Christ.

This is a tremendously serious failure, especially when one considers that our primary vocation as Catholics is to follow, imitate, know and learn Christ – because what he is by nature, we have to become through grace.

In and through Christ alone, we are led to the love of the Father in the Holy Spirit. Through, with and in him alone, it becomes possible for us to share in the inner life of the Trinity. Through, with and in him alone, we come to know and understand how the whole of God's design and plan reaches its fulfilment. And, as the Doxology of the Mass proclaims, in this plan, the glory of the Trinity is realized through, with and in him alone.

Not only should we do all things and ask all things *through* Christ, but we should also strive to do all things *with* him, because without him the Church can do nothing.

No wonder the Church's all important mission to evangelize has come to a grinding halt, and she has been rendered sterile in this country. It's also interesting to note that this failure and neglect of priests and bishops to preach Christ corresponds with their refusal to identify with him publicly by wearing their clerical dress.

**Gregory Kingman, Morwell, Victoria**

## Christ

### Catechism of the Catholic Church

**450** From the beginning of Christian history, the assertion of Christ's lordship over the world and over history has implicitly recognized that man should not submit his personal freedom in an absolute manner to any earthly power, but only to God the Father and the Lord Jesus Christ: Caesar is not "the Lord". "The Church...believes that the key, the centre and the purpose of the whole of man's history is to be found in its Lord and Master."

**453** The title "Christ" means "Anointed One" (Messiah). Jesus is the Christ, for "God anointed Jesus of Nazareth with the Holy Spirit and with power". He was the one "who is to come", the object of "the hope of Israel".

## Amen

### Catechism of the Catholic Church

**1065** Jesus Christ himself is the "Amen." (Rev3:14)  
He is the definitive "Amen" of the Father's love for us. He takes up and completes our "Amen" to the Father:

"For all the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God": (2Cor1:20)

Through him, with him, in him,  
in the unity of the Holy Spirit,  
all glory and honour is yours,  
almighty Father,  
God, for ever and ever.  
AMEN.

## Manifesting the Mystery of Christ to Others

### Catechism of the Catholic Church

**1068** For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that "the work of our redemption is accomplished," and it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.

# Plenary Council Sham

I was shocked to read what the Plenary Council report entails. The report is on 'Phase 1, Listening and Dialogue', and was reviewed by Bernard Gaynor in an open letter to Australia's Catholic Bishops. The report claims it is written in the context that the calls have come directly from the 'people of God' who have been inspired by the 'Spirit' to answer a question: *'What do you think God is asking of us in Australia at this time?'*

In brief the topics they're calling for – female ordination, an end to priestly celibacy, communion for all, contraception, divorce, euthanasia and acceptance of homosexuality.

It is my understanding that these topics are all contradictory to the Catholic Church and it seems to me that the 'people of God' have got it wrong, and the Bishops are not correcting them. It may claim they were inspired by the Spirit but if this is what they have come up with it certainly wasn't the Holy Spirit guiding them!

We already have a document that tells us truthfully what God is asking of us not just in Australia but around the globe – this document is the Catechism of the Catholic Church.

**92** "The whole body of the faithful...cannot err in matters of belief. This characteristic is shown in the supernatural appreciation of faith (*sensus fidei*) on the part of the whole people, when, 'from the bishops to the last of the faithful', they manifest a universal consent in matters of faith and morals."

**93** "By this appreciation of the faith, aroused and sustained by the Spirit of Truth, the People of God, guided by the sacred teaching authority (*Magisterium*),...receives...the faith, once for all delivered to the saints.... The People unfaithfully adheres to this faith, penetrates it more deeply with right judgment and applies it more fully in daily life."

**100** The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him.

The problems in education have been echoed for many years, the need to get back to the basics in our schools and parishes starting with the bishops to be in total communion with our holy father the Pope.

**Josie Vitale, Morwell, Victoria**

## Tent of Meeting

Due to my health, I cannot leave home as freely as in past years. When I cannot go to Holy Mass I frequently watch it being celebrated via my local parish's website.

For my daily Holy Hour, I frequently visit the website of Tyburn Convent or EWTN, where they have live-streaming of Exposition of the Blessed Sacrament.

I make a point of trying never to miss 'my' daily Holy Hour because I regard this time as my personal invitation to spend time with Jesus. I think that Fulton Sheen would marvel at some graces that have come my way.

Thanks to my computer I can accept my personal daily invitation to attend a Holy Hour. In my heart, I now refer to my study, where I keep my computer, as The Tent of Meeting. Others might find this thought helpful too.

**Pat Ryan, London, UK**

## Live Adoration

**Eucharistic Adoration with the Benedictine Nuns of Perpetual Adoration at Tyburn Convent, London:**

**[ewtn.co.uk/live/adoration](http://ewtn.co.uk/live/adoration)**

"Adoration is the first attitude of man acknowledging that he is a creature before his Creator". (Catechism of the Catholic Church).

As Tyburn Nuns, we unceasingly unite ourselves to Him by our adoration, thanksgiving, reparation and prayer for the Church, her visible head the Sovereign Pontiff, for nations and peoples and indeed the entire human family. The perpetual adoration of the Blessed Sacrament is the overflow and consequence of our deep sharing in the Eucharistic sacrifice and the liturgy of praise.

In 2016, EWTN set up live adoration, the online streaming of perpetual adoration of the Blessed Sacrament exposed day and night in our Chapel.

You are most welcome to join us in adoring Him in this sacrament of love.



# “Healing Masses”

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

**Q:** I observed some parishes doing a healing Mass. It seems that they have different ways of doing it. How do we do a healing Mass? Is there a rite for it? Thank you. - A.E.P., Leyte, Philippines

**A:** ... The closest thing to universal norms regarding “healing Masses” would be the 2000 instruction on “Prayers for Healing,” issued by the Congregation of the Doctrine of the Faith. ...

“Art. 2. Prayers for healing are considered to be liturgical if they are part of the liturgical books approved by the Church’s competent authority; otherwise, they are non-liturgical. ...

“Art. 5 § 1. Non-liturgical prayers for healing are distinct from liturgical celebrations, as gatherings for prayer or for reading of the word of God; these also fall under the vigilance of the local Ordinary in accordance with can. 839 § 2.

“§ 2. Confusion between such free non-liturgical prayer meetings and liturgical celebrations properly so-called is to be carefully avoided. ...

“Art. 7 § 1. ...prayers for healing – whether liturgical or non-liturgical – must not be introduced into the celebration of the Holy Mass, the sacraments, or the Liturgy of the Hours.

“§ 2. In the celebrations referred to § 1, one may include special prayer intentions for the healing of the sick in the general intercessions or prayers of the faithful, when this is permitted. ...

Article 7’s prohibition of inserting prayers for healing within Mass obviously does not exclude the celebration of the Mass for the Sick found in the Roman Missal, or other similar votive Masses. It means that Mass must not be used as a vehicle for other purposes, even praiseworthy ones. ...

Practically all [bishops] consider [the term “Healing Masses”] an inappropriate expression. Indeed, several diocesan norms insist that there is only one Holy Mass and recommend dropping this characterization altogether. [See follow-up on this article on p.11 of this ITD - Ed.]

Zenit.org 27-11-2018

## Say Three Hail Marys

One of my earliest childhood memories is standing at my mother’s bedside in the middle of the night, waking her to tell her I can’t sleep. She used to bring an arm out from under the blankets, rub me on the back and say sleepily, “Go back to bed and say three Hail Marys. If you still can’t sleep, come tell me.” I can’t remember needing to go back.

Only recently did I learn that there is actually a devotion of the Three Hail Marys. I thought it was just my mother’s remedy.

An article I came across explained that the custom dates back to St Mechtilde of Hackeborn, Germany in the 13<sup>th</sup> century, and was promoted by many saints and popes. Elsewhere it’s suggested that it started even earlier, with St Anthony of Padua in the 12<sup>th</sup> century. He said the aim was to honour the Virginity of Mary and to preserve a perfect purity of mind, heart and body. St Mechtilde was promised by Our Lady that those who were faithful to the three Hail Marys every day would have a happy death. St (Padre) Pio apparently said that many would convert simply by practising this devotion.

St Alphonsus Liguori recommended young and old to recite the three Hail Marys morning and evening, and he added the prayer: “Mary, by your Immaculate Conception, purify my body and sanctify my soul.”

My mother’s remedy was simply saying three Hail Marys. The devotion of St Mechtilde follows:

Mary, my Mother, free me from falling into mortal sin.

By the power granted you by the Eternal Father, Hail Mary...

By the wisdom granted you by the Son, Hail Mary...

By the love granted you by the Holy Spirit, Hail Mary...

Ed.

# Hypocrisy

**Fr Raniero Cantalamessa, preacher of the Pontifical Household, First Lenten homily 2019**

I would like to reflect with you on the essential condition for "seeing" God. According to Jesus, it is purity of heart: "Blessed are the pure in heart, for they shall see God". ...

It is surprising how much the sin of hypocrisy – the sin most denounced by Jesus in the Gospels – enters so little into our ordinary formulations of examinations of conscience. Not having found in any of them the question, "Have I been a hypocrite?" I had to add it in there myself, and rarely have I been able to go past it to the next question without being convicted. The greatest act of hypocrisy would be to hide one's own hypocrisy – hiding it from ourselves and from others, since it is not possible to hide it from God. Hypocrisy is in large part overcome the moment it is recognized. ...

Wherever spiritual values, piety, and virtues are most highly esteemed, the strongest temptation is to pretend to have them so as not to seem to be without them. ... When hypocrisy becomes chronic it creates...a "double life": one that is public and well known while the other is hidden – often one during the day and another at night. It is the most dangerous spiritual state for a soul, and it becomes extremely difficult to exit from it unless something from outside intervenes and shatters the wall behind which a person is sealed off. It is the condition that Jesus describes with the image of whitewashed tombs...

If we ask why hypocrisy is such an abomination to God, the answer is clear. Hypocrisy is a lie. It obscures the truth. In addition, hypocrisy deposes God and puts him in second place while putting creatures – the public – in first place. It is as though someone in the presence of a king turns his back on him in order to focus only on the servants. ... Hypocrisy, then, is essentially a lack of faith, a form of idolatry in which creatures are assigned the place of the Creator. ... Hypocrisy is also a lack of charity toward one's neighbour because it tends to reduce others to being admirers. It does not recognize the dignity that is properly theirs, because it sees others only in connection to one's own image. ... One type of hypocrisy is duplicity or insincerity. ... Duplicity is saying one thing and thinking another, saying something good about a person in his or her presence and then speaking ill of that person as soon as his or her back is turned. ...

It is clear that our victory over hypocrisy will never be a victory at the outset. Unless we have reached a very high level of perfection, we cannot instinctively avoid feeling the desire to appear in a good light, to make a good impression, and to please others. Our weapon is the correction of our intentions. Righteous intention is attained through constant, daily correction of our intentions. ...

If hypocrisy consists in making a show of the good that one does not really do, an effective remedy to counter this tendency is to conceal the good that one does, to favour the hidden gestures that will not be spoiled by any earthly gaze and will keep all their fragrance for God. St John of the Cross says, "God is more pleased by one work, however small, done secretly, without desire that it be known, than a thousand done with desire that men know of them." ... Jesus persistently recommends this practice: "Pray in secret, fast in secret, give alms in secret, and your Father, who sees in secret, will reward you". These are subtle acts before God that invigorate the soul. However, it is not a question of making this a rigid rule because Jesus also says, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven". The issue is discerning when it is good for others to see and when it is better that they do not.

The worst thing one can do after hearing or reading a description of hypocrisy is to use it to judge others and to denounce the hypocrisy around us. It is precisely these people to whom Jesus applies the name of hypocrites: "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye". This is truly a case for saying, "Let him who is without sin among you be the first to throw a stone". Who can say that they are completely immune from this form of hypocrisy? Of being not a bit like a whitewashed tomb, different on the inside from what appears on the outside? Possibly only Jesus and our Blessed Mother are exempt, in a permanent and absolute way, from every form of hypocrisy. The comforting fact is that as soon as one says, "I have been a hypocrite," one's hypocrisy is overcome.

Zenit.org 15-03-2019

# Follow-up: "Healing Masses"

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

Following our November 27 article on so-called healing Masses [see p.9 of this ITD - Ed.], a priest reader from Waterford, Ireland, asked: "On First Friday we have a 'healing Mass' where we administer the sacrament of the sick during Mass. I did not query this, but your response in Zenit regarding healing Masses shocks me into thinking we should not have this sacrament during Mass. Please confirm if this is an abuse."

Not knowing the concrete circumstances, and what permissions the bishop may have given, I must refrain from saying if this is an abuse or not. I can, however, give some general criteria that may allow our reader to form a judgment as to the concrete mode of action in the parish.

First of all, it is permitted to celebrate the sacrament of the anointing of the sick within Mass. The ritual of "Pastoral Care of the Sick" contains the procedure for doing so. However, the normal conditions for receiving the sacrament must be met. Those who receive the sacrament must be frail elderly, have some life-endangering illness, or at least require treatment that could have serious consequences, such as the need for general anaesthesia. ... The sacrament of the sick is not for otherwise healthy people who might be subject to moral difficulties, compulsions, addictions and the like. For such people, their authentic suffering is best helped by the sacraments of penance and Eucharist, the practice of prayer and spiritual guidance and, if necessary, professional therapy.

The Introduction to the Rite of Pastoral care of the sick, No. 108, declares: "...In particular, the practice of indiscriminately anointing numbers of people on these occasions simply because they are ill or have reached an advanced age is to be avoided. Only those whose health is seriously impaired by sickness or old age are proper subjects for the sacrament." Therefore, even if offered during Mass, the sacrament may not be administered to all and sundry but only to those who qualify for its reception. Most parishes will celebrate the sacrament of the sick during Mass perhaps once or twice a year. It can be more frequent if necessary, for example, if a parish has several retirement facilities within its territory.

Likewise, although the sacrament may be repeated more than once during an illness; only in grave illnesses would it be repeated within a month. Even though I do not know the concrete situation of this parish, I suspect that life-threatening conditions are not so endemic as to warrant a monthly public celebration of the sacrament of the sick. ...

Zenit.org 11-12-2018

## Making Choices

**Pope Francis, Angelus Address, 18-08-2019**

In today's Gospel (Lk 12:49-53), Jesus warns the disciples that the time to make a decision has come. His coming into the world, in fact, coincides with the time to make decisive choices: choosing the Gospel cannot be postponed. ...

"Do you think I came to bring peace on earth? No, I tell you, but division". He came to "separate with fire." Separate what? Good from evil, right from wrong. In this sense, He came to "divide", to put in "crisis" – but in a healthy way – the life of His disciples, breaking the easy illusions of those who believe they can combine Christian life and worldliness, Christian life and compromises of all kinds, religious practices and attitudes against others. Some think you can combine true religiosity with superstitious practices: how many [self-styled] Christians go to the fortune teller to get their hands read! And this is superstition. It is not of God.

It is a question of not living in a hypocritical way, but of being willing to pay the price for coherent choices – this is the attitude that each of us should look for in life: consistency – paying the price to be consistent with the Gospel. Consistency with the Gospel. Because it's good to call ourselves Christians, but above all, we must be Christians in concrete situations, bearing witness to the Gospel which is essentially love for God and for our brothers and sisters.

Translation by Zenit.org 18-08-2019

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

## Pledge of Glory

### Catechism of the Catholic Church

**1418** Because Christ himself is present in the sacrament of the altar, he is to be honoured with the worship of adoration. "To visit the Blessed Sacrament is...a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord" (Paul VI, *Mysterium Fidei*, 66).

**1419** Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice

- identifies us with his Heart,
- sustains our strength along the pilgrimage of this life,
- makes us long for eternal life, and
- unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints.

## Brought Together

### Pope Benedict XVI, Homily 07-06-2012

At the moment of Adoration, we are all equal, kneeling before the Sacrament of Love. The common priesthood and the ministerial priesthood are brought together in Eucharistic worship.

## 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**