

Into the Deep

Issue 198

Newsletter of orthodox Catholics of Gippsland

October 2019

Knock Knock Who's there?

Calling all ITD readers! October is birthday month for ITD, and this year marks 17 years! Who would've thought we'd still be going strong 198 issues later! But here we are, thanks to you.

However, the reality is that each month our subscriber list gets a fraction smaller rather than increasing in leaps and bounds as I'd like. And while we still have money in the bank, there have been no new donations in the last couple of months.

So once again, it's time to ask some favours:

- Remember to keep me updated with your current address (email or residential).
- Pass on ITD to others, so we can expand our readership. If you prefer paper to email (as I do) then just let me know and we'll send you as many as you need.
- Let me know of new subscribers' email or residential addresses so I can add them to the list (with their permission).
- If you're a parish priest or belong to a church or community group, consider passing out some extra copies of ITD (just ask and we'll mail them to you) and promoting it.
- Consider donating if you haven't recently.
- Write in about things happening in your parish or diocese, or questions you may have about our faith that I can look up for you.
- Pray that ITD will do God's work.
- Pray for the souls of deceased ITD readers.

I'm also interested in getting a rough idea of how many people actually read ITD. It's hard to tell with emails and internet, how far it reaches. Let me know somehow (mail, email, Facebook) if you read ITD and if you know others who do as a result of you passing it on. Thanks for all your support over the years. It's kept me going, and hopefully will continue to do so, God willing.

Ed.

Reject the Attacks of the Devil

Pope Francis, Angelus Address 07-10-2018

I renew the invitation to pray the Rosary every day of the month of October, ending with the antiphon "Under your protection" and the Prayer of Saint Michael the Archangel, to reject the attacks of the devil, who wants to divide the Church.

Zenit.org 07-10-2018

"We fly to thy protection, O holy Mother of God. Despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin."

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

Unplanned

As noted in last month's issue of ITD (p.2), the controversial pro-life movie "Unplanned" is making its way around the world.

Screenings in Australia are continuing, arranged through FanForce.com. Many of last month's screenings were booked out, and more have been arranged. Check fan-force.com/films/unplanned for the latest dates and venues. Arrange a screening yourself if there's nothing near you. It's easy, just follow the prompts online.

Ed.

"Unplanned" is the true story of former Planned Parenthood clinic director 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.

Vatican on Cardinal Pell

Vatican statement, 21-08-2019

While reiterating its respect for the Australian judicial system, as stated on 26 February after the first instance verdict was announced, the Holy See acknowledges the court's decision to dismiss Cardinal Pell's appeal.

As the proceedings continue to develop, the Holy See recalls that the Cardinal has always maintained his innocence throughout the judicial process and that it is his right to appeal to the High Court.

At this time, together with the Church in Australia, the Holy See confirms its closeness to the victims of sexual abuse and its commitment to pursue, through the competent ecclesiastical authorities, those members of the clergy who commit such abuse.

Zenit.org 21-08-2019

"A devout servant of Mary shall never perish."

St Alphonsus of Liguori

Fisher on Cardinal Pell

Archbishop Anthony Fisher, Archdiocese of Sydney, in a statement issued 21-08-2019:

The Victorian Court of Appeal has today upheld the verdict of historical sexual abuse allegations against Cardinal George Pell in a 2-1 decision.

From the outset, the Cardinal has strenuously maintained his innocence. He continues to do so notwithstanding today's decision.

Today's split decision amongst the judges is consistent with the differing views of the juries in the first and second trials, as well as the divided opinion amongst legal commentators and the general public. Reasonable people have taken different views when presented with the same evidence and I urge everyone to maintain calm and civility.

As the Cardinal may yet decide to appeal the judgment to the High Court of Australia, I am limited in my ability to comment on today's outcome. ...

I pray for and will continue to support survivors of child sexual abuse at the hands of clergy and other members of the Catholic Church so that they may find justice and healing. I again say how sorry I am that you were harmed by people you should have been able to trust. I am conscious of how you and your loved ones have had to live with the consequences of abuse for a lifetime.

I know that there are many in the Catholic community and beyond who will find it difficult to come to terms with this judgment, especially those who know the Cardinal and will struggle to reconcile this outcome with the man they know. I thank them for persevering in faith, hope, and love. As we wait to hear whether the legal process will continue, I will seek to provide pastoral support to those Catholics who may have found their faith tested.

sydneycatholic.org

Appeal

On 17 September, it was reported that Cardinal Pell's legal team lodged an application for leave to appeal his conviction to the High Court. There is no guarantee that leave will be given, or if it is, that the High Court will agree to hear the case.

Ed.

Demand Your Canonical Right

By now you would have heard that there has been a change in the law regarding the Seal of Confession as it relates to paedophilia. The penalties are quite severe. In Tasmania the penalties can range up to 25 years in gaol. In Victoria, the law was passed on Tuesday 10th September in the Upper House of the Victorian Legislature. What a farce. There is not one priest who will reveal what they heard in the confessional. Fr Bob Maguire when asked about the change in the law and what it would mean said that 'you will need more cells'. Fr Frank Brennan stated that he would not comply. I will not comply. How can we reveal anything we hear in the Confessional? The eternal consequences are disastrous – excommunication.

What we need is to look at the way that confessions are conducted in the majority of our churches. We need to go back to how it used to be in every confessional in the world – closed confessionals (priest in one closet, penitent in the other, with grille, and curtain). Make confession truly anonymous.

In a media statement on the 23rd May 2019, Archbishop Timothy Costelloe, the Archbishop of Perth stated that, "it should be remembered that it is an essential aspect of the Catholic practice of Confession that there must always be the possibility of anonymous confession. In every diocese of the Catholic Church, including Perth, there will be local parishes and other communities where anonymous confessions are provided for. This has been the practice for many centuries."

Looking around many churches today one does not get that impression. If there is a confessional, there is no grille; perhaps a curtain may separate the priest from the penitent, but in many a confessional the priest sees who enters the confessional. This needs to stop. Separate the two. Canon law 964 tells us what our rights are under the law:

Can. 964 §1. The proper place to hear sacramental confessions is a church or oratory.

§2. The conference of bishops is to establish norms regarding the confessional; it is to take care, however, that there are always confessionals with a fixed grate between the penitent and the confessor in an open place so that the faithful who wish to can use them freely.

§3. Confessions are not to be heard outside a confessional without a just cause.

Notice Canon 964.2 says there must always be confessionals with a fixed grate between the penitent and the confessor.

But Father, I hear you say, we have none of those, they were taken away by Fr; or my priest only does face-to-face. We all have a canonical right to anonymous confessions, all of us. Demand your canonical right, ask your priest, ask your Bishop to reinstall the grille. It is as much for your protection as it is for the priest.

Fr Ken Clark OLSC, Cowwarr, Victoria

Closely Connected

Pope John Paul II, *Ecclesia de Eucharistia*, n.37

The two sacraments of the Eucharist and Penance are very closely connected. Because the Eucharist makes present the redeeming sacrifice of the Cross, perpetuating it sacramentally, it naturally gives rise to a continuous need for conversion, for a personal response to the appeal made by Saint Paul to the Christians of Corinth: "We beseech you on behalf of Christ, be reconciled to God" (2Cor5:20). If a Christian's conscience is burdened by serious sin, then the path of penance through the sacrament of Reconciliation becomes necessary for full participation in the Eucharistic Sacrifice.

Loss of Popular Piety

Cardinal Robert Sarah, in an interview with Edward Pentin of National Catholic Register

The first manifestation of faith is our religious worship. The Rosary, pilgrimages, prayer on one's knees, devotion to the saints, fasting have been despised and ridiculed as semi-pagan practices. Today, the Lenten fast, that is, the 40 days of abstinence and food deprivation, exists for many only in the ritual. This practice is abandoned. However, there is still medical fasting for the well-being of our body. Without concrete religious attitudes, our faith risks becoming an illusory dream.

ncregister.com 23-09-2019

Baptized and Sent

Pope Francis, Message for World Mission Day 2019 (20 October)

For the month of October 2019, I have asked that the whole Church revive her missionary awareness and commitment as we commemorate the centenary of the Apostolic Letter *Maximum Illud* of Pope Benedict XV (30 November 1919). Its farsighted and prophetic vision of the apostolate has made me realize once again the importance of renewing the Church's missionary commitment and giving fresh evangelical impulse to her work of preaching and bringing to the world the salvation of Jesus Christ, who died and rose again. ...

Celebrating this month will help us first to rediscover the missionary dimension of our faith in Jesus Christ, a faith graciously bestowed on us in baptism. Our filial relationship with God is not something simply private, but always in relation to the Church. Through our communion with God, Father, Son, and Holy Spirit, we, together with so many of our other brothers and sisters, are born to new life. This divine life is not a product for sale – we do not practice proselytism – but a treasure to be given, communicated and proclaimed: that is the meaning of mission. We received this gift freely and we share it freely, without excluding anyone. God wills that all people be saved by coming to know the truth and experiencing his mercy through the ministry of the Church, the universal sacrament of salvation (cf. 1 Tim 2:4; *Lumen Gentium*, 48). ...

A Church that presses forward to the farthest frontiers requires a constant and ongoing missionary conversion. ... The man who preaches God must be a man of God (cf. *Maximum Illud*).

This missionary mandate touches us personally: I am a mission, always; you are a mission, always; every baptized man and woman is a mission. People in love never stand still: they are drawn out of themselves; they are attracted and attract others in turn; they give themselves to others and build relationships that are life-giving. As far as God's love is concerned, no one is useless or insignificant. Each of us is a mission to the world, for each of us is the fruit of God's love. Even if parents can betray their love by lies, hatred, and infidelity, God never takes back his gift of life. From eternity he has destined each of his children to share in his divine and eternal life.

This life is bestowed on us in baptism, which grants us the gift of faith in Jesus Christ, the conqueror of sin and death. Baptism gives us rebirth in God's own image and likeness and makes us members of the Body of Christ, which is the Church. In this sense, baptism is truly necessary for salvation for it ensures that we are always and everywhere sons and daughters in the house of the Father, and never orphans, strangers or slaves. What in the Christian is a sacramental reality – whose fulfillment is found in the Eucharist – remains the vocation and destiny of every man and woman in search of conversion and salvation. For baptism fulfills the promise of the gift of God that makes everyone a son or daughter in the Son. We are children of our natural parents, but in baptism, we receive the origin of all fatherhood and true motherhood: no one can have God for a Father who does not have the Church for a mother (cf. St Cyprian).

Our mission, then, is rooted in the fatherhood of God and the motherhood of the Church. The mandate given by the Risen Jesus at Easter is inherent in baptism: as the Father has sent me, so I send you, filled with the Holy Spirit, for the reconciliation of the world. This mission is part of our identity as Christians; it makes us responsible for enabling all men and women to realize their vocation to be adoptive children of the Father, to recognize their personal dignity and to appreciate the intrinsic worth of every human life, from conception until natural death. Today's rampant secularism, when it becomes an aggressive cultural rejection of God's active fatherhood in our history, is an obstacle to authentic human fraternity, which finds expression in reciprocal respect for the life of each person. ...

Today too, the Church needs men and women who, by virtue of their baptism, respond generously to the call to leave behind home, family, country, language and local Church, and to be sent forth to the nations, to a world not yet transformed by the sacraments of Jesus Christ and his holy Church. ...

We entrust the Church's mission to Mary our Mother. In union with her Son, from the moment of the Incarnation, the Blessed Virgin set out on her pilgrim way. She was fully involved in the mission of Jesus, a mission that became her own at the foot of the Cross: the mission of cooperating, as Mother of the Church, in bringing new sons and daughters of God to birth in the Spirit and in faith.

w2.vatican.va

Humanae Vitae

Richard Stokes (Sept ITD, p.5) and I are essentially singing from the same hymn sheet. No doubt we both pray earnestly that *Thy Kingdom Come*. There may be some difference in emphasis. Certainly there are some 50 years since Pope Paul VI released the encyclical *Humanae Vitae* (HV). The encyclical could hardly be classified as wishy-washy. Indeed it caused a lot of dismay at the time and has continued to cause dismay ever since.

Pope Paul began by addressing the arguments advanced supporting contraception: population growth, the dignity of women, man's stupendous progress, difficulties associated with maintaining marriage fidelity, and the thinking that 'the time has come when the transmission of human life should be regulated by...intelligence and will rather than the specific rhythms of...bodies'. Reference is also made to the commission established by Pope John XXIII to examine views and opinions concerning married life, and especially on the correct regulation of births, with Pope Paul concluding, "However, the conclusions arrived at by the commission could not be considered by Us as definitive and absolutely certain." (HV, n.6) This uncertainty gave rise to some expectation that the approved means of regulating births would be changed. So there was some dismay when the Pope wrote: "Unless we are willing that the responsibility of procreating life should be left to the arbitrary decision of men, we must accept that there are certain limits, beyond which we are wrong to go." (HV, n.17) The Pope expected that there would be some dismay: "It is to be anticipated that perhaps not everyone will easily accept this particular teaching. There is too much clamorous outcry against the voice of the Church..." (HV, n.18)

Yet we now have compelling evidence as to the prophetic nature of the Pope's encyclical, not the least evidence being the current confusion about sex and sexuality.

John Cooney, Cowwarr, Victoria

Consequences

Pope Paul VI, *Humanae Vitae*, n.17

Responsible men can become more deeply convinced of the truth of the doctrine laid down by the Church on this issue if they reflect on the consequences of methods and plans for artificial birth control. Let them first consider how easily this course of action could open wide the way for marital infidelity and a general lowering of moral standards. Not much experience is needed to be fully aware of human weakness and to understand that human beings – and especially the young, who are so exposed to temptation – need incentives to keep the moral law, and it is an evil thing to make it easy for them to break that law. Another effect that gives cause for alarm is that a man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and, disregarding her physical and emotional equilibrium, reduce her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his partner whom he should surround with care and affection.

Finally, careful consideration should be given to the danger of this power passing into the hands of those public authorities who care little for the precepts of the moral law. ...

History Struck

Archbishop Fulton Sheen, *Life of Christ* (p.5)

A second distinguishing fact is that once He appeared, He struck history with such impact that He split it in two, dividing it into two periods: one before His coming, the other after it. Buddha did not do this, nor any of the great Indian philosophers. Even those who deny God must date their attacks upon Him, A.D. so and so, or so many years after His coming.

A Man on his Knees

Cardinal Robert Sarah, in an interview with Edward Pentin of *National Catholic Register*, 23-09-2019

A man on his knees is more powerful than the world. It is an impregnable bulwark against atheism and the madness of men. A man on his knees makes Satan's pride tremble. All of you who, in the eyes of men, are without power and influence, but who know how to remain on your knees before God, do not be afraid of those who want to intimidate you.

Lead, Kindly Light

There was an historic event on 27 August this year at St Mary's Cathedral in Sydney. The new Ordinary of the Ordinariate of Our Lady of the Southern Cross (Mons. Carl Reid) was installed, in the presence of the retiring Ordinary Mons. Harry Entwistle, the Ordinaries of the other two Ordinariates of the world – North America (Bp Steven Lopes) and the U.K. (Mons. Kevin Newton) – and Archbishop Anthony Fisher. Following are excerpts from the homily of Bishop Lopes:

The Light of the Church

Happily for me, Monsignor Reid has already indicated a direction in the choice of his motto *Lux benigna duce, Lead kindly light*, taken from the writings of the soon-to-be-Saint John Henry Cardinal Newman. As this phrase opens up onto an entire vista of faith, we would do well to reflect on it and see where it leads.

*Lead, Kindly Light, amid the encircling gloom.
Lead Thou me on!*

Lead, kindly light is the opening line of [Newman's] poem entitled "The Pillar of the Cloud" that was only later made into a popular hymn. The prose is charged with Newman's own profoundly personal sense of the presence and action of God amidst the changes and vagaries of life. Indeed, Newman has a rather high view of how we can come to know God by the use of reason. He also has a high view of the Church as the pillar of cloud that leads us with the kindly light of truth revealed in Jesus Christ. For Newman the light of truth is the context for coming to know God, not as a notion, or an idea, nor even a philosophical construct, but as a Heart that speaks unto our hearts.

Thus, seeking the truth and loving all that is good and beautiful is the surest pathway by which we may know, love, and serve God, and so gain happiness with him in this world and the next. The light of revelation is a beacon, drawing us out of shadows and imaginations and into the surpassing beauty of a real relationship with the Father, in the Son, through the Holy Spirit. Stepping into the light – allowing it to embrace us with its warming rays and then sharing the light with others – well, that's the Christian life, the response of faith. *Lead, kindly light, lead Thou me on.* This becomes the prayer of those human hearts who are not content with merely knowing something about God, but whose desire to know God shares in the desire of Him who so deeply desires to be known and to share communion with us. Heart speaks unto heart.

The Mission of the Ordinariate

Lead, kindly light – Keep Thou my feet; I do not ask to see the distant scene – one step enough for me.

We in the Ordinariate have been given a privileged share in the Church's mission of communion and evangelization. ... An essential facet of that mission is preserving and promoting the patrimony of Anglican and English Christianity. Another essential part of the mission – one dear to the heart of Pope Benedict, I might add – is the ecumenical value of the Ordinariate. On the personal level, the Ordinariate provides people with a welcome reception into full communion with the Catholic Church in a way that is perhaps not so overwhelming to people coming out of a Protestant tradition. More globally, the Ordinariate demonstrates that unity with the Catholic Church does not mean assimilation and uniformity. Rather, unity in the expression of the truth of the Catholic faith allows for a vibrant diversity in the expression of that same faith. The Ordinariate does essentially that.

Pope Francis has gone to great lengths to underscore the missionary and evangelical character of the Ordinariate as well, and I would urge you to see his appointment of a new Ordinary here in that light. We have been given extraordinary tools for evangelization: the confidence of Catholic doctrine and sacramental Order; the profound beauty of our liturgy; the rich heritage of our English patrimony; the transparency and accountability built into our governance structure; a joyful narrative about the communion of the Church that we extend to our brothers and sisters who long for the abundant life of Christ without even knowing it. We would, on the other hand, betray our mission and our very identity if we thought that, once in the Church, our work is done. No. The Ordinariate may yet be small but we have been equipped in every way to be mighty. We might not be able to see the future, but if we use the tools we have been given to make more and better Catholics for the glory of God, we will be an enlivening presence in the Church with a bright future indeed.

Call to Conversion

Bishop Steven Lopes [see opposite page]

*Lead, Kindly light – I was not ever thus, nor pray'd
that Thou shouldst lead me on. I loved to choose
and see my path, but now lead Thou me on!*

The first words of our Lord's public ministry as given by both the Evangelists Matthew and Mark are the call to conversion: *The Kingdom of God is at hand – repent and believe in the Gospel!* This is no casual phrase, but rather the key that unlocks all of Jesus' preaching and teaching. Repent, *metanoiete* in the Greek, is not simply a renunciation of something but a radical change of mind and heart, a literal turning (a *con-versio*) of the whole of our self towards God, a turning that involves a reordering of our priorities, a re-evaluation of our human relationships, and most fundamentally a purification of our desires. If we take the Gospel seriously, conversion is central to what it means to be a Christian. ...

Conversion to Christ is not something *we do* or can accomplish. If we were to try, we would only wind up talking past the Lord. Conversion happens in us when we open our hearts to the grace of God, freely given, and to what the Holy Spirit can accomplish in and through us when, like Mary, we stand before the Lord in docility and say "yes." ...

More Live Adoration

In the October issue of ITD (p.8) you had an article on Live Adoration from the Tyburn Convent in London.

There is also www.savior.org for housebound and others to promote adoration. It can be used on smartphone or smart TV.

Their website says: Savior.org's mission is that of increasing awareness and devotion to our Lord in the Most Blessed Sacrament. We also seek to bring the live image of His living Presence to the homebound, the workplace, and to remote areas around the world.

Our Lord in the Most Blessed Sacrament is presented live via webcam from the Chapel of Divine Love in Philadelphia – a source of perpetual Eucharistic adoration by the Holy Spirit Adoration Sisters since 1916.

Don Kempster, Monbulk, Victoria

Lead, Kindly Light

**Blessed John Henry Newman
(Canonisation 13-10-2019)**

Lead, Kindly Light, amidst th'encircling gloom,
Lead Thou me on!

The night is dark, and I am far from home,
Lead Thou me on!

Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;

I loved to choose and see my path; but now
Lead Thou me on!

I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

So long Thy power hath blest me, sure it still
Will lead me on.

O'er moor and fen, o'er crag and torrent, till
The night is gone,

And with the morn those angel faces smile,
Which I have loved long since, and lost awhile!

John Henry Newman, (21-02-1801 – 11-08-1890) was a theologian and poet, first an Anglican priest and later a Catholic priest and cardinal. Wikipedia.

Wangaratta Anglicans

Faithful Anglicans in the Wangaratta Anglican diocese may be interested in researching the Ordinariate in case they want to convert to Catholicism one of these days.

Their Anglican diocesan synod recently voted to bless same-sex 'marriages', thanks to the activism of two local Anglican priests who are 'married' to one another. Father John Davis and Father Rob Whalley met and 'fell in love' 20 years ago and were recently 'married'. Their Anglican bishop of Wangaratta, Bishop John Parkes, wants to bless their 'marriage'. He says the synod decision is "a long overdue recognition that if God is love, and faithful persons are living together in love, then the church ought to bless those persons in the name of God." (ABC, 02-09-2019)

Fortunately there was outrage at the decision, and it's been referred to the Anglican Appellate Tribunal. Sydney Anglican Archbishop Glenn Davies opposes the Wangaratta synod's decision.

Ed.

Alleluia and Verse Should be Sung

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

Q: As lectors during weekday Masses, should we not all follow the same order? One sings the Alleluia, the other recites the Alleluia. Is not the Alleluia sung even during weekday Masses? - R.L., East Hartford, Connecticut

A: According to the General Instruction of the Roman Missal:

"62. After the reading that immediately precedes the Gospel, the Alleluia or another chant indicated by the rubrics is sung, as required by the liturgical season. An acclamation of this kind constitutes a rite or act in itself, by which the assembly of the faithful welcomes and greets the Lord who is about to speak to them in the Gospel and professes their faith by means of the chant. It is sung by all while standing and is led by the choir or a cantor, being repeated if this is appropriate. The verse, however, is sung either by the choir or by the cantor. (a.) The Alleluia is sung in every season other than Lent. The verses are taken from the Lectionary or the Graduale. (b.) During Lent, in place of the Alleluia, the verse before the Gospel is sung, as indicated in the Lectionary. It is also permissible to sing another psalm or tract, as found in the Graduale."

No. 62 clearly recommends and promotes the singing of both Alleluia and verse and offers several solutions in order to achieve the singing of both Alleluia and its corresponding verse. Since the missal desires that Acclamation and verse both be sung at each and every Mass, Sundays and weekdays, then any order that favours this objective may be employed. If the reader is incapable of singing the Alleluia verse, he or she may be replaced by a choir or cantor who can sing the verse without having to come to the ambo. Although not the ideal, and as a last resort, at daily Mass the Alleluia may be sung by the assembly and the verse recited by the reader. Otherwise, if all else fails, it may be either omitted or recited by assembly and reader.

Zenit.org 18-12-2019

Your Moment to Speak

Pope Francis, 14-09-2019

When the Apostle Peter wrote his first letter, he addressed young communities, perhaps even a little afraid to express their faith; yet he urged them to trust in the hope received from Christ. He always urged them to do so "with meekness and respect, with a righteous conscience". The meekness that the Spirit gives us makes us witnesses because the path of the Holy Spirit is not proselytism, it is a witness. ... The Church that the Lord wants, as Pope Benedict XVI said, does not grow by proselytism, it grows by attraction, that is, the attraction of witness, and behind witness, there is always the Holy Spirit. This is a methodology that we are called to live in the work of evangelization. We need to walk together with the people of our time, to listen to what they carry in their hearts, to offer them, with our lives, the most credible response, that is, the one that comes from God, through Jesus Christ. It always does me good to listen to that advice Saint Francis of Assisi gave to his confreres when he sent them to evangelize: "Go, proclaim the Gospel, if necessary also with words". First with witness; then they will ask you, "But why are you like this?", and then it will be the moment to speak.

Protected on All Sides

St Louis de Montfort

Could anyone surrounded by a well-ordered army of, say, a hundred thousand men fear his enemies? No, and still less would a faithful servant of Mary, protected on all sides by her imperial forces, fear his enemy. This powerful Queen of heaven would sooner dispatch millions of angels to help one of her servants than have it said that a single faithful and trusting servant of hers had fallen victim to the malice, number, and power of his enemies.

Do Not Be Afraid of the Church

Pope Francis, message for World Mission Sunday 2018

The Church, by proclaiming what she freely received, can share with you young people the way and truth which give meaning to our life on this earth. Jesus Christ, Who died and rose for us, appeals to our freedom and challenges us to seek, discover and proclaim this message of truth and fulfilment. Dear young people, do not be afraid of Christ and His Church! For there we find the treasure that fills life with joy. ...

The Mystery of the Church

In my last letter (Sept ITD, p. 7), I wrote about the neglect of the primacy of Christ in preaching and teaching. If Catholics do not know who he is, and why he came into the world, then they will not know who and what the Church is, and the reason for her existence.

Furthermore, they will never be able to recognize the truth about themselves as Catholics, and will be unable to live their baptismal vocation in its genuine value. Their call to holiness will be felt only as a crushing burden imposed upon them.

All too often I have seen how the smallest of errors in understanding the nature and purpose of the Church have led to immense problems and incoherencies in the faith; because the Mystery of the Church is so central to our practice and understanding of her Trinitarian faith. Well, the Mystery of the Church, like the Mystery of Christ, flows from the Trinitarian Mystery and is inseparable from it. In fact, it is the flip-side of the same coin, so to speak. It is important to note that she is a divine Mystery and visible reality that has her origin and source in the Holy Trinity.

I'm always somewhat bemused by Catholics who arrogantly seem to think that they have the authority and power to shape and reshape the Church that existed from all eternity, according to their own image and likeness. Throughout the history of mankind there has been this temptation by some Catholics, the hierarchy no less, to treat the Church like some man-made cultural institution that is incidental to salvation. They seem to forget that salvation is not an individual affair or pursuit that is achieved through our own personal efforts. We are saved only in and through the Catholic Church to which we must be connected through an intimate relationship.

God desires holy communion, and wills to save mankind, and he has ordained that this Revelation, which culminates in Jesus Christ, should be proclaimed and transmitted to the whole world. This is his Divine Plan, and to fulfil the plan, Jesus Christ founded the Catholic Church, built on the Apostles. He built and formed her at the cost of his precious blood, and therefore he alone as the head of the Body, has the power to transform her.

Countless Popes, and most recently Pope Francis, remind us that the Church understands herself as the living continuation of her divine founder on earth. She is that Mystery which is the great meeting-place in Jesus Christ, through the Holy Spirit, between the Father and human beings. Christ as the Son of God by nature, enables us to become members of the family of the Trinity through Baptism, the Sacrament of adoption. He alone is the way through which we enter into the holy communion of the Trinitarian life, which is the Church.

It is only within the Catholic Church that one becomes a member of the Body of Christ, and so fully participates in the very life of the Trinity through prayer and the Sacraments. Only as we come to know and love the Church, and participate in her life, will we come to love Christ and rejoice in the Father through the Holy Spirit.

Many Catholics regularly profess in the Creed every Sunday that they believe in the One, Holy, Catholic and Apostolic Church. I wonder how many actually pray to her and consecrate and confide their bodies and souls to her motherly care and protection daily.

Gregory Kingman, Morwell, Victoria

"I beseech, beg and implore

that no one draw near to this sacred table with a sullied and corrupt conscience. Such an act, in fact, can never be called 'communion', not even were we to touch the Lord's body a thousand times over, but 'condemnation', 'torment' and 'increase of punishment'. - **St John Chrysostom**

"It is not man that causes the things

offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered. - **St John Chrysostom**

Blessed, Happy, Holy!

Pope Francis, homily in Mauritius, 09-09-2019

The Beatitudes "are like a Christian's identity card. So if anyone asks: 'What must one do to be a good Christian?', the answer is clear. We have to do, each in our own way, what Jesus told us in the Sermon on the Mount. In the Beatitudes we find a portrait of the Master which we are called to reflect in our daily lives" (*Gaudete et Exsultate*, 63). ...

At the foot of this mountain, which today I would like to be the Mount of the Beatitudes, we must also discover anew Christ's call to be "blessed". Only joyful Christians awaken in others the desire to follow this path. The word "blessed" means "happy". It becomes a synonym for "holy", for it expresses the fact that those faithful to God and his word, by their self-giving, gain true happiness (cf. *ibid.*, 64).

When we hear the threatening prognosis that "our numbers are decreasing", we should be concerned not so much with the decline of this or that mode of consecration in the Church, but with the lack of men and women who wish to experience happiness on the paths of holiness. We should be concerned with the lack of men and women who let their hearts burn with the most beautiful and liberating of all messages.

Indeed, "if anything should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life" (*Evangeli Gaudium*, 49).

When young people see the project of a Christian life being carried out with joy, this excites and encourages them. They too feel a desire to say, in so many words: "I too want to climb this Mount of the Beatitudes; I too want to meet the gaze of Jesus and to learn from him the path to true joy".

Dear brothers and sisters, let us pray for our communities, that they may testify to the joy of Christian life and see a flowering of the call to holiness in the many and varied forms of life that the Spirit proposes to us. ... Let us not forget that the one who summons with power, who builds up the Church, is the Holy Spirit.

The statue of Mary, the Mother who protects and accompanies us, reminds us that she herself was called "blessed". Let us ask her for the gift of openness to the Holy Spirit. Our Lady experienced a sorrow that pierced her heart like a sword, and crossed the most painful threshold of grief as she beheld the death of her Son. May she obtain for us that persevering joy that never falters or fades. The joy that constantly leads us to experience and proclaim that "the Most High has done great things, and holy is his name".

Zenit.org 09-09-2019

The Science of Christians

St Louis Marie de Montfort, *The Inestimable Fruits of the Rosary*

The knowledge of Jesus Christ is the science of Christians and the science of salvation; Saint Paul says that it surpasses all human sciences in value and perfection (Phil 3:8). This is true:

1. Because of the dignity of its object, which is a God-man compared to Whom the whole universe is but a drop of dew or a grain of sand;
2. Because of its helpfulness to us; human sciences, on the other hand, but fill us with the smoke and emptiness of pride;
3. And finally, because of its utter necessity: for no one can possibly be saved without the knowledge of Jesus Christ – and yet a man who knows absolutely nothing of any of the other sciences will be saved as long as he is illumined by the science of Jesus Christ.

Blessed is the Rosary which gives us this science and knowledge of our Blessed Lord through our meditations on His life, death, passion and glory.

The Queen of Sheba, lost in admiration at Solomon's wisdom, cried out: "Blessed are thy men and blessed are thy servants who stand before thee always, and hear thy wisdom" (1Kings 10:8). But far happier still are the faithful who carefully meditate on the life, virtues, suffering and glory of Our Saviour, because by this means they can gain the perfect knowledge in which eternal life consists. "This is eternal life" (Jn 17:3).

The X-Factor

Homily by Fr John Speekman, 22nd Sunday in Ordinary Time - Year C

Do you ever watch the auditions for shows like the X-Factor or the Voice or Australia's Got Talent? I have watched only snippets of these shows and I am always struck by the way some of the applicants react when they are told they do not have a sufficiently good voice to be selected as a contestant.

To be honest, some of them are just embarrassingly awful and listening to them one wonders how in heaven's name they didn't learn, somewhere along the way, that they just can't sing. And when the judges point this out to them some graciously step aside to get some lessons and try again next year while others just can't believe the judges could be so tone deaf, they become angry and aggressive and cause a scene.

So how does all this relate to the Gospel readings of the day? Indeed, how does this relate to last week's Gospel as well?

The connecting link for me is the puzzling lack of self-knowledge these contestants have about the quality of their own voices and the equally puzzling lack of self-knowledge we can have about our own spiritual condition. Individuals, seemingly normal, healthy human beings in other respects, have this blindness about the quality of their singing voice, just as others (the 'I'm a good person' people), seem to have the same blindness about the state of their soul. I just don't get it.

Last week we saw them 'audition' for the narrow door to heaven. They thought they were ok, they thought they would fit, they thought they had what it takes. But they suddenly and painfully discovered that it was not so and – they were sent away.

This week, too, we see something of the same thing: *Jesus had gone for a meal to the house of one of the leading Pharisees; and they watched him closely* – and he watched them closely.

He had noticed how they deliberately *picked* the places of honour. They didn't even pick the nearest seat, they picked the places *of honour*.

A nearby friend might say, 'No, no, don't do that! Don't sit there! You are risking humiliation. Sit lower down.' The First Reading puts it this way: *The greater you are, the more you should behave humbly, and then you will find favour with the Lord*... But your friend takes no notice and sits in the seat of honour. Not only has he taken what is not his to take but he has taken from the host his right to appoint places at his own table.

Self-bestowed honour may work in our daydreams but not at the table of the Lord. To put it another way, our sins may be justified in the courtroom of our own ego but before God and before his Church they are not necessarily approved.

Let me repeat what I have already said – it is a lot like the embarrassment people will feel when they suddenly discover they don't fit through the narrow door of the kingdom. All this time they had thought themselves to be of a particularly humble and attractive size and now, painfully, to their own dismay, they discover they have been fooling themselves.

This parable shows us what will happen to us in the future if we remain as we are in the present. It exhorts us to surrender to *reality* the notion we have of our own importance or we will one day have to do it in full view of others.

When the judges finally tell the young man at the audition that he can't really sing at all he is faced with a choice – get angry with himself for making the mistake of thinking he *could* sing, or get angry with the judges for telling him the truth about himself.

I really believe the quality of a man or woman resides in the way in which they take correction.

Listen to this from Proverbs 9:8: *Do not rebuke the mocker, he will only hate you; rebuke a wise man and he will love you for it.*

So, finally, let me ask you a question, and then I'll give you *my* answer. *How do you know if you are ready to take the lowest place, or if you'll pass through the narrow door?*

My answer: *When you have surrendered to the urge to make a good Confession.*

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

Forgetting God

Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments in an interview with National Catholic Register, 23-09-2019 on his latest book, *The Day is Now Far Spent*

This book is the cry from my heart as a priest and a pastor. I suffer so much from seeing the Church torn apart and in great confusion. I suffer so much from seeing the Gospel and Catholic doctrine disregarded, the Eucharist ignored or profaned. I suffer so much from seeing the priests abandoned, discouraged, and [witnessing those] whose faith has become tepid.

The decline of faith in the Real Presence of Jesus the Eucharist is at the heart of the current crisis of the Church and its decline, especially in the West. We bishops, priests and lay faithful are all responsible for the crisis of faith, the crisis of the Church, the priestly crisis and the de-Christianization of the West. ...

I wanted to open my heart and share a certainty: The profound crisis that the Church is experiencing in the world and especially in the West is the fruit of the forgetting of God. If our first concern is not God, then everything else collapses. At the root of all crises, anthropological, political, social, cultural, geopolitical, there is the forgetting of the primacy of God. ...

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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