

# ***Into the Deep***

Issue 201

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## **Happy New Year**

**Pope Francis, Homily 01-01-2019**

"All who heard were amazed at what the shepherds told them" (Lk 2:18).

To be amazed: this is what is asked of us today, at the conclusion of the Octave of Christmas, as we continue to contemplate the Child born for us, lacking everything yet abounding in love.

Amazement is what we should feel at the beginning of each year, for life is a gift that constantly gives us a chance to make a new start.

Today is also a day to be amazed by the Mother of God. God appears as a little child, held in the arms of a woman who feeds her Creator. The statue before our eyes depicts the Mother and Child so close as to appear as one. That is the mystery we celebrate today, which gives rise to boundless amazement: God has become one with humanity forever. God and man, always together, that is the good news of this new year. God is no distant lord, dwelling in splendid isolation above the heavens, but love incarnate, born like us of a mother, in order to become a brother to each of us. ...

At the beginning of the year, let us implore from Mary the grace to be amazed at the God of surprises. Let us renew the amazement we felt when faith was first born in us. ...

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

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## **The Weight of a Priest**

**Fr Raniero Cantalamessa, Preacher of the Pontifical Household, in his First Advent Sermon 2019**

A priest's "specific weight" depends on his faith. His influence on others will be determined by his faith.

A priest's, or pastor's, task among his people is not simply that of distributing the sacraments and of service, but it is also that of enkindling faith and being a witness to it. He will really be one who guides and leads souls to God to the extent to which he believes and has given his freedom to God, as Mary did.

The essential thing that the faithful sense immediately in a priest or in a pastor is whether he believes or not, whether he believes in what he is saying and in what he is celebrating.

Whoever is seeking God through a priest will realize this immediately. Whoever is not seeking God through him may easily be deceived and, in turn, deceive the priest himself, making him feel important, clever, and with-the-times, whereas in fact he, too, may be empty, like the man without grace we mentioned in the last chapter. Even a nonbeliever who approaches a priest with a searching spirit immediately understands the difference. What can provoke him and cause him to positively query his way of life are not, generally speaking, the most gifted discussions on faith, but simple faith itself.

Faith is contagious. Just as contagion does not take place by simply talking about or studying a virus but by coming into contact with it, so it is with faith.

Zenit.org 06-12-2019

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

# A Wide-Angle Lens

**Fr Raniero Cantalamessa, Preacher of the Pontifical Household, in his First Advent Sermon 2019**

A simple subjective faith, a faith that is abandonment to God in one's inner conscience, is not sufficient. It is easy to reduce God to one's own measure this way. This happens when we form our own idea of God, based on our own personal interpretation of the Bible or on the interpretation of our own narrow circle, and then adhere to this with all our strength, even fanatically, without realizing that we believe more in ourselves than in God and that our unshakable trust in God is nothing other than an unshakable trust in ourselves.

However, a simply objective and dogmatic faith is not enough either, if it fails to lead to an intimate personal contact with God. It can easily become a dead faith, belief through a third person or institution, which fails as soon as there is a crisis, no matter what the reason, between one's faith and one's personal relation with the institution of the Church. In this way, a Christian can easily reach the end of his life without ever having made a free and personal act of faith, which alone justifies the name "believer."

It is necessary, therefore, to believe personally, but in communion with the Church; we must believe in communion with the Church, but personally. The dogmatic faith of the Church doesn't take from personal faith or from the spontaneity in believing, rather, it preserves it and allows us to know and embrace an immensely greater God than the God of our own limited experience. There is no one, in fact, who is able to embrace through his own act of faith all that can be known about God. The faith of the Church is like a great wide-angle lens, which, in a particular panorama, makes it possible to see and photograph a much wider view than that of the simple lens. In uniting myself to the faith of the Church, I make the faith of all those who have gone before me mine: that of the apostles, the martyrs, and the Doctors of the Church. ...

The words "I believe in God the Father Almighty" contain incredible power. My small "I" united and joined to the great "I" of the whole mystical body of Christ, and present, makes a sound more powerful than the roaring of the sea and makes the very foundations of the reign of darkness tremble.

Zenit.org 06-12-2019

## Baptism Date

**Pope Francis , after general audience 08-01-2019**

The Feast of the Lord's Baptism ... which closes the liturgical season of Christmas, invites us to rediscover the grace of the Sacrament of our Baptism.

Baptism made us Christians, incorporating us in Christ and in His Church. We all know the date of our birth, but not all know the date of their Baptism, which is the birth to the life of the Church, when the Holy Spirit comes to our heart. Therefore, I ask ... those that don't know the date of their Baptism, to ask their relatives, godparents, parents, grandparents: "When was I born to the life of faith?" Namely, "when was I baptized?" And always fix in your heart the date of your Baptism. Will you do so? It's very important to celebrate the day of our Baptism. We thank the Lord for the gift of faith and we ask the Holy Spirit for the strength to be courageous witnesses of Jesus.

Zenit.org 08-01-2019

## Or Do We Love Our Sins More?

**From a commentary of St Augustine on Psalm 95**

For the form of this world is passing away. But I wish you to be without anxiety. He who is without anxiety waits without fear until his Lord comes. For what sort of love of Christ is it to fear his coming? Brothers, do we not have to blush for shame? We love him, yet we fear his coming. Are we really certain that we love him? Or do we love our sins more?

Therefore let us hate our sins and love him who will exact punishment for them. He will come whether we wish it or not. Do not think that because he is not coming just now, he will not come at all. He will come, you know not when; and provided he finds you prepared, your ignorance of the time of his coming will not be held against you.

## Just Getting Older

When one knows how to become old in the right way, this is very different than most people would think. It is definitely not shrivelling up, but growth.

Old age gives a cheerfulness which the young are just not capable of; and a happiness that reaches much further than the satisfaction experienced in the past. "The good old days" is the tranquil period after our working life; the well-earned rest period after having fulfilled our life's duties.

I think the Lord wants us to regard this period of rest with considerable reflection, in view of our behaviour towards ourselves, as well as that of our contact with our fellowman.

Help us, Lord, now we are older, to make this time a fruitful period. To treat others with wisdom and generosity, to stay on the right path and to keep a total trust in the Hereafter, with the completion of our life's journey. Grant, O Lord, that our lives may have substance and value until the last day.

I intend to write one article on "Just getting older" for each month in the coming year, and maybe the following year. I am 84 now and have a little time left to think of "just getting older".

Thank you for the work you are doing!

**Bert Van Galen, Mowbray, Tasmania**

## Why We Can Love

**Pope Francis, Morning Mass 10-01-2020**

If God had not loved us, we certainly could not love. If a newborn baby, a few days old, could speak, he would certainly explain this reality: 'I feel loved by my parents.' And what parents do with the child is what God did with us: he loved us first. And this gives birth to and increases our ability to love. This is a clear definition of love: we can love God because He loved us first.

Zenit.org 10-01-2020

## Postage Increase

Postage has gone up again, which obviously increases our costs of sending out ITD. Please consider a small donation if you haven't donated recently. Thank you to all who continue to donate to keep ITD going. Your support is very much appreciated. God bless you!

Ed.

## Christians and Magic

**Pope Francis, General Audience 04-12-2019**

If one chooses Christ, one cannot turn to a sorcerer: faith is the trusting abandonment into the reliable hands of a God who makes himself known, not through magical practices, but through revelation and with freely given love.

Perhaps some of you might say to me: "Ah yes, magic is an ancient thing: this does not occur today with Christian civilization". But be careful! I ask you: how many of you go to have your tarot cards read, how many of you go to have your palms read by palm readers, or have your fortune read? Today too in large cities, practicing Christians do these things.

And to the question: Why do you go to the sorcerer, to the fortune teller, to these people, if you are Christian?, they reply: "I believe in Jesus Christ but I go to them too out of superstition". Please: magic is not Christian! These things that are done to predict the future or to guess many things or to change life situations, are not Christian. The grace of Christ brings you everything: pray and entrust yourself to the Lord.

Zenit.org 04-12-2019

## Faces

**Pope Benedict XVI, 01-01-2010**

Only if we have God in our hearts are we able to perceive in the face of the other a brother in humanity, not a means but an end, not a rival or enemy but another self, another facet of the infinite mystery of the human being. Our perception of the world and, in particular, of our fellows, depends essentially on the presence within us of God's Spirit. It is a sort of "resonance": those whose hearts are empty only perceive flat images lacking in depth. On the other hand, the more we are inhabited by God the more we are sensitive to his presence in our surroundings: in all creatures and especially in other human beings, although the human face, in turn marked by the trials of life and by evil, may be difficult to appreciate and accept as an epiphany of God. With all the more reason then, to recognize and respect each other as we really are, in other words as brothers and sisters, we need to refer to the Face of a common Father who loves us all despite our limitations and failings.

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# Bickering Catholics

Here are excerpts of mixed responses I received to the letter by Roman Kulkewycz and my reply in the December issue of ITD (p.6):

- "I think you answer the respondent's criticism of Pope Francis with great wisdom."
- "I can't help agreeing with Mr Kulkevycz. ... As Catholics we must now decide where the truth lies."
- "Your response to that letter about the Pope was brilliant. Thank you."
- "The two contributions by Roman Kulkewycz and you I find very interesting. ... Father Zuhlsdorf's post on the 26<sup>th</sup> November 2019 [see below - Ed.] should be required reading for all Catholics who have misgivings about anything Pope Francis has done or is doing. There are, of course, many of us."
- "I can't help but agree with what Roman Kulkewycz wrote in his article. ... Faithful Catholics around the world are reeling from the "Francis effect" and have had enough. ... We may have the first heretical pope in history and this is not the time to remain silent."

Does anyone else see the irony here? We are all Catholics, we all consider ourselves orthodox/traditional/conservative/faithful/practising, and yet here we are, all "on the same side", arguing with one another about loyalty to the Pope, of all things! Anyone outside of the Catholic church would find this proof of why they wouldn't want to join – a church that holds itself as a model for the world to follow, and its own faithful members bickering amongst themselves about whether the Pope is Catholic or not. I find it so disappointing. The Catholic Church is not a democracy. Even if you think the Holy Spirit chose the wrong man for the job, or that God has been conned and he can't rectify it, do you really think it's up to you to publicise your opinions and get other Catholics "on-side" in being belligerent towards the Pope? Don't you think *that* sows confusion amongst Catholics? (not to mention among non-Catholics we wish to evangelise?) Do you really think a Catholic's soul could be in danger by being respectful towards the Pope? Lord, have mercy on us!

Ed.

## If We Believe Christ's Promises

Excerpt from Fr John Zuhlsdorf's response to a question, Fr Z's Blog [wdtprs.com](http://wdtprs.com) 26-11-2019

I am not going to get into the arguments for or against Francis as pope or antipope. For what I have to say to the idea of leaving the Church because of him, one way or another, I don't have to get into that controversy. Why? Holy Catholic Church is **indefectible**. This is one of the three attributes of the Church, along with authority and infallibility.

Your question holds two possible implications. First, "I don't like Bergoglio, so I'm going somewhere else." That's just whining, like a kid who doesn't like broccoli and goes hungry.

Otherwise, your implication is that if Francis isn't really the pope, the Vicar of Christ, then somehow the Church is now *defective* and you might as well go some place else. No. And NO! And HELL NO!

If we believe Christ's promises – and I sure do – then we hold that the Church will not fail even to the end of the world when He returns to take all things to Himself and submit them to the Father. The Petrine Ministry is part of the fabric of the Church as the Lord designed. Somehow, until the ending of the world, the Church – and hence the papacy – cannot fail, even though we don't know how.

As necessary as the papacy is, a pope is Christ's *VICAR*, not Christ himself. As the sardonic Latin acrostic puts it, a *VICARIUS* is *Vir Inutilis Carens Auctoritate Rare Intelligentiae Umbra Superioris*, that is, "A useless man, lacking authority, rarely of intelligence, the shadow of his superior." That's *every pope*, compared to Christ. It is dangerous to place too much emphasis on any pope. ... For centuries people had no idea who the pope was, even his name, and they lived good Catholic lives, minding their own business and trying to be holy in their vocations. ... Only one thing is clear about popes, and the Romans get this right: *Muore un papa se ne fa un altro...* A pope dies, you make another. We make another until Christ returns. Somehow that's the way our Church will always be even if we don't like the choice.

# Sunday of the Word of God

**Pope Francis, in his Apostolic Letter *Aperuit Illis* issued "moto proprio", 30-09-2019**

*(The Sunday of the Word of God will be on 26 January this year)*

## **Third Sunday of Ordinary Time (n.2,3)**

Devoting a specific Sunday of the liturgical year to the word of God can enable the Church to experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world. ...

Consequently, I hereby declare that the Third Sunday in Ordinary Time is to be devoted to the celebration, study and dissemination of the word of God. This *Sunday of the Word of God* will thus be a fitting part of that time of the year when we are encouraged to strengthen our bonds with the Jewish people and to pray for Christian unity.

## **Ways to Mark the Day (n.3)**

The various communities will find their own ways to mark this *Sunday* with a certain solemnity. It is important, however, that in the Eucharistic celebration the sacred text be enthroned, in order to focus the attention of the assembly on the normative value of God's word.

On this Sunday, it would be particularly appropriate to highlight the proclamation of the word of the Lord and to emphasize in the homily the honour that it is due.

Bishops could celebrate the Rite of Installation of Lectors or a similar commissioning of readers, in order to bring out the importance of the proclamation of God's word in the liturgy. In this regard, renewed efforts should be made to provide members of the faithful with the training needed to be genuine proclaimers of the word...

Pastors can also find ways of giving a Bible, or one of its books, to the entire assembly as a way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture, especially through the practice of *lectio divina*.

## **Homilies and Teaching (n.4,5)**

The word of God unites believers and makes them one people. In this unity born of listening, pastors are primarily responsible for explaining sacred Scripture and helping everyone to understand it. ...

The homily, in particular, has a distinctive function, for it possesses "a quasi-sacramental character" (*Evangelii Gaudium*, 142). Helping people to enter more deeply into the word of God through simple and suitable language will allow priests themselves to discover the "beauty of the images used by the Lord to encourage the practice of the good" (*ibid.*). This is a pastoral opportunity that should not be wasted!

... Consequently, sufficient time must be devoted to the preparation of the homily. A commentary on the sacred readings cannot be improvised. Those of us who are preachers should not give long, pedantic homilies or wander off into unrelated topics. When we take time to pray and meditate on the sacred text, we can speak from the heart and thus reach the hearts of those who hear us, conveying what is essential and capable of bearing fruit. May we never tire of devoting time and prayer to Scripture, so that it may be received "not as a human word but as what it really is, the word of God" (1 Thess 2:13).

Catechists, too, in their ministry of helping people to grow in their faith, ought to feel an urgent need for personal renewal through familiarity with, and study of, the sacred Scriptures. This will help them foster in their hearers a true dialogue with the word of God.

## **Year-long Event (n.8)**

A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness.

# The Whole Bible Speaks of Christ

*Aperuit Illis, n.7*

[T]he risen Lord appeared to two of them on the road to Emmaus from Jerusalem (cf. Lk 24:13-35) ... Then, "beginning with Moses and all the prophets, he interpreted to them the things about himself in all the Scriptures". ... The Bible, as sacred Scripture, thus speaks of Christ and proclaims him as the one who had to endure suffering and then enter into his glory. Not simply a part, but the whole of Scripture speaks of Christ. Apart from the Scriptures, his death and resurrection cannot be rightly understood. That is why one of the most ancient confessions of faith stressed that "Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas" (1Cor15:3-5).

Since the Scriptures everywhere speak of Christ, they enable us to believe that his death and resurrection are not myth but history, and are central to the faith of his disciples. A profound bond links sacred Scripture and the faith of believers. Since faith comes from hearing, and what is heard is based on the word of Christ (cf. Rom 10:17), believers are bound to listen attentively to the word of the Lord, both in the celebration of the liturgy and in their personal prayer and reflection.

# Goal is our Salvation

*Aperuit Illis, n.9*

"We must acknowledge that the books of Scripture firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures" (Dei Verbum, 11). Since the Scriptures teach with a view to salvation through faith in Christ (cf. 2Tim 3:15), the truths contained therein are profitable for our salvation.

The Bible is not a collection of history books or a chronicle, but is aimed entirely at the integral salvation of the person. The evident historical setting of the books of the Bible should not make us overlook their primary goal, which is our salvation. Everything is directed to this purpose and essential to the very nature of the Bible, which takes shape as a history of salvation in which God speaks and acts in order to encounter all men and women and to save them from evil and death.

To achieve this saving purpose, sacred Scripture, by the working of the Holy Spirit, makes human words written in human fashion become the word of God (cf. Dei Verbum, 12). The role of the Holy Spirit in the Scriptures is primordial. Without the work of the Spirit, there would always be a risk of remaining limited to the written text alone. ... The Holy Spirit, then, makes sacred Scripture the living word of God, experienced and handed down in the faith of his holy people.

# Aware of Our Nothingness

**Cardinal Robert Sarah in the Foreword of his book *The Day is Now Far Spent***

To all who are tempted by betrayal, dissension, manipulation, the Lord again says these words: "Why do you persecute me? ... I am Jesus, whom you are persecuting" (Acts 9:4-5): when we quarrel, when we hate each other, Jesus is the one whom we are persecuting! Let us pray for a moment together at the large fresco by Michelangelo in the Sistine Chapel. There he depicted the Last Judgment. Let us kneel down before the Divine Majesty portrayed here. The whole heavenly court surrounds him. The saints are there; they carry the instruments of their martyrdom. Here are the apostles, the virgins, the unknown, the saints who are the secret of God's heart. They all sing his glory and praise. At their feet, the damned of hell shout their hatred of God. And all of a sudden, we are aware of our littleness, of our nothingness. All of a sudden, we, who thought that we had so many important ideas and necessary projects, we fall silent, overwhelmed by the grandeur and transcendence of God. Full of filial fear, we lift our eyes toward the glorious Christ, while he asks each one of us: "Do you love me?" Let us allow his question to resound. Let us not hurry to answer. Do we truly love him? Do we love him enough to die for love? If we can answer humbly, simply: "Lord, you know everything, you know that I love you", then he will smile at us, then Mary and the saints in heaven will smile at us, and to each Christian they will say, as once to Francis of Assisi: "Go and repair my Church!" Go, repair by your faith, by your hope and your charity. Go and repair by your prayer and your fidelity.

# Come, You Who Are Burdened

**Pope Francis, in his Message for the 28<sup>th</sup> World Day of the Sick, to be held on 11 February 2020**

*"Come to me, all you who labour and are burdened, and I will give you rest."* (Mt 11:28)

Dear brothers and sisters who are ill, your sickness makes you in a particular way one of those "who labour and are burdened", and thus attract the eyes and heart of Jesus. In him, you will find light to brighten your darkest moments and hope to soothe your distress. He urges you: "Come to me". In him, you will find strength to face all the worries and questions that assail you during this "dark night" of body and soul. Christ did not give us prescriptions, but through his passion, death and resurrection he frees us from the grip of evil. ...

To the Blessed Virgin Mary, Health of the Sick, I entrust all those who bear the burden of illness, along with their families and all healthcare workers. With the assurance of a remembrance in my prayers, I cordially impart my Apostolic Blessing.

## Dear Healthcare Professionals

**Pope Francis, in his Message for the 28<sup>th</sup> World Day of the Sick, to be held on 11 February 2020**

Dear healthcare professionals, let us always remember that diagnostic, preventive and therapeutic treatments, research, care and rehabilitation are always in the service of the sick person; indeed the noun "person" takes priority over the adjective "sick". In your work, may you always strive to promote the dignity and life of each person, and reject any compromise in the direction of euthanasia, assisted suicide or suppression of life, even in the case of terminal illness.

When confronted with the limitations and even failures of medical science before increasingly problematic clinical cases and bleak diagnoses, you are called to be open to the transcendent dimension of your profession that reveals its ultimate meaning. Let us remember that life is sacred and belongs to God; hence it is inviolable and no one can claim the right to dispose of it freely (cf. *Donum Vitae*, 5; *Evangelium Vitae*, 29-53). Life must be welcomed, protected, respected and served from its beginning to its end: both human reason and faith in God, the author of life, require this. In some cases, conscientious objection becomes a necessary decision if you are to be consistent with your "yes" to life and to the human person. Your professionalism, sustained by Christian charity, will be the best service you can offer for the safeguarding of the truest human right, the right to life. When you can no longer provide a cure, you will still be able to provide care and healing, through gestures and procedures that give comfort and relief to the sick.

## Go, Take the Lord

**Pope Francis to youth, 22-11-2019**

Today, as in the beginning, we need to go out to encounter each person; moreover, it is our mission to do so, especially the most distant and those who suffer. We must reach the existential peripheries of our world! You know your contemporaries, you know that many are alone, that many do not know Jesus. Go, go and take the Lord, go and fill up your environments, even the digital ones, not with convictions, not to convince, not to proselytize, but rather by bearing witness to Jesus' tenderness and mercy.

Zenit.org 22-11-2019

## About Our Happiness

**St John Henry Newman**

God has determined, unless I interfere with His plan, that I should reach that which will be my greatest happiness. He looks on me individually, He calls me by my name, He knows what I can do, what I can best be, what is my greatest happiness, and He means to give it to me. ... the medicines necessary for our souls are very different from each other. Thus God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. We are blind; left to ourselves we should take the wrong way; we must leave it to Him.

# Limits of Extraordinary Ministers

Answered by Fr Edward McNamara, professor of liturgy and sacramental theology and director of the Sacerdos Institute at the Regina Apostolorum university, Zenit.org 05-11-2019

**Q:** It is a common practice here in the Philippines to employ the use of extraordinary ministers of Holy Communion (EMHC) at virtually all Masses. Given the large number of communicants at every Mass, the episcopal conference here deemed it justifiable. Now, it has also become common for them to enter the sanctuary at the Agnus Dei and take the ciboria from the tabernacle and place them on the altar before the Ecce Agnus Dei. Is this a legitimate custom? It has also become common for some priests to leave the purification to the EMHC. - D.T., Sibulan, Negros Oriental, Philippines

**A:** The General Instruction of the Roman Missal says the following regarding the moment extraordinary ministers should approach the altar:

162. In the distribution of Communion, the Priest may be assisted by other Priests who happen to be present. If such Priests are not present and there is a truly large number of communicants, the Priest may call upon extraordinary ministers to assist him, that is, duly instituted acolytes or even other faithful who have been duly deputed for this purpose. In case of necessity, the Priest may depute suitable faithful for this single occasion. These ministers should not approach the altar before the Priest has received Communion, and they are always to receive from the hands of the Priest Celebrant the vessel containing the species of the Most Holy Eucharist for distribution to the faithful.

To this we may add the indications offered by the 2004 instruction *Redemptionis Sacramentum*.

157. If there is usually present a sufficient number of sacred ministers for the distribution of Holy Communion, extraordinary ministers of Holy Communion may not be appointed. Indeed, in such circumstances, those who may have already been appointed to this ministry should not exercise it. The practice of those Priests is reprobated who, even though present at the celebration, abstain from distributing Communion and hand this function over to laypersons.

158. Indeed, the extraordinary minister of Holy Communion may administer Communion only when the Priest and Deacon are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged. This, however, is to be understood in such a way that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason.

159. It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist...

160. Let the diocesan Bishop give renewed consideration to the practice in recent years regarding this matter, and if circumstances call for it, let him correct it or define it more precisely. Where such extraordinary ministers are appointed in a widespread manner out of true necessity, the diocesan Bishop should issue special norms by which he determines the manner in which this function is to be carried out in accordance with the law, bearing in mind the tradition of the Church.

In light of these documents, I believe that it is clear that the practice described is not legitimate. Extraordinary ministers should not approach the altar until the priest has received Communion and, during Mass, should receive the sacred vessels from the priest. If it is necessary to take hosts from the tabernacle (a necessity that should be avoided if possible), then it is a deacon or priest who brings these vessels to the altar, usually during the singing of the Lamb of God.

With respect to the purification of the sacred vessels: This task belongs first and foremost to the deacon. If there is no deacon, then an instituted acolyte substitutes the deacon. And finally, if neither of these is present, a priest performs the ablutions of the sacred vessels. Under no circumstances should extraordinary ministers carry out this task during the celebration of Mass.



# Extraordinary Disobedience

I think there are many priests and bishops who could benefit from reading the preceding article by Fr McNamara, (p.8/opposite). Maybe readers could copy the article and give it to those concerned.

Extraordinary Ministers of Holy Communion (EMHC's) "should not approach the altar before the Priest has received Communion". I know many parishes where it's common to see EMHC's strut up during the Lamb of God, and stand around the altar like fellow-priests, sometimes even being given the Host to hold when the priest says the "Behold the Lamb of God" and then consuming the Host at the same time the priest does. They buzz around the sanctuary as if they were in their kitchens at home, fluffing about, 'doing the dishes', and even chatting at the same time in some cases. Yet, "under no circumstances" should they be purifying the vessels. Often there seem to be as many EMHC's as there are parishioners in the church. I've seen EMHCs beckon to others in the congregation to come and join them if someone who was 'rostered on' didn't turn up. Yet it's "never allowed" to delegate someone else, and if not needed, then even those "who may already have been appointed to this ministry should not exercise it."

On the other hand, I've seen priests quietly and diligently distribute Holy Communion by themselves to a church-full of parishioners, with no hurry and great respect by both priest and parishioners for what was truly happening – that they were receiving the Body and Blood of our Lord Jesus Christ Himself into their own bodies. When the reverence for this great mystery is evident, it seems to deepen the mystery itself, and the sense of *communion* is truly awesome.

The Church has 'rules' for a reason. I beg priests to respect them, for the sakes of us all.

Ed.

## Scripture and Tradition

*Aperuit Illis, n.11*

We frequently risk separating sacred Scripture and sacred Tradition, without understanding that together they are the one source of Revelation.

The written character of the former takes nothing away from its being fully a living word; in the same way, the Church's living Tradition, which continually hands that word down over the centuries from one generation to the next, possesses that sacred book as the "supreme rule of her faith" (Dei Verbum, 21).

Moreover, before becoming a written text, sacred Scripture was handed down orally and kept alive by the faith of a people who, in the midst of many others, acknowledged it as their own history and the source of their identity.

Biblical faith, then, is based on the living word, not on a book.

## Mother of God

**Fr Raniero Cantalamessa, the preacher of the pontifical household, Third Advent Homily 2019**

Mother of God: a title that expresses one of the greatest mysteries and, for human reason, one of the greatest paradoxes in Christianity.

The title "Mother of God" is Mary's oldest and most important dogmatic title, since at the Council of Ephesus in 431 it was defined by the Church as a truth of faith to be believed by all Christians. It is the basis of all Mary's greatness. It is the principle itself of Mariology. Because of it, Mary is not just an object of devotion in Christianity but also an object of theology, and that means that she is part of the discourse on God himself, because God is directly involved in the divine maternity of Mary. ...

Mary is the only one in the world who could say to Jesus what his heavenly Father said to him: "You are my son; I have begotten you!" (see Ps 2:7; Heb 1:5)

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## Participation in the Holy Sacrifice

**Catechism of the Catholic Church, n.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.

# Do We Really Know Our Catholic Faith?

Who was Joan of Arc? According to an American poll taken several years ago, 12% of respondents thought she was Noah's wife. This certainly is hilarious! But in terms of a Christian country's religious knowledge it is as funny as it is tragic and disturbing.

Not long after this, the New York Times did a poll and found that only a third of Catholics believed in the Real Presence of Christ in the Eucharist. That is, *two thirds* of American Catholics polled did not believe in what is the source and summit of the Church's Faith, and the central Mystery of our salvation! And I would venture to say that the figure in Australia might be higher than that because of the protestantization of the Catholic Faith by our leaders over the last forty years.

All too often, after the sacrament of Confirmation, Catholics think their faith and spiritual life is 'finished business', and if not, then they think it will somehow simply be maintained automatically. This cannot be further from the truth. Faith is a personal act that encompasses all aspects of our existence, and because of this, it requires constant cultivation, renewal, reflection and witness. From this it follows that the chief points of faith such as God, Christ, the Holy Spirit, Church, sacraments, grace, sin, death and eternal life are never outdated or outmoded. They are always issues that affect us most profoundly.

The gift of faith and new life given to us in Baptism is supposed to grow stronger in us every day and find expression in all our ways of living. As Catholics we can no longer rely on our bishops and priests to educate, form and lead us in the life of faith and the call to holiness. We have to rededicate ourselves, and make a concerted effort to know the faith and set time aside to study it, and learn the basics; because knowledge of the faith is crucial for spiritual combat, growth and conversion.

So we need to examine our conscience and ask ourselves do we really know our Catholic Faith? Have we acquired the necessary concepts, language and understanding, to coherently and effectively express what the Church believes?

I have put together a quiz of what I think every confirmed Catholic should know. Test your knowledge:

1. Who founded the Catholic Church as a visible, hierarchical and patriarchal institution?
2. What is the Church's reason for existence here on earth?
3. The Church is said to be a Mystical Body. Who is the Head of this living Body?
4. What are the four 'marks' of the Church, our Mother and Teacher?
5. In Mt 16:13-19, Jesus is said to have founded his Church on which Apostle, whose name also means rock?
6. What is referred to as the 'domestic church'?
7. What are the four 'pillars' of the Catholic Faith as described in the Catechism of the Catholic Church?
8. Who is known as our 'father in faith' in the Old Testament?
9. How many sons did Abraham's son, Jacob, have?
10. How many tribes of Israel were there?
11. How many Apostles were there? Can you name them?
12. What is the difference between an apostle and a disciple?
13. What is the foundational Mystery of the Church's Faith from which all other mysteries have their origin and source?
14. Which Mystery is the central Mystery of our salvation?
15. How many articles of faith are there in the Apostles Creed?
16. Which Creed is also known as the Baptismal Creed?
17. Which Mystery is said to be at the very root of the Church's living faith as expressed in this Creed?
18. Do you know what a sacrament is, and how many there are in the Church? Can you list them?
19. Who established these sacraments and for what purpose?

20. Which sacrament recreates us, and is the gateway to all the other sacraments, and is ordered to holy communion with God?
21. Which are the sacraments of Initiation?
22. In which sacrament is Christ present in His Church in a manner which surpasses all others?
23. Which sacrament is proclaimed by the Church as the source and summit of her faith and contains her entire spiritual wealth, and why is this so?
24. How many petitions are there in the Lord's Prayer?
25. What is sanctifying grace?
26. What is a mortal sin?
27. What is Original Sin?
28. What are the 5 precepts of the Church?
29. The 10 commandments of the Old Covenant are summed up in the 2 greatest commandments of the New Covenant. What are they?
30. What are the 'Four Last Things'?

**Answers:**

1. Jesus Christ
2. Evangelization – convert the world by preaching and witnessing to the Good News of Jesus Christ.
3. Jesus Christ
4. She is One, Holy, Catholic and Apostolic.
5. Simon renamed Peter by Jesus.
6. The family.
7. 1) The Apostles Creed, 2) The Sacraments, 3) The Ten Commandments, 4) The Lord's Prayer.
8. Abraham
9. 12
10. 12
11. 12: Peter and his brother Andrew, James and his brother John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon called the Zealot, Judas (Jude) son of James, and Judas Iscariot, who was replaced by Matthias.
12. An apostle is one who was chosen and sent by Jesus, while a disciple is one who follows Him.
13. The Most Holy Trinity is the Mystery of one God in three Persons: Father, Son, and Holy Spirit.
14. The Paschal Mystery, which is the Passion, Death, Resurrection and Ascension of Our Lord.
15. 12
16. The Apostle's Creed.
17. The Holy Trinity.
18. It is a sensible sign or symbol that actually brings about, and makes present, what it signifies and represents. There are 7: Baptism, Confirmation, Reconciliation, Eucharist, Marriage, Holy Orders and Extreme Unction (Anointing of the Sick).
19. Jesus Christ; to give us sanctifying grace.
20. The Sacrament of Baptism.
21. Baptism, Eucharist and Confirmation.
22. The Eucharist
23. The Eucharist, because it is Christ himself, our living bread, who through his very flesh and blood, feeds, forgives, heals, nourishes, and offers life to God's great family, and the entire world.
24. 7
25. Sanctifying grace is the free and undeserved gift of the Holy Spirit which God gives us through the merits of his Son's death and resurrection to help us live out our Catholic call to holiness.
26. A grave breaking of the law of God that destroys the divine life in the soul of a sinner, resulting in a turning away from God.
27. The sin by which Adam and Eve disobeyed the commandment of God, choosing to follow their own will rather than His will.
28. 1) To go to Mass on Sundays and holy days of obligation and refrain from servile work on such days; 2) To go to Confession at least once a year (traditionally done during Lent); 3) To receive the Eucharist at least once a year, during the Easter Season (known as the "Easter duty"); 4) To observe the days of fasting and abstinence; 5) To help to provide for the needs of the Church according to one's abilities and station in life.
29. To love the Lord thy God with all thy heart, soul, mind and strength. To love thy neighbour as thyself.
30. Death, Judgement, Heaven, Hell.

## Hours of Eucharistic Adoration

### in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Heyfield	1 <sup>st</sup> Fridays 10am – 4.30pm
Cowwarr Ord.	Wednesday (Mass 10am) – 11am Thursday 6-7pm; 1 <sup>st</sup> Friday (Mass 6pm) – 9pm 1 <sup>st</sup> Saturday (Mass 10am) – 11am
Churchill	Saturday (9.30am Mass) – 11am
Cranbourne	Fri & Sat in church: (9.30 Mass) – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am 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) – 10.30am
Morwell	Friday 2pm – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am–12pm; 1 <sup>st</sup> Friday till 4pm
Trafalgar	Wed & 1st Sat: (9.30am Mass) – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am 1 <sup>st</sup> Fri 4pm–8pm (every 2 <sup>nd</sup> month, Jan on)
Wonthaggi	1 <sup>st</sup> Friday 7pm – 8pm

“Man should tremble,  
the world should quake, all Heaven should be  
deeply moved when the Son of God appears on  
the altar in the hands of the priest.”

**Saint Francis of Assisi**

## Prayer Before Communion

**St John Chryostom**

Lord, Jesus Christ my God, forgive the faults and sins which I, Your unworthy servant have committed from my youth to this day and hour, whether knowingly or in ignorance, whether by words, deeds, intentions or thoughts and whether by habit or through any of my senses. By the prayers of Your pure and Virgin Mother, make me worthy without condemnation to receive Your precious, immortal and life-giving Mysteries for the forgiveness of sins and eternal life. May the Eucharist sanctify, enlighten, strengthen and heal my soul and body and thus destroy my evil thoughts, intentions and prejudices. For Yours, Christ our God, is the Kingdom, the power, the glory, the honour and worship with the Father and the Holy Spirit, now and forever and ever. Amen.

## 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**