

Into the Deep

Issue 202

Newsletter of orthodox Catholics of Gippsland

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Silent and Adoring

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

Without union with God, every attempt to strengthen the Church and the faith will be in vain. Without prayer, we will be clanging cymbals. We will sink to the level of media hypesters who make a lot of noise and produce nothing but wind. Prayer must become our innermost respiration. It brings us face to face with God. Do we have some other purpose? Do we Christians, priests, bishops have some reason for existing other than to stand before God and to lead others to him? It is time to teach this! It is time to put it into practice! The one who prays is saved, the one who does not pray is damned, Saint Alphonsus said. I want to insist on this point, because a church that does not have prayer as its most precious treasure is headed for ruin. If we do not rediscover the meaning of long, patient vigils with the Lord, we will betray him. ... This is not a matter of multiplying our devotions. It is a matter of being silent and adoring. It is a matter of getting on our knees. It is a matter of entering into the liturgy with fear and respect. It is God's work. It is not a theatre. ... How I wish that a profound, uninterrupted prayer would rise up from the whole world: adoring praise and supplication. On the day when this silent song echoes in hearts, the Lord finally will be able to make himself heard and to act through his children. Until then, we create a barrier to him by our agitation and our chattering. Unless we place our head on the heart of Christ, like Saint John, we will not have the strength to follow him to the Cross.

Will You Be Alive Next Lent?

Pope Francis, Angelus Address 24-03-2019

The possibility of conversion is not unlimited; thus, it is necessary to seize it immediately; otherwise it might be lost forever. This Lent, we can consider: what do I have to do to draw nearer to the Lord, to convert myself, to "cut out" those things that are not good? "No, no, I will wait for next Lent". But will I be alive next Lent? Today, let us each think: what must I do before this mercy of God who awaits me and who always forgives? What must I do? We can have great trust in God's mercy but without abusing it. We must not justify spiritual laziness, but increase our commitment to respond promptly to this mercy with heartfelt sincerity.

During the time of Lent, the Lord invites us to convert. Each of us must feel addressed by this call, and correct something in our lives, in our way of thinking, of behaving and of living our relationships with others. ... May the Virgin Mary help us to live these days of preparation for Easter as a time of spiritual renewal and trusting openness to the grace of God and his mercy.

w2.vatican.va

"It is so hard to admit that one is a sinner; it is so hard to climb the hill of Calvary and kneel beneath a cross and ask for pardon, forgiveness. Certainly it is hard. But it is harder to hang there."

Venerable Fulton Sheen

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

Thank You!

I have found your magazine Into the Deep to be very interesting to read all about the Catholic teaching. I am enclosing a donation for you. Thank you for the magazine.

Michael O'Dea, Eaglehawk, Victoria

By living in the Catholic faith, I believe I can hope to be numbered among the blessed when my 86 years on this earth ends. I thank Into the Deep for following the true faith. May God bless you! Cheque enclosed.

Audrey Drechsler, Sedgwick, Victoria

Thank you for continuing to publish and distribute Into the Deep newsletter. It is appreciated. Donation enclosed. With prayers and best wishes.

James Leonard, Bendigo, Victoria

Enclosed my belated contribution in support of Into the Deep. Keep up the good work.

Clarice Giacomini, Narre Warren, Victoria

Thank you dear workers of Into the Deep, for your good publication. Donation enclosed.

Shirley Ryan, Worongary, Queensland

Open for Confessions

Pope Francis, 07-03-2018

It is my hope that our churches remain open longer in order to welcome those who wish to prepare themselves for Holy Easter, by celebrating the Sacrament of Reconciliation, and to experience God's mercy in this way.

Correction

The Jan/Feb issue of ITD was another great read, however there was one mistake in the list of questions asked in the quiz on page 10 (question 9): "How many sons did Abraham's son, Jacob, have?" Abraham was Jacob's grandfather, Isaac being Jacob's father. As I am late in reading this issue, someone has probably already pointed this out, but in case they didn't, I thought I should.

Thank you for the great articles, especially those from our popes, including Pope Francis.

Maureen Wright, Lurnea, New South Wales

Of course! Apologies for that error, and thanks for pointing it out. Can't believe we missed it! - Ed.

Not Our Own Efforts

Pope Francis, Angelus Address, 26-01-2020

"Repent, for the Kingdom of Heaven is at hand." This proclamation is like a powerful light beam that pierces the darkness and the fog, and recalls Isaiah's prophecy read on Christmas Eve: "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined". With the coming of Jesus, light of the world, God the Father has shown humanity His closeness and friendship. They were given gratuitously beyond our merits. ...

So often it's impossible to change life, to abandon the way of egoism, of evil, to abandon the way of sin, because the commitment to conversion is centred on oneself and on one's own strength, and not on Christ and His Spirit. However, our adherence to the Lord cannot be reduced to a personal effort, no. To believe this would also be a sin of pride. Our adherence to the Lord... must be expressed in a confident openness of the heart and of the mind to receive Jesus' Good News. It's this – the Word of Jesus, the Good News of Jesus, the Gospel – that changes the world and hearts! Therefore, we are called to trust the word of Christ, to open ourselves to the Father's mercy and to allow ourselves to be transformed by the grace of the Holy Spirit.

Zenit.org 26-01-2020

The Same Jesus

St Teresa of Calcutta

Like Mary, let us be full of zeal to go in haste to give Jesus to others. She was full of grace when, at the annunciation, she received Jesus. Like her, we too become full of grace every time we receive Holy Communion. It is the same Jesus whom she received and whom we receive at Mass. As soon as we receive Jesus in Holy Communion, let us go in haste to give Him to our sisters, to our poor, to the sick, to the dying, to the lepers, to the unwanted, and the unloved. By this we make Jesus present in the world today.

"Let us remember that love lives through sacrifice and is nourished by giving. Without sacrifice, there is no love."

St Maximilian Kolbe

Believing Like Mary

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

Let us, too, believe! The contemplation of Mary's faith urges us to renew, above all, our personal act of faith and abandonment to God. That is why it is so vitally important to say to God, once in life, let it be done, *fiat*, as Mary did. This is an act enveloped in mystery because it involves grace and freedom at the same time; it is a form of conception. The soul cannot do it alone; God helps, therefore, without taking away freedom.

What should we do then? The answer is simple: after praying, so that our prayer does not remain superficial, say to God, using the very words Mary used: Here I am, I am the servant of the Lord: let it be done to me according to your word! I am saying amen, yes, my God, to your whole plan. I give you myself!

We must, however, remember that Mary pronounced her fiat willingly and joyfully. How often do we repeat the word with poorly hidden resignation and, tight-lipped, murmur, "If it cannot be avoided, well then, let your will be done!" Mary teaches us to say it in a different way. Knowing that God's will is infinitely more beautiful and richer in promises than any of our own plans, and knowing that God is infinite love and nourishes "plans for welfare and not for evil for us" (see Jer 29:11), let us say, full of desire and almost impatiently, as Mary did: Let your will of love and peace be fulfilled in me, O God!

In this way the meaning of human life and its greatest dignity is fulfilled. To say yes, amen, to God does not decrease man's dignity, as modern man often thinks; instead, it exalts it. And what is the alternative to this amen said to God? Modern philosophy itself, especially the existential stream, has clearly demonstrated man's need to say amen, and if it is not said to God, who is love, it must be said to something else that is simply a cold and paralysing necessity: to destiny or fate.

Zenit.org 06-12-2019

"There is no majority against the majority of the Saints. Saints are the true majority in the Church and we must orient ourselves by the Saints."

Pope Benedict XVI, 10-06-2010

Free Speech

Is Martina Navratilova losing 'the point' again, by having a jealous hate outrage against Margaret Court, a real champion who also has the well-deserved honour of a sports arena being named after her? Navratilova wants the Margaret Court arena re-named because she doesn't agree with Court's views on natural marriage. Margaret mentioned in social network a quote from the Bible, the most well-read book ever in human history, and which is totally relevant to Judeo-Christian ethics and the civilization that we enjoy today, saving apart the loud, outraged few that in every period of human history come and go! Stay calm! Martina, you like using free speech, so does Margaret Court! Bless us all.

Maureen Federico, Frankston South, Victoria

The Poor

Pope Francis, World Day of the Poor 2019

Before all else, the poor need God and his love, made visible by "the saints next door", people who by the simplicity of their lives express clearly the power of Christian love. God uses any number of ways and countless means to reach people's hearts. Certainly, the poor come to us also because we give them food, but what they really need is more than our offer of a warm meal or a sandwich. The poor need our hands, to be lifted up; our hearts, to feel anew the warmth of affection; our presence, to overcome loneliness. In a word, they need love.

At times, very little is needed to restore hope. It is enough to stop for a moment, smile and listen. For once, let us set statistics aside: the poor are not statistics to cite when boasting of our works and projects. The poor are persons to be encountered; they are lonely, young and old, to be invited to our homes to share a meal; men women and children who look for a friendly word. The poor save us because they enable us to encounter the face of Jesus Christ.

As Close as Your Mobile Phone

Pope Francis, Angelus Address, 05-03-2017

In this First Sunday of Lent, the Gospel introduces us to the journey toward Easter, revealing Jesus as he remains in the desert for 40 days, subjected to the temptations of the devil. ...

Through this three-fold temptation, Satan wants to divert Jesus from the way of obedience and humiliation – because he knows that in this way, on this path, evil will be conquered – and to lead Him down the false shortcut to success and glory. But the devil's poisonous arrows are "blocked" by Jesus with the shield of God's Word, which expresses the will of the Father. Jesus does not speak a word of his own: He responds only with the Word of God. Thus the Son, filled with the power of the Holy Spirit, comes out of the desert victorious.

During the 40 days of Lent, as Christians we are invited to follow in Jesus' footsteps and face the spiritual battle with the Evil One with the strength of the Word of God. Not with our words: they are worthless. The Word of God: this has the strength to defeat Satan. For this reason, it is important to be familiar with the Bible: read it often, meditate on it, assimilate it. The Bible contains the Word of God, which is always timely and effective. Someone has asked: what would happen were we to treat the Bible as we treat our mobile phone; were we to always carry it with us, or at least a small, pocket-sized Gospel, what would happen; were we to turn back when we forget it: you forget your mobile phone – 'oh! I don't have it, I'm going back to look for it'; were we to open it several times a day; were we to read God's messages contained in the Bible as we read telephone messages, what would happen? Clearly the comparison is paradoxical, but it calls for reflection.

Indeed, if we had God's Word always in our heart, no temptation could separate us from God, and no obstacle could divert us from the path of good; we would know how to defeat the daily temptations of the evil that is within us and outside us; we would be more capable of living a life renewed according to the Spirit, welcoming and loving our brothers and sisters, especially the weakest and neediest, and also our enemies. May the Virgin Mary, perfect icon of obedience to God and of unconditional trust in his will, sustain us on the Lenten journey, that we may set ourselves to listen docilely to the Word of God in order to achieve a true conversion of heart.

w2.vatican.va

Father Surname

It's always been a bugbear of mine that people want to call priests by their first names. People seem to do it almost with an intent to 'cut him down to size', make him realise he's 'no better than we are'. Even if a priest introduces himself with, "Hi, I'm Father First Name", the response is often, "Hello, First Name", with an undertone of "Don't you expect me to call you Father, because I'm telling you now I will not." I find it rude and so unbecoming of a Catholic, who knows that Catholic priests are always called Father.

But then recently I realised that a friend of mine I call Fr First Name, always refers to himself as Fr Surname when he leaves a message on my (or anyone's) phone. As I thought about it, I realised that my parents always referred to their parish priest in their childhood as Fr Surname. And elderly friends of mine always refer to priests as Fr Surname, even priests they are friends with. I remember calling my childhood parish priest Fr Surname. So when did I change to Fr First Name? And why? I'm not quite sure. It's one of those things that just happened unthinkingly. Parish priests began introducing themselves as Fr First Name. Even some bishops do - 'Call me Bishop First Name'! Priests from India or Nigeria with surnames that can be difficult to pronounce, help us out by letting us call them Fr First Name.

But where does it all lead to, I wonder? It's an easy slide from Fr Surname, to Fr First Name, to just First Name. And priests are almost embarrassed these days to request the common courtesy of being called Father. But if they introduced themselves as Fr Surname, it would be almost impossible for someone to respond by saying, 'Hello, First Name'! Maybe it's worth a try?

Ed.

Dangerous Places to be a Christian

Open Doors World Watch 2020 report: the 50 Countries Where it is the Most Dangerous to Follow Jesus.

The report lists the 50 worst places in which 260 million Christians experience high levels of persecution, a 6 percent increase from the previous year. The list uses data from Open Doors field workers and external experts to quantify and analyse persecution worldwide. Countries are ranked by the severity of persecution of Christians, calculated by analysing the level of violent persecution plus the pressure experienced in five spheres of life.

Here are the top 10 (or bottom 10, depending on how you think about it):

1. North Korea – Persons discovered to be Christians are sent to labour camps.
2. Afghanistan – It is illegal for a person to leave Islam.
3. Somalia – If Somalis are suspected of being converts, family members and clan leaders will harass, intimidate and even kill them.
4. Libya – Libyan Christians with a Muslim background face violent and intense pressure to renounce their faith from their family and the wider community.
5. Pakistan – In general, Christians are regarded as second-class citizens.
6. Eritrea – Christians who aren't members of state-approved churches are considered agents of the West and a threat to the state.
7. Sudan – Extremists have attacked Christians, especially in the Nuba Mountain region, where thousands of Christians have been killed or displaced.
8. Yemen – Muslims who decide to follow Jesus could face the death penalty.
9. Iran – Christians are forbidden from sharing their faith with non-Christians in Iran, and it is illegal to produce Christian literature or hold church services
10. India – Converts to Christianity from Hindu backgrounds or tribal religions are often extremely persecuted by their family members and communities.

Persecution of Christians can result in death. As the Open Doors report shows, 2,983 Christians were killed for reasons related to the faith in the past year. That works out to more than 8 deaths per day.

Zenit.org 30-01-2020

Just Getting Older - Gratitude

When I look back on my life, I feel a sincere gratitude; and with that in mind I thank the Lord for all the good things he has done for me.

I thank him for the happy hours I have been allowed to experience. I thank him for all those times I have been successful, which gave me such gratification. I thank him for all the friendship I have experienced, which has enriched me so much. I thank him for the intelligent advice given to me, that I've learnt so much from. I thank him for all the goodness I have experienced. I thank him for all those times he stood beside me giving me such comfort and strength again and again. I thank him that he is my God and that he loves me as I am.

As Cardinal Faulhaber said some years ago: "The most beautiful way to thank God for what he has given us, is to share his gift with others." Therefore I ask the Lord to take his place at the centre of my life. I want to be useful as long as I have the energy to do so. But only the all-powerful Lord will give me solidarity and worth. I want the Lord to stay with me and fill in with his love when my strength is lacking, because only he can give me strength and stamina. I want the Lord to make the last days of my life happy and worthwhile. I want to give my life meaning through prayer and self-giving, in hope and trust, in love and commitment.

Bert van Galen, Mowbray, Tasmania

Remembering the Basics

I'm sorry for bringing up this issue, but something has been bothering me. As a Catholic I've found the teachings of the Catechism have been forgotten. I was brought up at Catholic Primary school in the 90's not knowing these teachings. I believe these teachings have been forgotten and so I thought I'd bring your attention to them as so few Catholics know about these teachings of the church.

I have provided information about why the Ten Commandments and the Precepts of the Church (including all the Holy Days of Obligation) must be obeyed according to the Catechism of the Catholic Church (i.e. the teaching guide of the Catholic Church). I've also explained the importance of advising Catholics to get enrolled and wear the Brown Scapular.

The following is an excerpt from the Catechism of the Catholic Church (p.496) on the topic of **The Ten Commandments: A Traditional Catechetical Formula**

1. I am the LORD your God: you shall not have strange Gods before me.
2. You shall not take the name of the LORD your God in vain.
3. Remember to keep holy the LORD'S Day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour's wife.
10. You shall not covet your neighbour's goods.

Below is an excerpt from the Catechism on how Jesus Christ said in the New Testament that we must follow **The Ten Commandments: "Teacher, what must I do...?"**

2052 "Teacher, what good deed must I do, to have eternal life?" To the young man who asked this question, Jesus answers first by invoking the necessity to recognize God as the "One there is who is good," as the supreme Good and the source of all good. Then Jesus tells him: "If you would enter life, keep the commandments." And he cites for his questioner the precepts that concern love of neighbour: "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honour your father and mother." Finally Jesus sums up these commandments positively: "You shall love your neighbour as yourself." (Mt 19:16-19)

The Precepts of the Catholic Church are laws in the Catholic Church that all the Catholics are obligated to practice. The following is an excerpt from the Catechism on the Precepts of the Church:

2041 The precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the indispensable minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbour:

2042 The first precept ("You shall attend Mass on Sundays and holy days of obligation.") requires the faithful to participate in the Eucharistic celebration when the community gathers together on the day commemorating the Resurrection of the Lord.

The second precept ("You shall confess your sins at least once a year.") ensures preparation for the Eucharist by the reception of the sacrament of reconciliation, which continues Baptism's work of conversion and forgiveness.

The third precept ("You shall humbly receive your Creator in Holy Communion at least during the Easter Season.") guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and centre of the Christian liturgy.

2043 The fourth precept ("You shall keep holy the holy days of obligation.") completes the Sunday observance by participation in the principal liturgical feasts which honour the mysteries of the Lord, the Virgin Mary and the saints.

Continued p.7

The fifth precept ("You shall observe the prescribed days of fasting and abstinence.") ensures the times of ascesis and penance which prepare us for the liturgical feasts; they help us acquire mastery over our instincts and freedom of heart.

The faithful also have the duty of providing for the material needs of the Church, each according to his abilities.

The following is an excerpt from the Catechism on the Sunday Eucharist and all the Holy Days of Obligation that have to be attended in a Catholic Church by Catholics according to the First Precept of the Catholic Church: **The Sunday Eucharist**

2177 The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life. "Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church." (Canon Law 1246 §1)

"Also to be observed are the day of the Nativity of Our Lord Jesus Christ, the Epiphany, the Ascension of Christ, the feast of the Body and Blood of Christ, the feast of Mary the Mother of God, her Immaculate Conception, her Assumption, the feast of Saint Joseph, the feast of the Apostles Saints Peter and Paul, and the feast of All Saints." (Canon 1246 §2. "The conference of bishops can abolish certain holy days of obligation or transfer them to a Sunday with prior approval of the Apostolic See.")

The Brown Scapular

The following excerpt is from the Sisters of Carmel website (sistersofcarmel.com):

In the year 1251, in the town of Aylesford in England, Our Lady appeared to St. Simon Stock, a Carmelite. She handed him a brown woolen scapular and said, "This shall be a privilege for you and all Carmelites, that anyone dying in this habit shall not suffer eternal fire." In time, the Church extended this magnificent privilege to all the laity who are willing to be invested in the Brown Scapular of the Carmelites and who perpetually wear it.

What are the conditions requisite for gaining the Our Lady's promise of the Brown Scapular?

1. To observe exactly what has been prescribed regarding material, color, and shape of the Scapular, that is it must be 100% brown wool in a rectangular shape.
2. To be enrolled in the Scapular by a priest.
3. To wear it continually.

I feel the above teachings have been forgotten and so I think they should be taught in Catechism classes in the Sale Diocese. I hope the above information is helpful in your own Catholic journey towards heaven.

Tony Turra, Moe, Victoria

Taming Christ

Pope Francis, in an interview with Gianni Valente of Fides News Agency

"A Church on the move" is not a fashionable expression that I invented. It is Jesus' command, who in the Gospel of Mark asks His followers to go into the whole world and preach the Gospel "to every creature". The Church is either on the move or she is not Church. Either she evangelizes or she is not Church. If the Church is not on the move, she decays, she becomes something else.

What does a Church that does not evangelize and is not in movement become?

It becomes a spiritual association, a multinational that launches ethical and religious initiatives and messages. There is nothing wrong with that, but that is not the Church. This is the risk of any static organization in the Church. We end up taming Christ. You no longer bear witness to what Christ does, but speak on behalf of a certain idea of Christ. An idea that you have appropriated and domesticated. You organize things, you become the little manager of ecclesial life, where everything happens according to an established plan, to be followed only according to instruction. But the encounter with Christ never happens. The encounter that touched your heart at the beginning doesn't happen anymore.

Zenit.org 04-11-2019

Supporting New Growth in the Church

In case you're looking for a good, worthy, orthodox Catholic cause for your almsgiving this Lent, consider the following letter from Mons. Carl Reid. The Ordinariate is fully Catholic and traditional, with a love for the liturgy (in English, pre-dating the Latin Mass) and a commitment to the Catechism. Ed.

Dear Friends and Supporters of the Ordinariate,

We are celebrating this year the 10th anniversary of the promulgation of the Apostolic Constitution, *Anglicanorum coetibus*, the founding document through which the three Personal Ordinariates were subsequently created. In a sense then, this is a Jubilee Year for us, even though it was not until 2012 that The Personal Ordinariate of Our Lady of the Southern Cross was erected.

And we have much for which to give thanks. Although we are smaller numerically than the Ordinariates in North America and England, we are present in 16 locations in Australia, with two more in Japan. Most of these communities have dedicated priests, supported by faithful lay people who are committed to furthering the ecumenical vision as articulated by Pope Benedict XVI in *Anglicanorum coetibus*. We are also in the process of establishing a community in the Philippines, and there is also nascent interest in New Zealand.

With my having been appointed as the second Ordinary, some necessary changes have impacted our income stream, not least as, unlike the Ordinary Emeritus, I have no pastoral responsibility for a local parish community. While we have redirected the salary of the Perth part-time office assistant, the new scenario in Sydney requires that, in addition to a modest stipend for the Ordinary, we must now pay the Archdiocese rent, utilities and car usage.

While we also give heartfelt thanks to those who have helped to support our seminarians through our annual Vocations Appeal, there has been a modestly happy increase in the number of vocations which has placed additional new demands on our Ordinariate budget.

As we pray that the new generation of those who will assume clerical leadership roles in the years ahead will ensure continued growth, we must step up now as forerunners of sorts in establishing today those perhaps daunting aspects of infrastructure we are still lacking: assuming part of the educational process for our seminarians; hosting discernment retreats for young men who sense a vocation; establishing a physical chancery with clerical support staff; providing for the evangelisation efforts of the Ordinary and Vicar General. Daunting? Yes, but one brick at a time.

The time of the initial generous financial stimulus from the Church is now past; we are very much on our own. This Lent, and beyond, if we are serious about furthering the vision of Pope Benedict XVI, we must not only pay our own way, but we must be able to fund new evangelistic initiatives in order to bring more people into a relationship with God through the Ordinariate. I therefore ask you to prayerfully consider supporting the work of the Ordinariate in making a sacrificial commitment to the Ordinary's Appeal.

Reverend Monsignor Carl Reid, PA, Ordinary, Personal Ordinariate of Our Lady of the Southern Cross

Ash Wednesday 26-02-2020

2020 Ordinary's Lenten Appeal

The Personal Ordinariate of Our Lady of the Southern Cross

Title: _____ Name: _____

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Yes, I would like to receive emails from the Ordinariate

I/We belong to the Ordinariate Parish/Community of: _____

I am not a parishioner of the Ordinariate, but wish to contribute a gift.

You may donate either by cheque, or by electronic banking: BSB 062 784 Account: 18585400 Account Name: Personal Ordinariate of OLSC. Even if donating electronically, please return this completed pledge card to: Personal Ordinariate of Our Lady of the Southern Cross, 44 Abbotsford Road, Homebush NSW 2140 AUSTRALIA
Or email to: admin@ordinariate.org.au

The First Pillar - The Apostles' Creed

In writing about the Catechism of the Catholic Church previously (ITD Dec 2019, p.5), I stated that the Catechism is structured around four fundamental dimensions of the Catholic life commonly known as four 'pillars': the profession of the Faith (Creed), the celebration of the Liturgy (Sacraments), the morality of the Gospel (Commandments) and prayer (Our Father). In structuring its contents in this way, it refers to the Faith as believed, celebrated, lived and prayed.

The Catechism presents the Apostles' Creed, a belief in the Triune God, as the first pillar, simply because it is a profession of faith in the foundational Mystery of Christianity, and a hierarchical synthesis of all Catholic doctrine. Everything seen and unseen originates from this Trinitarian mystery, and from it every other mystery in the Church, including the Church itself, flows.

The second reason the Creed is presented to us as the first pillar, is that there would be nothing for the Church to say and communicate to anyone, if God had not spoken to us in the first place. What God announces is an invitation to holy communion, for mankind to participate and share in his divine life and love.

This is the essence of Christianity and from it flows the whole of creation and salvation. From the very beginning, God created us for himself, and to be with him forever in holy communion; until of course, our first parents sinned by disobeying God's commandment. And in accordance with his divine plan of salvation, God has definitively ordained that the holy communion that was lost through the fall, should be restored through his only begotten Son, Jesus Christ, in his Church.

Fr Augustine Joseph Di Noia, OP, of the Congregation for the Doctrine of the Faith (in the book *The Great Life*, p.163-164), quotes St Irenaeus who said, "God, who has no need for anyone, gave communion with Himself to those who need Him." Fr Di Noia then adds: "This amazing truth must therefore be accounted of primary importance. ... The Creed is nothing other than the unfolding in each of its articles - the articulation - of this very simple truth. For this reason the confession of Trinitarian faith is, in a sense, all that needs to be said; and conversely, if this confession is not made nothing else is worth saying and nothing else makes sense."

Gregory Kingman, Morwell, Victoria

Because You Are Unjust

From a commentary of St Augustine on Psalm 95

Or do you, because you are unjust, expect the judge not to be just? Or because you are a liar, will the truthful one not be true? Rather, if you wish to receive mercy, be merciful before he comes; forgive whatever has been done against you; give of your abundance. Of whose possessions do you give, if not from his? If you were to give of your own, it would be largess; but since you give of his, it is restitution. For what do you have, that you have not received? These are the sacrifices most pleasing to God: mercy, humility, praise, peace, charity. Such as these, then, let us bring and, free from fear, we shall await the coming of the judge who will judge the world in equity and the peoples in his truth.

The Desire for God

Catechism of the Catholic Church

27. The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for:

"The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator." (Gaudium et Spes, 19)

"The Eucharist is the supreme proof of the love of Jesus. After this, there is nothing more but Heaven itself." - **St Peter Julian Eymard**

Regarding Exposition of Blessed Sacrament

From an answer by Fr Edward McNamara, professor of liturgy and sacramental theology and director of the Sacerdos Institute at the Regina Apostolorum university Zenit.org 12-11-2019

I think it is important to recall that the ordinary means of adoration in the Catholic Church is before the tabernacle. We should also recall the distinction between simple and solemn exposition. In current Church discipline, simple adoration is with the closed pyx or ciborium. There are no other forms of simple exposition. If the host is visible in any way whatsoever, it is solemn exposition and incense should be used for exposition. It makes no difference at all if the monstrance is large or small, placed upon the altar (the preferred option) or in the tabernacle.

Among the clarifications offered by bishops' conferences, the following is offered by the U.S. bishops' conference Secretariat for the Liturgy in its September 2006 BCL newsletter: ...

"1. How does adoration of the exposed Blessed Sacrament differ from adoration of the Holy Eucharist reserved in the tabernacle? Eucharistic adoration of the reserved Blessed Sacrament is a devotional act. Eucharistic exposition is a liturgical action, by which the Blessed Sacrament is displayed outside the tabernacle in a monstrance or ciborium for public veneration by the faithful. ...

"2. What are the liturgical rites for adoration of the exposed Blessed Sacrament? These rites are found in the third chapter [of the] ritual book Holy Communion and Worship of the Eucharist Outside Mass [HCW] ...

"3. What are the rites of Exposition and Adoration? While the Blessed Sacrament is exposed, and the ciborium or monstrance is placed upon the altar, it is fitting that a song be sung by those gathered. If the monstrance is used (rather than the ciborium) the minister incenses the sacrament (cf. HCW93). For the period of adoration, 'there should be prayers, songs, and readings to direct the attention of the faithful to the worship of Christ the Lord.' (HCW95) A homily or brief exhortation is also appropriate, as are extended periods of silence.

"4. What are the Rites of Benediction and Reposition? For the rites of Benediction, described in HCW, no. 97, the Priest incenses the Blessed Sacrament in the monstrance, prays one of the prescribed prayers (cf. HCW98, 224-229), and, with the humeral veil, silently makes the sign of the cross over the people. (cf. HCW99) As the Blessed Sacrament is then reposed in the tabernacle, the people may sing an acclamation. (cf. HCW100)

"5. When the Blessed Sacrament is exposed, how many candles should be used? 'For exposition of the Blessed Sacrament in the monstrance, four to six candles are lighted and incense is used. For exposition of the Blessed Sacrament in the ciborium, at least two candles should be lighted, and incense may be used.' (HCW85)

"6. What vesture should be worn for the rites of Adoration of the exposed Blessed Sacrament? 'The minister, if he is a priest or deacon, should vest in an alb, or a surplice over a cassock, and a stole. Other ministers should wear either the liturgical vestments which are used in the region or the vesture which is suitable for this ministry and which has been approved by the Ordinary. The priest or deacon should wear a white cope and humeral veil to give the blessing at the end of adoration when the exposition takes place with the monstrance; in the case of exposition in the ciborium, the humeral veil should be worn.' (HCW, no. 92)

"7. May these rites be adapted or shortened for particular circumstances? No. The liturgical rites may not be adapted or shortened beyond the scope envisioned by the rubrics of Holy Communion and Worship of the Eucharist Outside Mass. Simply opening the tabernacle to enhance private or devotional prayer, is not in conformity with the liturgical requirements of HCW, nos. 93-85. It might be noted, however, that the Benediction is omitted when the exposition is led by a layperson. (cf. HCW91)

"8. Is it permissible to use an 'Exposition Tabernacle,' which includes a small window with a sliding cover, for exposition of the Blessed Sacrament? No. 'The Holy Eucharist is to be reserved in a solid tabernacle. It must be opaque and unbreakable.' (HCW10; Cf. Code of Canon Law, 938 §3; General Instruction of the Roman Missal, no. 314.)"

As can be seen, all of these clarifications are based on universal law and are not specific to the U.S.A. It is thus clear that exposition is always a public and community activity honouring Christ in the Blessed Sacrament and never merely an aid to personal devotion. This public and community activity may be done in brief general periods of exposition or by taking turns in a more prolonged exposition (HCW82; 89-90).

Doctor Making Medicine From His Own Blood

Saint Augustine of Hippo – Sermon 174

So now, because it was Zacchaeus, because he was a head tax collector, because he was very much of a sinner; ... that crowd was astonished and expressed disapproval of Jesus entering the house of a sinner. This amounted to disapproving of the doctor entering the house of a sick person. So because Zacchaeus was scoffed at as a sinner, scoffed at though by those of unsound mind after being restored to sound health himself, the Lord answered the scoffers, Today salvation came to this house (Lk 19:9). There you are, that's why I entered; salvation came to this house. Clearly, if the Saviour hadn't entered, salvation wouldn't have happened in that house.

So why are you astonished, sick man? Call in Jesus yourself as well, don't regard yourself as being in good health. It's with hope that a person who is sick welcomes the doctor; but desperately sick indeed is the one who in a frenzy beats the doctor. So what sort of frenzy must possess the person who kills the doctor? And on the other hand, what must the goodness and power of the doctor be, who from his own blood made a medicine for his crazy killer? After all, the one who had come to seek and to save what had got lost didn't say in vain as he hung there, Father, forgive them, because they do not know what they are doing (Lk 23:24). "They are in a frenzy, I'm the doctor; let them rave and rage, I bear it patiently; it's when they've killed me that I will heal them."

So let us be among those whom he heals. The word is human and worthy of total acceptance, that Christ Jesus came into the world to save sinners (1 Tm 1:15); whether great or small, to save sinners. The Son of man has come to seek and to save what had got lost (Lk 19:10).

Because He Loved Us First

Fr Raniero Cantalamessa, preacher of the Pontifical Household, Lenten Sermon 05-03-2010

Every human religion or religious philosophy begins with telling man what he must do to be saved: duties, works, be these external ascetic works or speculative paths to one's interior I, to the All or to the Nothing. Christianity does not begin by telling man what he must do, but what God has done for him. Jesus did not begin to preach saying: "Repent and believe in the Gospel so that the Kingdom will come to you"; he began by saying: "The Kingdom of God is among you: repent and believe in the Gospel." Not conversion first and then salvation, but salvation first and then conversion. Christianity is the religion of grace, of the "amazing grace"!

Also in Christianity there are duties and commandments, but the plane of Commandments, including the greatest of all which is to love God and one's neighbour, is not the first plane but the second: before it is the plane of gift, of grace. "We love, because he first loved us" (1Jn 4:19). It is from the gift that the duty springs, not vice versa.

Zenit.org 05-03-2010

Behold O Lord, For I am in Distress

St Alphonsus Liguori

Whenever, therefore, you are afflicted with infirmity, temptation, persecution, or any trouble, betake yourself immediately to God, and implore His assistance. It will be sufficient for you to represent to Him what it is that afflicts you, saying: "Behold O Lord, for I am in distress"; and He will not delay to console you, or at least to give you strength to bear your trial with patience; and this will be of more advantage to you than if He should have delivered you from it.

Make known to Him all the thoughts which torment you, whether of fear, or of sadness, or of any other evil tendency, and say to Him: "In Thee, O God, are placed all my hopes: I offer this trouble to Thee, and I resign myself to Thy will; but have pity on me; either deliver me from it, or give me strength to bear it." And He will immediately be mindful of the promise which He made in the Gospel, of consoling and comforting all those who are in tribulation as often as they have recourse to Him: "Come to Me, all you that labour, and are burdened, and I will refresh you."

Hours of Eucharistic Adoration

in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Heyfield	1 st Fridays 10am – 4.30pm
Cowwarr Ord.	Wednesday (Mass 10am) – 11am Thursday 6-7pm; 1 st Friday (Mass 6pm) – 9pm 1 st 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 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) – 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 st Friday till 4pm
Trafalgar	Wed & 1st Sat: (9.30am Mass) – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am 1 st Fri 4pm–8pm (every 2 nd month, Jan on)
Wonthaggi	1 st Friday 7pm – 8pm

Faith Demands Worship

Pope Francis, Epiphany homily, 06-01-2020

Faith demands worship. If we can fall on our knees before Jesus, we will overcome the temptation to set off on our own path. For worship involves making an exodus from the greatest form of bondage: slavery to *oneself*. Worship means putting the Lord at the centre, not ourselves. It means giving things their rightful place, and giving the first place to God. Worship means making God's plan more important than our personal time, our entitlements and our spaces. It is to accept the teaching of Scripture: "You shall worship the Lord your God". *Your God*: worship means realizing that you and God belong together to one another. It means being able to speak to him freely and intimately. It means bringing our lives to him and letting him enter into them. It means letting his consolation come down to earth. Worship means discovering that, in order to pray, it is enough to say: "My Lord and my God!", and to let ourselves be pervaded by his tender love. Worship means going to Jesus without a list of petitions, but with one request alone: to abide with him. ...

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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