

Into the Deep

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Grey is Treacherous

Pope Francis, Morning Mass, 29-04-2020

In the First Letter of the Apostle Saint John, there are many contrasts between light and darkness, between lies and truth, between sin and innocence (cf. 1Jn 1:5-7). However, the Apostle always calls to concreteness, to truth, and he says to us that we cannot be in communion with Jesus and walk in darkness because He is Light. Either one thing or the other: grey is even worse because grey makes you believe that you walk in the light because you aren't in darkness and this calms you. Grey is very treacherous – either one thing or the other.

The Apostle continues: "If we say we have no sin, we deceive ourselves, and the truth is not in us", because we all have sin; we are all sinners. And here there is something that can deceive us: saying: "We are all sinners" as one who says "good morning," "good day," a habitual thing, also a social thing, we don't have a true awareness of sin. No, I am a sinner because of this, this and this – concreteness, the concreteness of truth. Truth is always concrete. Lies are ethereal, they are like the air; you can't catch it. Truth is concrete. And you can't go to confess your sins in an abstract way: "Yes, I once lost patience, another time... and abstract things. I am a sinner." Concreteness: "I have done this; I have thought this; I have said this." Concreteness is what makes me feel seriously that I am a sinner and not a 'sinner in the air.' ...

It's lovely to hear little ones when they come to Confession: they don't say strange things, 'in the air'. They say concrete things, and sometimes too concrete because they have that simplicity that God gives to little ones. ... We too must be simple, concrete: concreteness leads you to humility because humility is concrete. "We are all sinners" is something abstract. No: "I am a sinner because of this, this and this," and this leads me to be ashamed to look at Jesus: "Forgive me," it's the true attitude of a sinner. ...

It's important that we give names to our sins within us. We must be concrete, because if we 'keep ourselves in the air', we will end up in darkness. Let us become like little ones, who say what they feel, what they think: they have not learned yet to say things somewhat wrapped up so that they are understood but it's not said. This is an art of grownups, which often doesn't do us good. ...

We must also have the freedom to say to the Lord things as they are: "Lord, I am in sin, help me." As Peter after the first miraculous catch: "Depart from me, for I am a sinful man, O Lord" (Lk 5:8). We must have this wisdom of concreteness, because the devil wants us to live in warmth, tepid, in grey: neither good nor bad; neither white nor black, but grey – a life that doesn't please the Lord. The Lord doesn't like the lukewarm. ... "If we confess our sins, He is faithful and just, so much so as to forgive us" (1 John 1:9). He forgives us when we are concrete. The spiritual life is so simple, so simple, but we make it complicated with these nuances, and in the end, we never get there.

Let us ask the Lord for the grace of simplicity ... and also the grace to know well who we are before God.

Zenit.org 29-04-2020

"Love Jesus as Mary loves Jesus, and love Mary as Jesus loves Mary."

St Teresa of Calcutta

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Clear, Firm, Stable Teaching

Cardinal Robert Sarah in the Foreword of his book 'The Day is Now Far Spent' (2019)

We do not have to invent and build the unity of the Church. The source of our unity precedes us and is offered to us. It is the revelation that we receive. If everyone defends his opinion, his novelty, then division will spread everywhere. It wounds me to see so many pastors selling off Catholic doctrine and sowing division among the faithful. We owe the Christian people clear, firm, stable teaching. How can we accept bishops' conferences that contradict each other? Where confusion reigns, God cannot dwell! ...

Our unity will be forged around the truth of Catholic doctrine. There are no other means. Trying to win popularity with the media at the expense of the truth amounts to doing the work of Judas. Let us not be afraid! What more wonderful gift is there to offer to mankind than the truth of the Gospel? Certainly, Jesus is demanding. Yes, following him requires carrying his Cross each day! The temptation to cowardice is everywhere. It lies in wait for pastors in particular. Jesus' teaching appears too harsh. How many among us are tempted to think: "This is a hard saying; who can listen to it?" (Jn 6:60). The Lord turns then to those whom he has chosen, to us priests and bishops, and again asks us: "Will you also go away?" (Jn 6:67). He looks us right in the eye and asks each one of us: Will you abandon me? Will you give up teaching the faith in all its fullness? Will you have the courage to preach my Real Presence in the Eucharist? Will you have the courage to call these young people to the consecrated life? Will you have the strength to say that, without regular confession, sacramental Communion is in danger of losing its meaning? Will you have the audacity to recall the truth of the indissolubility of marriage? Will you have the charity to do so even for those who might blame you for it? Will you have the courage kindly to invite divorced persons who have entered into a new union to change their lives? Do you prefer success, or do you want to follow me? May it please God that with Saint Peter we, filled with love and humility, might answer him: "Lord, to whom shall we go? You have the words of eternal life" (Jn 6:68).

Holding Out for a Hero

You know those movies where the hero is a strong, courageous, upright and humble man, a man of honour, integrity, conviction and love, willing to sacrifice, to defend, to lead, to inspire? They make your chest swell – and often a tear well up in your eye – and you think that's the kind of man I would want as a leader! A true leader, aware of his own weakness and limitations, but not using them as excuses; a man who understands the weakness and limitations of others and challenges them – as he does himself – to overcome, to grow, to give more, to be more, to bear suffering well, to be compassionate and loving, and never lose sight of the great 'cause' worth dying for. Well, I want bishops like that. Is that too much to ask? They certainly have the greatest Cause in the world.

Instead, we get wishy-washy men who don't seem to know how to teach, to rule, to sanctify, to inspire, or to challenge. They simply mouth platitudes, shuffle papers, pat people on the back, and take direction from the power-women in their diocese. It almost makes you wonder why we need a bishop at all.

I checked Canon Law just to be sure:

Can. 375 §1. Bishops, who by divine institution succeed to the place of the Apostles through the Holy Spirit who has been given to them, are constituted pastors in the Church, so that they are teachers of doctrine, priests of sacred worship, and ministers of governance.

§2. Through episcopal consecration itself, bishops receive with the function of sanctifying also the functions of teaching and governing; by their nature, however, these can only be exercised in hierarchical communion with the head and members of the college.

Can. 378 §1. In regard to the suitability of a candidate for the episcopacy, it is required that he is:

1/ outstanding in solid faith, good morals, piety, zeal for souls, wisdom, prudence, and human virtues, and endowed with other qualities which make him suitable to fulfil the office in question;

Do you see your bishop there? You are very blessed if you do. And if you don't, pray! And those in the Diocese of Sale who are now without a bishop, pray harder!

Ed.

Essential Services

Thank you for continuing to send me a paper copy of ITD. I always look forward to it in the post.

I have not sent subs until now as I sadly lost my husband of nearly 50 years to a sudden heart attack early one morning before Christmas 2018. I had not expected it. It has taken me until now to get sorted. I guess this virus has made us all stay home quietly to organise ourselves!

I was very upset that all the bishops immediately closed down all the churches on the same day as government announcements to stay at home. I thought they might have waited until after St Joseph's day, Patron of the Church and Patron of Families. Fr Don Calloway, MIC, has recently published a good book on St Joseph as well as one on "Champions of the Rosary".

I would have liked the bishops to announce that Holy Mass and the Sacraments are essential services equal or more than equal to tobacconists, newsagents, bottle shops and hairdressers!

I am sorry for the people who missed out on being baptised this Easter. Let's hope our church communities will get back to proper Holy Mass soon. Now I know a little of what it's like to be a Chinese Catholic. God bless them all!

Thank you again for your interesting newsletter. I would also like to mention and thank God for Mother Angelica's EWTN which has also been a great blessing at this time.

Wendy Harrap, George Town, Tasmania

St Faustina Feast Day

- 5 October

From the decree of the Congregation for Divine Worship and the Discipline of the Sacraments, 18-05-2020

...Therefore the Supreme Pontiff Francis, accepting the petitions and wishes of Pastors, religious women, and men, as well as associations of the faithful and having considered the influence exercised by the spirituality of Saint Faustina in different parts of the world, has decreed that the name of Saint Maria Faustina (Helena) Kowalska, virgin, be inscribed in the General Roman Calendar and that her optional memorial be celebrated by all on 5 October.

Prayer for Grandparents

Pope Benedict XVI

Lord Jesus, you were born of the Virgin Mary, the daughter of Saints Joachim and Anne. Look with love on grandparents the world over.

Protect them! They are a source of enrichment for families, for the Church and for all of society.

Support them! As they grow older, may they continue to be for their families strong pillars of Gospel faith, guardians of noble domestic ideals, living treasuries of sound religious traditions.

Make them teachers of wisdom and courage, that they may pass on to future generations the fruits of their mature human and spiritual experience.

Lord Jesus, help families and society to value the presence and roles of grandparents. May they never be ignored or excluded, but always encounter respect and love. Help them to live serenely and to feel welcomed in all the years of life which you give them.

Mary, Mother of all the living, keep grandparents constantly in your care, accompany them on their earthly pilgrimage, and by your prayers, grant that all families may one day be reunited in our heavenly homeland, where you await all humanity for the great embrace of life without end. Amen!

Not an Identity Card

Pope Francis, Morning Mass 01-04-2020

"If you continue in my word, you are truly my disciples." (Jn8:31) ...

[T]hose that continue in Jesus' word have their own Christian identity. And, what is it? "You are truly my disciples."

Christian identity isn't a card that says: "I am a Christian," an identity card, no. It's discipleship.

If you remain in the Lord, in the Word of the Lord, in the life of the Lord, you will be a disciple. If you don't remain in Him, you will be one that sympathizes with the doctrine, that follows Jesus as a man that does so much charity, who is so good, who has right values; however, discipleship is in fact the true identity of a Christian.

Zenit.org 01-04-2020

When Our Hearts are Troubled

Pope Francis *Regina Coeli* Address, 10-05-2020

In today's Gospel passage (cf. Jn14:1-12), we hear the beginning of Jesus' so-called "Farewell discourse". They are the words he addresses to the disciples at the end of the Last Supper, just before facing the Passion. In such a dramatic moment Jesus began by saying, "Do not let your hearts be troubled". He says it to us too, in life's troubles. But how can we ensure that our hearts are not troubled? Because the heart does become troubled.

The Lord indicates two remedies for being troubled. The first is: "Believe in me". It would seem to be rather theoretical, abstract advice. Instead, Jesus wants to tell us something precise. He knows that, in life, the worst anxiety, anguish, arises from the sensation of not being able to cope, of feeling alone and without points of reference when faced with events. We cannot overcome this anguish alone, when one difficulty is added to another. We need Jesus' help, and this is why Jesus asks us to have faith in him, that is, to lean not on ourselves but on him. Because liberation from being troubled depends upon entrusting ourselves. Entrusting ourselves to Jesus, taking the "leap". ... Jesus is risen and lives precisely to be always by our side. We can thus say to him, "Jesus, I believe that you rose again and are beside me. I believe that you listen to me. I bring to you what upsets me, my troubles; I have faith in you and I entrust myself to you".

There is then a second remedy for being troubled, which Jesus expresses with these words: "My Father's house has many rooms... I am going there to prepare a place for you". This is what Jesus did for us: he reserved a place in Heaven for us. He took our humanity upon himself to carry it beyond death, to a new place, to Heaven, so that we might also be where he is. It is the certainty that comforts us: there is a place reserved for each of us.

There is a place for me too. Each of us can say: there is a place for me. We do not live aimlessly and without destination. We are awaited. We are precious. God is in love with us, we are his children. And he has prepared for us the most worthy and beautiful place: Paradise. Let us not forget this... We are in transit here. We are made for Heaven, for eternal life, to live forever. Forever: it is something we cannot even imagine now. But it is even more beautiful to think that this forever will be entirely in joy, in full communion with God and with others, without any more tears, without resentment, without division or turmoil.

But how can we reach heaven? What is the way? Here is Jesus' decisive phrase. He says to us today: "I am the Way". Jesus is the way to go up to Heaven: to have a living relationship with him, to imitate him in love, to follow in his footsteps. And I, a Christian, you, a Christian, every one of us Christians, can ask ourselves: "Which way do I follow?" There are ways that do not lead to Heaven: the ways of worldliness, the ways of self-affirmation, the ways of selfish power. And there is Jesus' way, the way of humble love, of prayer, of meekness, of trust, of service to others. It is not the way of my self-centredness. It is the way of Jesus, who is the protagonist of my life. It is to go forth every day, asking him: "Jesus, what do you think of the choice I made? What would you do in this situation, with these people?" It will do us good to ask Jesus, who is the way, for the directions to reach Heaven. May Our Lady, Queen of Heaven, help us to follow Jesus, who opened Heaven for us.

www.vatican.va

Knowing God

Pope Benedict XVI, 20-01-2010

By knowing Christ, we know the face of God. Christ is above all the revelation of God. In all times, men have perceived the existence of God, an only God, but who is far away and does not show himself. In Christ this God shows himself; the distant God becomes close. ... We know God by knowing Christ, his body, the mystery of the Church and the promise of eternal life.

Tell Us Again

Lord, may you bless the world, give health to our bodies and comfort our hearts. You ask us not to be afraid. Yet our faith is weak and we are fearful. But you, Lord, will not leave us at the mercy of the storm. Tell us again: 'Do not be afraid.'

Pope Francis, *Ubi et Orbi* address, 27-03-2020

Just Getting Older (5) - Make Something of It

Looking back on our lives, we don't have to let the worth, the value, of old age be dependent on how people react to it. We can always make our lives worthwhile by loving; and having an understanding and care for others, that could leave a legacy of goodwill for generations following us. May the Lord help us to discover this assignment; and to tackle it with enthusiasm and in a carefree manner.

It often happens that difficult people change for the better when they meet someone who believes in them, and relates with them with sympathy.

"Do not lay up for yourselves treasure on earth... but lay up for yourselves treasure in heaven ... for where your treasure is, there will your heart be also." Following that, it doesn't really matter how old one is, but how one is old. Old age is a gift, but also a task. Old age is a blessing, which we have to accept with thankfulness; and a burden which we should bravely carry.

Therefore, I believe that we should not accept being old as something from which we cannot escape, but something which has been given to us and of which we can make something.

Bert Van Galen, Mowbray, Tasmania

Paschal Candle After Eastertide

**Congregation for Divine Worship,
Paschalis Sollemnitatis, n.99**

The paschal candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the season until Pentecost Sunday, whether at Mass or at Morning and Evening Prayer.

After the Easter season, the candle should be kept with honour in the baptistry, so that in the celebration of baptism, the candles of the baptized may be lit from them.

In the celebration of funerals, the paschal candle should be placed near the coffin to indicate that the death of a Christian is his own passover.

The paschal candle should not otherwise be lit nor placed in the sanctuary outside the Easter season.

Sowing Life

Pope Francis, General Audience 27-05-2020

I remember the story of a man: an important head of government, not of this time, of past times; an atheist who didn't have a religious sense in his heart, but as a child had heard his grandmother praying, and that stayed in his heart. And, in a difficult moment of his life, that memory returned to his heart and he said: "But grandmother prayed..." So he began to pray with his grandmother's formulas and he found Jesus there. Prayer is a chain of life – always. Many men and women that pray sow life. Prayer sows life, a little prayer: therefore, it's very important to teach children to pray. It pains me when I meet children that don't know how to make the sign of the cross. It's necessary to teach them to do the sign of the cross well, because it is the first prayer. It's important that children learn to pray. Later, perhaps, they might forget, take another path; however, the first prayers learned as a child stay in the heart, because they are a seed of life, a seed of dialogue with God.

Zenit.org 27-05-2020

Moving On

So the Diocese of Sale is without a bishop again. Bishop Patrick O'Regan has moved on to Adelaide. Good luck to him. And them. Before he came to Sale in 2015, he said in an interview (Latrobe Valley Express 08-12-2014) that he was just a stream coming to join a river, and that it was his role to follow the river in the direction it was already going. Great inspiration there. At least he was true to his word, as that seems to be all he did while he was here, just drift along downstream. Prior to starting in Adelaide, he was interviewed (SA Weekend, 23-05-2020) and said he had no particular plan, but was going to have a look, listen, get the story, earn trust and work together. Still pretty vague. In spite of not having a plan though, he says he does want to see lay people doing more "ministry" – he "wouldn't like to think the only people doing ministry are priests." Great. Can't see much emphasis happening on vocations there. And regarding Cardinal Pell, O'Regan was happy to get on the bandwagon of those claiming that Pell's defence of his innocence was damaging to the Church, and considers that Pell would do best to "gracefully retire". As I say, good luck to them. **Ed.**

The Proper Role of Lay People in the Church

An article by Archbishop Julian Porteus, Archbishop of Hobart, in *The Catholic Weekly* 01-04-2020

The listening process preparing for the Plenary Council revealed repeated demands for greater lay participation in the Church. A number of the submissions insisted that lay people be able to assume roles that have traditionally been the domain of priests and deacons. The expectation that lay people should be given a greater role in the life and ministry of the Church is considered to be a fulfilment of the teachings of the Second Vatican Council. The Second Vatican Council, some say, ushered in the age of the laity.

There is no doubt that the post-conciliar period has seen an increase in lay ministry in the Church. Such ministries include Extraordinary Ministers of the Eucharist, Readers at Mass, catechists in State Schools and in sacramental preparation, pastoral council members, visitors of the sick and needy, youth ministers, and participants in a wide range of charity and justice programs. Also lay people have assumed roles of leadership in key Catholic organisations like education, hospitals, aged care services and social services.

The application of word 'ministry' to roles that the laity have undertaken does raise questions about the relationship between the ordained ministry and that performed by lay members of the Church.

In a passage on the role of the laity in the Vatican Council document on the Church, *Lumen Gentium*, the document states:

"What specifically characterises the laity is their secular nature. ... They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven". (LG 31)

The Council Fathers understood that the primary role of the lay person was in fact to be a witness of faith and an instrument of evangelisation *in* the world. The Second Vatican Council document on the mission of the Church, *Ad Gentes*, taught that all the baptised have a missionary responsibility. It said,

"Every disciple of Christ, as far in him lies, has the duty of spreading the Faith". (AG 23)

The Council document on the apostolate of the laity, *Apostolicam Actuositatem*, confirms this perspective on the role of the lay person in the Church:

"The laity must take up the renewal of the temporal order as their own special obligation. Led by the light of the Gospel and the mind of the Church and motivated by Christian charity, they must act directly and in a definite way in the temporal sphere". (AA 7)

While lay ecclesial ministry may be the product of developments in the Church following the Council, it was not the primary focus for the Council.

The Council did acknowledge the role of lay ecclesial ministry and its contribution to the life and mission of the Church. In *Apostolicam Actuositatem* the Council states,

"Finally, the hierarchy entrusts to the laity certain functions which are more closely connected with pastoral duties, such as the teaching of Christian doctrine, certain liturgical actions, and the care of souls. By virtue of this mission, the laity are fully subject to higher ecclesiastical control in the performance of this work". (AA 24)

This is explained in the Dogmatic Constitution on the Church (*Lumen Gentium*) as assistance to the pastoral responsibilities of the priest:

"Besides this apostolate which certainly pertains to all Christians, the laity can also be called in various ways to a more direct form of cooperation in the apostolate of the Hierarchy". (LG 33)

The Council considers that the primary role of the lay person is to be found in the world, rather than within the ecclesial environment. The experience since the Council has been a profusion of new roles for the laity within the Church which run the risk of viewing the role of the lay person in the Church chiefly within ecclesial structures and not out in the world. It is important to note that when a lay person takes

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on an ecclesial role, it is in union with and under the direction of the ordained ministry. An ecclesial role for the lay person does not exist in its own right.

What has in fact occurred within the Church especially over the past 50 years has been referred to as the 'clericalisation of the laity'. This attitude continues to drive current attitudes among some that lay people should assume more roles of ministry and governance within the Church. Focus on this goal blurs the fundamental role of the lay person in the mission of the Church.

The emphasis on the lay person being more involved directly within Church structures can easily lead to confusion about the role of the priest. While the priest has as his first role the mission to evangelise, he is also to be a pastor overseeing and animating the Christian community. He has the unique role of being a minister of the sacraments. His task is to enable lay people to be nourished and formed in the Christian life so that they can be effective witnesses to Christ in the world.

The dangers of a creeping clericalisation of the laity has been highlighted by recent popes. In 2002 Pope St John Paul II emphasised that the relationship between priests and the faithful is one of complementarity. Speaking to some bishops he said that the Second Vatican Council resulted in "the awakening of the lay faithful in the Church," but that this does not signal an alteration in the laity's role in the evangelising mission of the Church in the world.

He commented that there were people who believed that "the decrease in the number of priests is the work of the Holy Spirit, and that God himself will lead the Church, making it so that the government of the lay faithful will take the place of the government of priests." He then said, "Such a statement certainly does not take account of what the Council Fathers said when they sought to promote a greater involvement of the lay faithful in the Church."

The Pope went on to say: "In their teachings, the Council Fathers simply underscored the deep complementarity between priests and the laity that the symphonic nature of the Church implies. A poor understanding of this complementarity has sometimes led to a crisis of identity and confidence among priests, and also to forms of commitment by the laity that are too clerical or too politicised."

Pope St John Paul II warned that the involvement "by the laity becomes a form of clericalism when the sacramental or liturgical roles that belong to the priest are assumed by the lay faithful, or when the latter set out to accomplish tasks of pastoral governing that properly belong to the priest". While recognising that lay people do assist the priest in the local parish community he stressed that "It is the priest who, as an ordained minister and in the name of Christ, presides over the Christian community on liturgical and pastoral levels."

He said that "The commitment of lay persons is politicised when the laity is absorbed by the exercise of power within the Church. That happens when the Church is not seen in terms of the mystery of grace that characterises her, but rather in sociological or even political terms." The clericalisation of the laity and laicisation of the clergy occurs when "it is not service but power that shapes all forms of government in the Church, be it in the clergy or the laity."

This point was also expressed by Pope Francis in *Querida Amazonia* when he said, "There are those who think that what distinguishes the priest is power, the fact that he is the highest authority in the community" and then makes reference to the teaching of Pope St John Paul II about the role is actually about the functioning of grace.

At this time it is important that a distinction is made as to what constitutes the specific role of the priest (for example, the celebration of the Mass and Sacraments); what ecclesial ministries are appropriate for a lay person to assist the priest (for example, taking Holy Communion to the sick); and what roles within the Christian community are specifically their own (for example, providing music at the Mass).

As the Church prepares for the Plenary Council such considerations should assist us in ensuring that a clear distinction is made between the role of the clergy and that of the laity is retained. On this basis a sound understanding of how lay people can contribute to the mission of the Church in Australia can be articulated.

Facing Death

I am in the final stage of kidney failure, but do not seem to be getting any worse (if that is possible). I am hopeful that I will still be around in a month or two if it is God's will. I try to be obedient to my family, but find it a great sacrifice. I make sure I don't pray to get better only to do God's Holy Will. This state of affairs guarantees that I pay proper attention to my night prayers.

Being a Catholic makes the thought of death very easy. All I have to do is welcome God's decision when the time comes. Thank God, all my life I have honoured Mary. Fulton Sheen narrates the story of a man who died and appeared at the gates of Heaven. St Peter was examining him about all the events of his life, when suddenly Peter heard a voice behind him saying "Let him in Peter". St Peter turned round and saw the Lord. "Why should I let him in, Lord?" Jesus replied "*I have heard my Mother speak of him*".

I suppose a number of people die without making peace with their relatives or neighbours. They take a grudge to the grave (that is why so many bitter tears are spent at gravesides). Those of us who have been hurt may feel it is emotionally impossible to make peace with the one who inflicted great pain. For my part, by the grace of God, I came to understand that we can respond to this calamity by accepting that our emotions are as yet unready to seek peace, however, God gave us *free will* and we should use it. We must make a *conscious decision of the will* to seek out our neighbour and make peace with him/her. Were we not told to love one another?

Pat Ryan, London, United Kingdom

Rejoice Rather Than Wonder

St Augustine

Among all the miracles wrought by our Lord Jesus Christ, the resurrection of Lazarus holds a foremost place in preaching. But if we consider attentively who did it, our duty is to rejoice rather than to wonder.

A man was raised up by Him who made man: for He is the only One of the Father, by whom, as you know, all things were made. And if all things were made by Him, what wonder is it that one was raised by Him, when so many are daily brought into the world by His power? It is a greater deed to create men than to raise them again from the dead. ...

You have just heard that the Lord Jesus raised a dead man to life; and that is sufficient to let you know that, were He so pleased, He might raise all the dead to life. And, indeed this very work has He reserved in His own hands till the end of the world.

For while you have heard that by a great miracle He raised one from the tomb who had been dead four days, the hour is coming, as He Himself says, in the which all that are in the graves shall hear His voice, and shall come forth. He raised one, who was putrid, and yet in that putrid carcass there was still the form of limbs; but at the last day He will by a word reconstitute ashes into human flesh.

But it was needful then to do only some such deeds, that we, receiving them as tokens of His power, may put our trust in Him, and be preparing for that resurrection which shall be to life and not to judgment.

So, indeed, He says, the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Tractate 49 on the Gospel of John

World Health Organisation and Abortion

A recent WHO guideline on essential services during the pandemic called for provision of "safe abortion to the full extent of the law." The WHO has stated that "[a]ccess to legal and safe abortion is essential for the realization of human rights." The WHO recommends taking away the conscience rights of health workers, forcing doctors and nurses to participate in baby-killing, even for Christian doctors and nurses, even at Christian hospitals.

[From C-Fam Friday Fax email, 01-05-2020, c-fam.org]

The Fourth Pillar – The Our Father

So far we have looked at how the Catechism of the Catholic Church (CCC) refers to the faith as it is believed (the Creed, first pillar), celebrated (the Liturgy, second pillar) and lived (the Ten Commandments, third pillar). The Catechism presents the fourth and final pillar as the faith as it is prayed. It presents and treats Christian prayer under the heading of the Our Father.

On the face of it, the Our Father as a prayer looks very simple and seems quite easy to recite and pray.

However, when one reads and studies it in the Catechism, one quickly learns that the prayer which Our Lord commanded and taught his disciples to say, and which he entrusted to his Church, is catechetically and theologically very dense and essentially rooted in liturgical prayer (CCC 2768). Indeed, it is as Trinitarian as the Mass itself, since it is the prayer of the only begotten Son, to the Father, in communion with the Holy Spirit.

St Luke's version only has five petitions, whereas St Matthew's version has seven; traditionally the Church's liturgy has always used and prayed St Matthew's version. (CCC 2759) In this version, the first three petitions, "thy name... thy kingdom... thy will..." are centred on God the Father, while the last four "give us... forgive us... lead us not... deliver us..." are centred on our own needs while pilgrims in this world. (CCC 2803-2805)

The Our Father "is truly the summary of the whole Gospel" (CCC 2761), simply because all of the Scriptures are fulfilled in Christ. It is also the most perfect of prayers because Jesus Christ, Our Lord, the head of the Body, the Church is the one teaching us how to pray. So, in a sense it is also the prayer of the whole Church. Over 30 times the New Testament tells us Jesus prayed and bears testimony to the fact that what Jesus himself did, he also commanded us to do.

The only begotten Son, who through Baptism made it possible for us to become God's adopted children, and so be incorporated into his Mystical Body, the Church, prays for us, in us and is prayed to by us. He prays for us as our High Priest. He prays in us as our Head. He is prayed to by us as our God, the second person of the Trinity.

Most importantly, the one who is our prayer and worship, brings about, fulfils and realizes all the petitions in the very prayer he taught us, during the Mass – that is, his name is hallowed, his Kingdom comes, his will is done, he gives us Bread, he forgives us and delivers us. Through the Mass, we are bound to the Father, configured to the Son and made holy by the power of the Holy Spirit. This is why Sunday Mass is truly a meeting of God's children with the Father, in Christ, by the Holy Spirit.

Gregory Kingman, Morwell, Victoria

Summary of the Whole Gospel

Catechism of the Catholic Church

2761 The Lord's Prayer "is truly the summary of the whole gospel." "Since the Lord...after handing over the practice of prayer, said elsewhere, 'Ask and you will receive,' and since everyone has petitions which are peculiar to his circumstances, the regular and appropriate prayer [the Lord's Prayer] is said first, as the foundation of further desires." (Tertullian)

2762 After showing how the psalms are the principal food of Christian prayer and flow together in the petitions of the Our Father, St. Augustine concludes:

Run through all the words of the holy prayers [in Scripture], and I do not think that you will find anything in them that is not contained and included in the Lord's Prayer.

2763 All the Scriptures – the Law, the Prophets, and the Psalms – are fulfilled in Christ. The Gospel is this "Good News." Its first proclamation is summarized by St Matthew in the Sermon on the Mount; the prayer to our Father is at the centre of this proclamation. It is in this context that each petition bequeathed to us by the Lord is illuminated:

The Lord's Prayer is the most perfect of prayers. ... In it we ask, not only for all the things we can rightly desire, but also in the sequence that they should be desired. This prayer not only teaches us to ask for things, but also in what order we should desire them. (St Thomas Aquinas)

Been There, Done That, Don't Want To Do It Again

From a homily by Msgr Carl Reid, Ordinary of the Ordinariate of Our Lady of the Southern Cross, 10-05-2020

"Been there," "there" being Anglicanism, although it could as easily have been any of the other "traditional" Protestant denominations. It is not my intention here to lambaste them, but rather to raise alarm bells, now here in the Catholic Church – that's the "don't want to do it again" part.

So what is the "done that" part? In a nutshell it is to have "reduced" Jesus. Reduce Him by suggesting, even now insisting that His saving activity, His words, His actions, His direct commandments are somehow open to question, to revision, to outright rejection. ...

The "don't want to do it again" part is actually much more recent as it relates to the church of my former affiliation. It was in the late 1960's and the 1970's when the perhaps sadly inevitable tide of this relativistic free thinking finally lead to the aforementioned "reducing" of Jesus. And now, even in the One, Holy, Catholic and Apostolic Church we see the same build-up of secularist pressure against the Magisterium: some frightening proposals of the German bishops, aspects of the Amazon Synod, parts of the Synod on the Family, and, many fear, the upcoming Plenary here in Australia.

Am I being alarmist? Perhaps, as such groups have no authority to alter the teaching of the Church, the Magisterium. But neither did we think the radical departures in Anglicanism would come about, as surely the every ten years Lambeth Conference would keep the parts of the Communion on the rock solid ground of Revelation. Not so. Large provinces, even without approval from their own governing bodies simply started to invent, innovate, "reduce" Jesus. And for anyone with open eyes, the trend has not stopped. What I find spectacularly puzzling is that the innovators maintain that making the church more society friendly will bring in new members. The opposite has happened. No longer "in the world, but not of it", such bodies have become a *reflection* of society rather than a *beacon*. Is that perhaps at least part of why their relevance in the eyes of most marginal believers, is, well irrelevant?

"I am the way, and the truth, and the life." (Jn 14:6b) From the Gospel reading a few chapters earlier, "For I have not spoken on my own authority; the Father who sent me has himself given me commandment what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has bidden me." (Jn 12:49-50) In very direct language the Lord tells us here that He is the Will of God in incarnate form.

While we pray that the delegates for the upcoming Plenary will take such passages to heart, the concern remains nonetheless. Apparently, the deck is being stacked. I have heard from multiple sources that only delegates who appear to be very much in favour of innovation, of reducing Jesus, are being chosen.

Perhaps we might draw inspiration from Joseph Cardinal Ratzinger, on the day before the conclave began in which he was elected Pope:

"... We must not remain children in faith, in the condition of minors. And what does it mean to be children in faith? St. Paul answers: it means being "tossed here and there, carried about by every wind of doctrine" (Eph 4: 14). This description is very timely! How many winds of doctrine have we known in recent decades, how many ideological currents, how many ways of thinking. The small boat of the thought of many Christians has often been tossed about by these waves – flung from one extreme to another: from Marxism to liberalism, even to libertinism; from collectivism to radical individualism; from atheism to a vague religious mysticism; from agnosticism to syncretism and so forth. Every day new sects spring up, and what St. Paul says about human deception and the trickery that strives to entice people into error (cf. Eph 4: 14) comes true.

"Today, having a clear faith based on the Creed of the Church is often labelled as fundamentalism. Whereas relativism, that is, letting oneself be "tossed here and there, carried about by every wind of doctrine" seems the only attitude that can cope with modern times. We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate goal consists solely of one's own ego and desires.

"We, however, have a different goal: the Son of God, the true man. He is the measure of true humanism. An 'adult' faith is not a faith that follows the trends of fashion and the latest novelty; a mature adult faith is deeply rooted in friendship with Christ. It is this friendship that opens us up to all that is good and gives us a criterion by which to distinguish the true from the false, and deceit from truth. We must develop this adult faith; ..."

COVID-19: Latvia

Bishops Convince State of Need for Mass

Archbishop of Riga, Zbignevs Stankevičs, says Masses in Latvia have not been interrupted, but have safely, under prudent restrictions, taken place. ... While Masses were able to continue, the number of faithful could not be more than 25 people, remained in force, as per law. ... "To justify our demands to the Government's representatives, we explained that this type of position would reduce social tensions. Lately psychiatrists have pointed out the worsening of mental problems because of the restrictions. In this regard," he explained, "the Church helps the society to maintain its psychological and mental health in times of crisis. We succeeded in convincing the State in this regard, that the spiritual food is no less important than physical food: man does not live of bread alone."

Zenit.org 30-04-2020

COVID-19: Canada

Bishops Call for Ethical Vaccine

On May 21, 2020, a letter was sent to the Right Honourable Justin Trudeau, Prime Minister of Canada, and to Mrs Patty Hajdu, Minister of Health, recognizing the government's generous financial commitment to the development of a vaccine for COVID-19. The letter also urges the federal government to ensure that the development of those vaccines not present an ethical dilemma to Canadians and emphasizes the distinction between vaccines developed using cell lines obtained from earlier abortions (which are unacceptable to many) and those developed without involving such sources. The letter...asks the government to ensure that vaccines considered ethically acceptable will be accessible to those people who request them. The letter was signed by the Canadian Conference of Catholic Bishops, as well as a large number of organizations.

Zenit.org 22-05-2020

"Know, O Christian, that the Mass is the holiest act of religion. You cannot do anything to glorify God more, nor profit your soul more, than by devoutly assisting at it, and assisting as often as possible." **St Peter Julian Eymard**

COVID-19: Pakistan

Priests Take the Eucharist to the People

Anthony Abrasz, parish priest of St Thomas Parish in Karachi went to the neighbourhoods where most Christian faithful live, bringing the monstrance with the Blessed Sacrament to bless the people and satisfy the spiritual need of the faithful. Speaking with Fides, Fr Anthony says: "While the lockdown for Covid-19 is in place, people have physical and spiritual needs. Feeling the spiritual thirst of people, we decided to go out into the streets holding the Blessed Sacrament. People stopped in front of the main doors or balconies to worship and venerate the Lord present in the Eucharist and to receive the Eucharistic blessing". Fr Anthony says: "We cannot gather, but with this special pastoral approach we go to the various neighbourhoods to remember that God is with us and does not abandon us. We see a lot of joy among people who feel consoled in this difficult moment".

Norman Noel, a priest of St James parish in Karachi, who celebrates Mass broadcast online, tells Fides: "After discussing with our parish pastoral group, we 4 priests of the parish decided to go to the areas of our Christian community to distribute Holy Communion. Taking the necessary precautions we visited people door to door to distribute the Eucharist: it was a powerful sign of God who comes to visit his people". Fr Norman observes: "This has brought joy and happiness. I have seen people who had tears in their eyes. I was amazed at the response of the people and the love for the Eucharist. We hope and pray that this moment of trial will pass soon. Following the rules and social distancing, we would like to distribute Holy Communion once a month to our parishioners".

Zenit.org 12-05-2020

COVID-19: Australia

Archbishop Calls for Equal Treatment

Archbishop Anthony Fisher launched a petition to the New South Wales government asking for equal treatment for the Church in terms of numbers allowed into churches as restrictions ease. Pubs, clubs, restaurants, cafes, museums and libraries were to be allowed 50 people whereas churches only 10. The petition was successful and the NSW government announced that churches would also be allowed 50 people.

Ed.

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

Christianity

Venerable Fulton J. Sheen

Christianity is not a system of ethics; it is a life.

It is not good advice; it is divine adoption.

Being a Christian does not consist in just being kind to the poor, going to church, singing hymns, or serving on parish committees, though it includes all of these.

It is first and foremost a love relationship with Jesus Christ.

The Hand of Christ

St John Chrysostom

Believe with living faith that this is even now the same supper in which Christ took part with the Apostles. Indeed, there is no difference between the Last Supper and the Supper of the Altar. Nor can it be said that this supper is celebrated by a man and the other by Christ, because Jesus Himself performs them both. Well, then, when you see the priest present this sacred food to you, do not think that it is the priest who gives it to you, but know that it is the hand of Christ outstretched toward you.

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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