

# *Into the Deep*

Issue 207

Newsletter of orthodox Catholics of Gippsland

August 2020

## Waiting for Her Children to Come Home

**Pope Francis, Angelus Address, Feast of the Assumption 2019**

Mary is assumed into heaven: small and humble, she is the first to receive the highest glory. She, a human creature, one of us, attains eternity in soul and body.

And there she awaits us as a mother waits for her children to come home. Indeed, the People of God invoke her as the Gate of Heaven. We are on a journey, pilgrims towards the home that is up there. Today we look to Mary and we see the finish line. We see that a creature was assumed into the Glory of the Risen Jesus Christ, and that creature could not have been but her, the Mother of the Saviour. We see that Mary, the new Eve, is in heaven, together with Christ, the New Adam; she is also there, and this gives us comfort and hope on our pilgrimage here below.

The feast of the Assumption of Mary is a call to each of us, especially those who are afflicted by doubt and sadness, and live with their gaze turned down, unable to raise their glance. Let us look up. Heaven is open. It does not inculcate fear. It is no longer distant because on the threshold of Heaven, a mother, our mother, is awaiting us. She loves us, she smiles at us and she thoughtfully assists us. Like every mother she wants the best for her children and she says to us: "You are precious in God's eyes; you were not made for the small satisfactions of the world, but rather for the great joy of heaven". Yes, because God is joy, not boredom. God is joy. Let us allow Our Lady to take us by the hand. Each time that we hold the Rosary in our hands and pray to her, we are taking a step forward, towards the great destination of life.

[www.vatican.va](http://www.vatican.va)

## But I Am Right

**St Alphonsus Liguori**

In conversation, as far as possible avoid disputes. There are some people who have such a spirit of contradiction that they seem to take pleasure in always questioning what others say, even though it be of little or no importance. Thus little trifles sometimes give rise to a war of words; charity is wounded and the bonds of friendship are broken beyond repair. "Strive not in a matter which doth not concern thee," says the Wise Man. (Ecclus. 11:9).

But, you will say: "I am right; I cannot bear to hear such absurd talk." Listen to what Cardinal Bellarmine says: "An ounce of charity is better than tons of right." To yield in a war of words is to win a victory, for you grow in virtue and preserve peace, which is better far than obstinately maintaining your right.

"Do not pray only  
in an emergency.  
The plea of strangers  
is never as effective  
as the plea of friends."

**Venerable Fulton J. Sheen**

## A Greater Miracle

**St John Vianney**

If one were to say, 'At such a time, one is going to raise a dead man,' we would all quickly run to see it. But the consecration, isn't it a greater miracle than raising a dead man?

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

# The Courage of Our Witness

Pope Francis, Angelus Address, 21-06-2020

In this Sunday's Gospel (cf. Mt 10:26-33) ...the Teacher prepares the Apostles for their first experience of proclaiming the Kingdom of God. Jesus persistently exhorts them "not to be afraid"...and describes three tangible situations that they will find themselves facing.

First and foremost, the first, the hostility of those who would like to stifle the Word of God by sugar-coating it, by watering it down or by silencing those who proclaim it. In this case, Jesus encourages the Apostles to spread the message of salvation that He has entrusted to them. For the moment, He has transmitted it cautiously, somewhat covertly within the small group of the disciples. But they are to utter His Gospel "in the light", that is, openly; and are to proclaim it "from the housetops" – as Jesus says – that is, publicly.

The second difficulty that Christ's missionaries will encounter is the physical threat against them, that is, direct persecution against them personally, to the point of being killed. Jesus's prophecy is fulfilled in every age: it is a painful reality, but it attests to the faithfulness of the witnesses. How many Christians are persecuted even today throughout the world! ... Jesus advises these disciples of yesterday and today who suffer persecution: "do not fear those who kill the body but cannot kill the soul". There is no need to be frightened of those who seek to extinguish the evangelizing force with arrogance and violence. Indeed, they can do nothing against the soul, that is, against their union with God: no one can take this away from the disciples, because it is a gift from God. The only fear that a disciple should have is to lose this divine gift, this closeness to and friendship with God, to stop living according to the Gospel, thereby experiencing moral death, which is the effect of sin.

The third type of trial that Jesus indicates the Apostles will find themselves facing is the sensation, which some may feel, that God Himself has abandoned them, remaining distant and silent. Here too, Jesus exhorts them not to fear, because even while experiencing these and other pitfalls, the lives of the disciples rest firmly in the hands of God, who loves us and looks after us. ... Even Jesus suffered this trial in the Garden of Olives and on the Cross: "Father, why have you *forsaken* me?", says Jesus. At times one feels this spiritual aridness. We must not be afraid of it. The Father takes care of us, because we are greatly valued in His eyes. What is important is the frankness, the courage of our witness, of our witness of faith: "recognizing Jesus before others" and continuing to do good.

May Mary Most Holy, model of trust and abandonment in God in the hour of adversity and danger, help us never to surrender to despair, but rather always to entrust ourselves to Him and to His grace, since the grace of God is always more powerful than evil.

Zenit.org 21-06-2020

## Act of Petition

St Augustine

Give me yourself, O my God, give yourself to me.  
Behold I love you, and if my love is too weak a thing, grant me to love you more strongly.  
I cannot measure my love to know how much it falls short of being sufficient, but let my soul hasten to your embrace and never be turned away until it is hidden in the secret shelter of your presence.  
This only do I know, that it is not good for me when you are not with me, when you are only outside me. I want you in my very self. All the plenty in the world which is not my God is utter want. Amen.

## Tradition and Scripture

Verbum Domini, n.17

Ultimately, it is the living Tradition of the Church which makes us adequately understand sacred Scripture as the word of God. Although the word of God precedes and exceeds sacred Scripture, nonetheless Scripture, as inspired by God, contains the divine word "in an altogether singular way".

We see clearly, then, how important it is for the People of God to be properly taught and trained to approach the sacred Scriptures in relation to the Church's living Tradition, and to recognize in them the very word of God. Fostering such an approach in the faithful is very important from the standpoint of the spiritual life.

# We Are Toddlers

My husband and I recently spent a delightful week with friends and their almost-two-year old son, Max. He's a gorgeous boy, happy, loving, chatty, easy-going, confident and a joy to be with. He listens to his parents and is well-behaved. Well, most of the time. Because he is, after all, a toddler. And toddlers have a well-deserved reputation for being, shall we say, a little 'strong-willed' sometimes.

But I learnt something from Max's occasional tantrums. When he wanted something he couldn't have, he was bitterly upset and there was no reasoning with him. One time he wanted to watch TV and his mother told him he could watch after he ate some lunch. He cried and cried and cried, only wanting the TV turned on and nothing else. He didn't have to eat much, but he did have to eat something. A couple of mouthfuls would've sufficed – quick and easy and he'd be watching TV. But he put up such a fight. Another time he only wanted to eat fruit – his favourite. But too much fruit gives him diarrhoea, and he'd already had a lot of fruit that day, so Mum said no more. He was inconsolable! He refused meat or veg or bread or yoghurt, all of which he normally enjoys, but cried and cried, demanding more fruit. We did a day trip to the snow, and Max loved it. But he refused to keep his hands covered and warm. In the end, his little fingers were frozen stiff and we had to take him back to the car to thaw. He was not happy. If he'd kept gloves on, he could've played longer. Simple.

As an adult, it's so easy to see the logic behind restrictions placed on toddlers. You need to eat. You can't watch TV all day. You can't eat things that make you sick. You need to sleep. You need to have your nappy changed. You mustn't walk on cold, wet grass in your socks. You need to bath. Don't throw your toys. Don't stand on the couch. Wash your hands after playing in the garden, before you can read your books. They all make perfect sense to us.

I heard a homily many years ago that has stuck with me (thanks, Fr Speekman) – about a little child and his father going on a train trip together. The father doesn't give the tickets to the child for safe-keeping, but looks after them himself. Once they're there and the tickets have to be presented, he can give the child his ticket to hand over. But not before. The father knows what the child needs and when he needs it. All the child has to do is trust the father.

And that's all we need to do with our Father in Heaven. He knows what we need, what is best for us, and when. We are toddlers in our relationship with God, not mature adults. We are not in a position to reason with God as if we were intellectual peers. We are just toddlers. God loves us and only wants what is best for us, and that doesn't always involve what we want, when we want it. But he knows the greater plan, the big picture. He can see so simply and easily what it's all about and why. We can't. And it doesn't matter. All we have to know is that God loves us, and so we must trust him. That's all.

I recently read a quote attributed to Mother Teresa that sums it up: "I don't know what God is doing. He knows. We do not understand, but one thing I'm sure, He doesn't make a mistake."

Ed.

## Donations

Thank you to all those who donated so generously to Into the Deep last month. Your support is very much appreciated.

For those sending cheques, please note that it may take longer before we can bank your cheque as our local ANZ branch has closed, but it's not a sign that we're ungrateful! Cheques are still welcome. Alternatively, direct deposit details are on page 12 of each issue of ITD.

Ed.

## Overseas Catholics Living in Australia

I ask any Catholics in Australia who have come from overseas in recent years, whether temporarily or permanently, whether priest or layperson, to share their observations and insights. Please see July 2020 ITD, p.11 for "20 Questions for Overseas Catholics in Australia". Send answers to ITD either by mail or email (details on page 12).

Ed.

# Just Getting Older (7)

## – All I Ask

While just waking up, my thoughts are on my dear Father in Heaven. With each new day, he renews my life and I thank him for that. It makes me happy because it shows that he loves me. I place myself in his hands and I am safe. Whatever the day may bring, I can rely on his support.

I commit myself to the Lord every day. With whatever I do, say or think, I want to please him. I think on the suffering of Christ when the load is a bit heavy, because then my load is blessed and made fruitful. And if the struggle is a bit much, I ask the Lord to give me strength so that I don't become oversensitive and impatient.

I ask the Lord to bless my family members, my friends, my relatives, to help them find their way to him. I ask to be a happy person, to do something good for others and to share my happiness with those around me. After all, I have to give myself to the Lord and be no more.

As the day goes on, I realise that each day the Lord gives me something to put my teeth into. Isn't it so that as long as I live I can do something good, like praying, serving, being thankful, giving support?

I want to meet the Lord in all those who come to me, because that's where he shows me what he wants. Every opportunity to do good, every person I meet, every sorrow that I have to carry, shows me what the Lord wants to tell me. I ask him to help me to see him in all that I meet, and then to serve him with all my heart.

**Bert van Galen, Mowbray, Tasmania**

## Trust and Obey

I was recently awarded an Order of Australia for Agriculture and Community. May I attribute this unexpected honour from what I have learnt from your excellent *Into the Deep* publication.

As the hymn says, "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey."

I am now 87 years old and blind. Enclosed is my cheque to keep up your priceless monthly magazine. God bless you.

**Audrey Drechsler, Sedgwick, Victoria**

# Active Participation

Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. (Sacrosanctum Concilium, 14)

### How?

To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence. (Sacrosanctum Concilium, 30)

### Flexibility

In addition, ample flexibility is given for appropriate creativity aimed at allowing each celebration to be adapted to the needs of the participants, to their comprehension, their interior preparation and their gifts, according to the established liturgical norms. In the songs, the melodies, the choice of prayers and readings, the giving of the homily, the preparation of the prayer of the faithful, the occasional explanatory remarks, and the decoration of the Church building according to the various seasons, there is ample possibility for introducing into each celebration a certain variety by which the riches of the liturgical tradition will also be more clearly evident, and so, in keeping with pastoral requirements, the celebration will be carefully imbued with those particular features that will foster the recollection of the participants. (Redemptionis Sacramentum, 39)

### Probing More Deeply

Still, it should be remembered that the power of the liturgical celebrations does not consist in frequently altering the rites, but in probing more deeply the word of God and the mystery being celebrated. (R.S., 39)

### Silence is also Active

The people, however, are always involved actively and never merely passively: for they "silently join themselves with the Priest in faith, as well as in their interventions during the course of the Eucharistic Prayer as prescribed, namely in the responses in the Preface dialogue, the Sanctus, the acclamation after the consecration and the "Amen" after the final doxology... (Redemptionis Sacramentum, 54)

### Honouring the Eucharist

Let all Christ's faithful participate in the Most Holy Eucharist as fully, consciously and actively as they can, honouring it lovingly by their devotion and the manner of their life. (Redemptionis Sacramentum, 186)

# Stand Up and Fight

I empathize with Wendy Harrap's expression of sadness (Essential Services, June ITD, p.3), and Pat O'Brien's dismay at our bishops' failure to mount a serious challenge and objection to the immediate closing of our churches at the onset of the Covid-19 'pandemic' (Why No Action? July ITD, p.3).

Compared to history, this mild 'pandemic' has not really been one in the sense that the Spanish flu was, and we have become nothing but victims of a fearful over-action to it from our state and federal governments.

Closing the churches and dispensing Catholics from their holy day of obligation has done nothing but exacerbate the ongoing sacramental crisis in the Church, and the decaying Faith in this country. From the outset our bishops should have insisted that the participation in Sunday Mass was absolutely essential, and that if the parishes were going to be closed down, then every Catholic endeavour was going to be closed down, because the Mass is by far greater than all the Church's endeavours and works put together. As a matter of fact, everything else only exists because of the Mass.

The Church believes that Christ is present in Her in a manner which surpasses all others in the Sacrament of the Eucharist; and that this sublime Sacrament contains the Church's entire spiritual wealth, which is Christ himself, our living bread, who through his very flesh and blood, feeds, forgives, heals, nourishes, and offers life to God's great family, and the entire world. Given this truth, at the very least I would have expected them to vehemently contest the government's dictate to immediately close our parishes.

Here was a heaven-sent opportunity for our leaders, as stewards of the sacred mysteries, to express the primacy of the mystery of Christ in their own lives and to show it to others, not to mention to atone for their failures to do so in the past. At the time, it confounded me that our bishops who have chosen Christ as the only meaning of their lives, who have pledged themselves to all that is holy, could roll over so easily, and accept so willy-nilly the dictates of the secular state and federal governments to cut us off from the sacraments, of which the Holy Mass is the crowning jewel; that our spiritual fathers would timidly acquiesce to these hostile, sectarian anti-Catholic state government dictates and regulations and deprive us of what is the beating heart and spiritual lifeblood of our faith.

Right from the very beginning, why could they not have agreed to an arrangement as it currently stands in the country where we are still able to personally exercise our baptismal priesthood while strictly adhering to all the safety protocols of the respective governments?

To me it seems that because of the sexual abuse crisis, and the unjust imprisonment of Cardinal Pell, our leaders have been cowed out of the public square and made to feel redundant as a moral force in the land. Which makes me wonder, are these successors of the Apostles ever going stand up and witness to the living Christ, and fight for what they're supposed to love?

**Gregory Kingman, Morwell, Victoria**

## Without the Mass

"Without the Holy Mass, what would become of us? All here below would perish, because that alone can hold back God's arm." - **St Teresa of Avila**

"Without the Mass, the earth would have already been destroyed by the sin of men many ages ago."  
- **St Alphonsus de Liguori**

"It would be easier for the world to survive without the sun than to do so without the Holy Mass."  
- **St Pio of Petrelcina**

## Life and Death

**St Ignatius of Antioch**

All things have an end, and two things, life and death, are side by side set before us, and each man will go to his own place.

Just as there are two coinages, one of God and the other of the world, each with its own image, so unbelievers bear the image of this world, and those who have faith with love bear the image of God the Father through Jesus Christ.

Unless we are ready through his power to die in the likeness of his passion, his life is not in us.

# Those Whom God Ardently Seeks

**Pope Francis, Homily 28-10-2018**

Being a neighbour means bringing the newness of God into the lives of our brothers and sisters. It serves as an antidote to the temptation of easy answers and fast fixes. Let us ask ourselves whether, as Christians, we are capable of becoming neighbours, stepping out of our circles and embracing those who are not "one of us", those whom God ardently seeks.

A temptation so often found in the Scriptures will always be there: the temptation to wash our hands. That is what the crowd does in today's Gospel. It is what Cain did with Abel, and Pilate with Jesus: they washed their hands. But we want to imitate Jesus and, like him, dirty our hands. He is the way, who stopped on the road for Bartimaeus. He is the light of the world, who bent down to help a blind man. Let us realize that the Lord has dirtied his hands for each one of us. Let us look at the cross, start from there and remember that God became my neighbour in sin and death. He became my neighbour: it all starts from there. And when, out of love of him, we too become neighbours, we become bringers of new life. Not teachers of everyone, not specialists in the sacred, but witnesses of the love that saves. ...

It is not Christian to expect that our brothers and sisters who are seekers should have to knock on our doors; we ought to go out to them, bringing not ourselves but Jesus. He sends us, like those disciples, to encourage others and to raise them up in his name. He sends us forth to say to each person: "God is asking you to let yourself be loved by him". How often, instead of this liberating message of salvation, have we brought ourselves, our own "recipes" and "labels" into the Church! How often, instead of making the Lord's words our own, have we peddled our own ideas as his word! How often do people feel the weight of our institutions more than the friendly presence of Jesus! In these cases, we act more like an NGO, a state-controlled agency, and not the community of the saved who dwell in the joy of the Lord.

Zenit.org 28-10-2020

## My Time in Prison

**From an article by George Cardinal Pell, published in First Things, August 2020**

There is a lot of goodness in prisons. At times, I am sure, prisons may be hell on earth. I was fortunate to be kept safe and treated well. I was impressed by the professionalism of the warders, the faith of the prisoners, and the existence of a moral sense even in the darkest places.

I was in solitary confinement for thirteen months, ten at the Melbourne Assessment Prison and three at Barwon Prison. ... Health regulations require each prisoner to have an hour outside each day, and so I was allowed to take two half-hours in Melbourne. Nowhere in Unit 8 was there clear glass, so I could recognize day from night, but not much more, from my cell. I never saw the eleven other prisoners. ... I was in isolation for my own protection, as those convicted of the sexual abuse of children, especially clergy, are vulnerable to physical attacks and abuse in prison. I was threatened in this manner only once...

For many, time in prison is an opportunity to ponder and confront basic truths. Prison life removed any excuse that I was too busy to pray, and my regular schedule of prayer sustained me. From the first night, I always had a breviary (even if it was out of season), and I received Holy Communion each week. On five occasions I attended Mass, though I was unable to celebrate it, a fact I particularly lamented at Christmas and Easter.

My Catholic faith sustained me, especially the understanding that my suffering need not be pointless but could be united with Christ Our Lord's. I never felt abandoned, knowing that the Lord was with me – even as I didn't understand what he was doing for most of the thirteen months. For many years, I had told the suffering and disturbed that the Son of God, too, had trials on this earth, and now I myself was consoled by this fact. So, I prayed for friends and foes, for my supporters and my family, for the victims of sexual abuse, and for my fellow prisoners and the warders.

www.firstthings.com

# New Zealand's New Abortion Laws

We as a humanity never seem to learn. During these chaotic pandemic days (March-April-May) the New Zealand Prime Minister Ms Jacinda Ardern had the guile to rush through the world's most extreme abortion legislation into law. This, whilst her country and citizens were distracted with worry and fears over Covid19.

The new abortion law in New Zealand is even more extreme than the law in Victoria, Australia – making it the most extreme abortion law in the world (not something to boast about or be proud of). Abortion in NZ will now be available on-demand, for any reason up to birth. Sex-selection abortion will be legal. The 20-week limit for disability-selective abortion will be scrapped and abortion will be available up to birth for disabilities including cleft lip, club foot and Down syndrome. There will be no requirement that a doctor must be involved with providing an abortion. There will be no legal requirement that babies born alive after a 'failed' abortion are to be given medical support (infanticide). There will be no legal requirement for pain relief be given to babies being aborted between 20 weeks and birth, though studies have shown that pain is felt from much earlier gestation. There will be no restrictions on controversial methods of carrying out the abortion including the barbarous partial-birth abortions, which is that cruel method involving surgical scissors and puncturing base of skull (I don't want to go further). ...

There is little public support for the changes which have been 'snuck' in when Ms Ardern's people were not looking and Ms Ardern's Government rushed the final stages of the Bill's progress through Parliament while MPs, media and the country were distracted with dealing with the Coronavirus pandemic. This included progressing the final sitting of the committee stage and the Bill's third and final reading through Parliament on the same day. What horrific dishonesty. Her bottom lip wavers when it's convenient but not when it comes to saving babies, the future citizens of her country. ...

This new NZ law based on the Australian 2008 law overlooked the side-effect of the very high late-term abortion rate in Australia and the reality that many babies have been left to die after being born alive during a number of 'botched' terminations. These new laws remind me of a conference I went to many years ago (in Rome) and sitting during lunch with another delegate who was very, very conversant with the UN, I'll always remember her telling me that there was movement afoot to make laws which ensure that a woman "has a right to a dead baby". So here we have the laws in action. ...

Under the guise of "women's rights" we have opened the door wide to child sacrifice. Modern, sterilised, child sacrifices offered to the Goddess "women's rights". During these days of social distancing, lockdowns, worry about lifesaving, worry about a treacherous virus, Ms Ardern saw fit to enact a law determining that it's acceptable to kill her country's future citizens. Churches closed, essentials closed, businesses closed. Her country's working population shut down, her country's economy trashed (like everybody else's) but abortions and abortion laws (parliament had time for this) and abortion facilities open for business. It has been determined, not only in New Zealand, but almost globally that abortion IS AN ESSENTIAL. Imagine killing babies is an essential during a plague. And then we wonder why terrible things and terrible times come upon us.

**Anne Lastman, Victims of Abortion, Perth, Western Australia**  
[Victimsofabortion.com.au](http://Victimsofabortion.com.au)

## Never Disappointed

**Venerable Fulton Sheen**

We should never pray for anything without at the same time submitting to God's will. Petition is inseparable from resignation, since God is good. When our will is one with God's will, then nothing can happen to us except what God wills; thus, we will never be disappointed.

## When We Divest

**Saint John Chrysostom**

We are then to learn not this only, that we ought to strip ourselves of everything else, and cling to the gospel, but also that we are to do so with joy; and when a man is dispossessing himself of his goods, he is to know that the transaction is gain, and not loss.

# Naming Bishops in the Eucharistic Prayer

Answered by Fr Edward McNamara, professor of liturgy and sacramental theology and director of the Sacerdos Institute at the Pontifical Regina Apostolorum university

**Q:** Recently we have had a new bishop appointed to our diocese who has not yet taken possession. Some priests of the diocese were discussing whether or not he could be named in the Eucharistic Prayer as "Bishop-elect N." ... The Ceremonial of Bishops, paragraph 1147, says that "From the day the bishop takes possession of his diocese, his name is mentioned in the Eucharistic Prayer." Would it be correct to say that this *precludes* mentioning his name before that date, or is it just that he *must* be mentioned from that date and *may* be mentioned previously? - J.D., Wagga Wagga, Australia

**A:** ...[A]fter the pope, ecclesial communion is established through the diocesan bishop who as shepherd of that portion of God's people convokes them to the Eucharist. Therefore, whosoever legitimately presides at the Eucharist always does so in the name of the local shepherd and in communion with him. ...

In order to summarize the various rules, we can say the following:

The diocesan bishop or his equivalent must always be mentioned by name in every celebration.

If there is just one coadjutor or auxiliary, he may be mentioned by name if the celebrant wishes.

If there is more than one auxiliary, they may be mentioned collectively, that is, "N., our bishop, and his assistant bishops." They are not named separately.

Since only those bishops or local ordinaries who actually possess pastoral authority in the diocese are named, it follows that no other bishops are mentioned in the Eucharistic Prayer even if they happen to be present and are presiding at the celebration. ... In naming the pope it is customary to only mention the pope's name, leaving out the numeral and in naming bishops to omit honorific titles such as cardinal. During a time of vacancy of the episcopal see, the clause "N., our Bishop" is simply omitted. The same criterion is observed for the mention of the pope during a *sede vacante*. ... A diocesan administrator...is not named in the Eucharistic Prayer. He is usually a priest who is elected by the diocesan council of consultors to administer a vacant see until a new bishop is appointed and takes possession. ...

The essential point to be remembered is that the mention of pope and bishop is not a social nicety but establishes a theological act of ecclesial communion. This is very well expressed in the Roman Canon when we pray "together with (una cum)" pope and bishop and not just "for" the pope and the bishop. Thus the Ceremonial of Bishops, paragraph 1147, mentioned by our reader is theologically grounded and is not just a question of protocol.

For this reason, since the bishop-elect, whether he is already a bishop or not, does not yet enjoy pastoral jurisdiction in the diocese, and therefore cannot yet establish ecclesial communion through the Eucharistic celebration, should not be named. Likewise, and for the same reasons, the bishop emeritus is not mentioned in the Eucharistic Prayer.

Zenit.org 20-07-2020

## Not A Prayer Service

Venerable Fulton Sheen

In the offertory, the people participate very often by bringing up bread and wine. The bread and wine represent the priest and the people. There has to be some symbol by which we can all stand at the altar, because we are offering ourselves to God. We're not attending a prayer. This is a sacrifice. So the good Lord has chosen something that does symbolize very well our life. Namely, bread gives us substance and wine is the very marrow of the earth, it gives us blood. When, therefore, we bring that which gives us our nourishment, we are equivalently bringing ourselves. We are on the altar. But we are not just there as offerers. The wheat had to be ground. The grapes had to be crushed. This is already an intimation of what is going to happen during the Eucharist.



# Breaking the Silence

I wrote the text below, not knowing what to do about the silence of our bishops and priests in regard to contraception and abortion. There seems to be the feeling that the only real sins these days are racism and sexism.

## The Song of the Unborn

This morning I was able to touch things, my first time to explore the places around me. My heart has been beating for more than a month. I already have a skeleton, and my internal organs are taking shape. I can move but not enough for my mother to notice.

My eyes are there. So are my hands and legs. I can hear things, and I am learning the sound of my mother's voice. Just this week I have experienced the idea of pain. I can sleep.

Now, at four months, I have most of the functions needed for life outside. I can taste things that are sweet, and those that are bitter.

Today I am seven months old, and I have learned to sleep with my eyes closed. I am able to survive outside my mother, but I want to stay here a bit longer.

We are at the clinic. Maybe my mother is here for a check-up. She is lying down. What is that doctor doing? That instrument is so sharp. Don't they know what they are doing to me? Why is there so much pain?

Now I am freed from the earth, without ever having experienced life outside. What was my crime, that I have been so punished? How have I grieved you?

And I have not been baptised. Now I go to God without ever being able to see Him face-to-face.

Where are my mother and father? We could have had such a wonderful time as a family – God created me as an expression of their love for each other. Do they not know that God intended that babies be irresistible to mothers and fathers? How I should have loved to care for them in their old age.

**Richard Stokes, Burpengary, Queensland**

# Peter's Love

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

The pope is the bearer of the mystery of Simon Peter, to whom Christ said: "You are Peter, and on this rock I will build my Church" (Mt 16:18). The mystery of Peter is a mystery of faith. Jesus willed to hand his Church over to a man. To remind us of this more strikingly, he allowed that man to betray him three times in front of everyone before handing over to him the keys of his Church.

We know that the barque of the Church is not entrusted to a man because of his extraordinary abilities. We believe, nevertheless, that this man will always be assisted by the Divine Shepherd so as to hold fast the rule of the faith. Let us not be afraid! Let us listen to Jesus: "You are Simon. ... You shall be called Peter" (Jn 1:42). From those first hours, the fabric of Church history has been woven with the golden thread of the infallible decisions of the pontiffs, the successors of Peter, and the black thread of the human, imperfect acts of the popes, successors of Simon. In this incomprehensible overlapping of intertwined threads, we sense the little needle guided by the invisible hand of God, intent on tracing onto the fabric the only name by which we can be saved, the name of Jesus Christ!

Dear friends, your pastors are full of faults and imperfections. But despising them is not the way to build Church unity. Do not be afraid to demand of them the Catholic faith, the sacraments of divine life. Remember the words of Saint Augustine: "Let Peter baptize, this is the one [Jesus] who baptizes; ... Let Judas baptize, this is the one who baptizes!" The most unworthy priest of all is still the instrument of divine grace when he celebrates the sacraments. See how much God loves us! He consents to handing over his Eucharistic Body into the sacrilegious hands of miserable priests. If you think that your priests and bishops are not saints, then be one for them. Do penance, fast to make reparation for their defects and their cowardice. That is the only way that anyone can bear another's burden.

# Struggling to Forgive

Pope Francis, General Audience 18-03-2020

"Blessed are the merciful, for they shall obtain mercy" (Matt 5:7). ... This theme of mutual forgiveness isn't present only in this Beatitude, but is recurrent in the Gospel. And how could it be otherwise? Mercy is the heart itself of God! Jesus says: "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven" (Lk 6:37) – always the same reciprocity. And James' Letter affirms that mercy "triumphs over judgment" (2:13). However, above all, it's in the Our Father that we pray: "Forgive us our debts, as we also have forgiven our debtors"; and this question is the only one resumed at the end: "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses". There are two things that can't be separated: the forgiveness given and the forgiveness received.

However, so many people are in difficulty, they are unable to forgive. So many times the harm received is so great that to succeed in forgiving seems like climbing a very high mountain: an enormous effort; and one thinks it can't be done, this can't be done. On our own, we can't, we need God's grace, we must ask for it. In fact, if the seventh Beatitude promises to find mercy and in the Our Father we ask for the remission of debts, it means that we are essentially debtors and we are in need of finding mercy!

We are all debtors – all – to God, who is so generous, and to brothers. Every person knows that they are not the father or the mother that they should be, the husband or the wife, the brother or the sister that they should be. We are all "in deficit" in life. And we are in need of mercy. We know that we also have done wrong; something is always lacking of the good we should have done.

However, precisely this poverty of ours becomes the strength to forgive! We are debtors and if, as we heard at the beginning, we will be measured with the measure with which we measure others, then we should enlarge the measure and remit debts, forgive. Everyone must remember that they are in need of forgiveness, to have need of forgiveness, to have need of patience; this is the secret of mercy: by forgiving one is forgiven. Thus God precedes us and forgives us first (Cf. Rom 5:8). By receiving His forgiveness we become capable in turn to forgive. So our own misery and our own lack of justice become occasions to open oneself to the Kingdom of Heaven, to a greater measure, God's measure, which is mercy. ...

We are too poor to set conditions; we are in need of forgiving because we are in need of being forgiven.

Zenit.org 18-03-2020 [ZENIT's translation by Virginia Forrester]

## Facing Difficulties in Prayer

Catechism of the Catholic Church

**2729** The habitual difficulty in prayer is *distraction*. It can affect words and their meaning in vocal prayer; it can concern, more profoundly, him to whom we are praying, in vocal prayer (liturgical or personal), meditation, and contemplative prayer. To set about hunting down distractions would be to fall into their trap, when all that is necessary is to turn back to our heart: for a distraction reveals to us what we are attached to, and this humble awareness before the Lord should awaken our preferential love for him and lead us resolutely to offer him our heart to be purified. Therein lies the battle, the choice of which master to serve.

**2730** In positive terms, the battle against the possessive and dominating self requires vigilance, sobriety of heart. When Jesus insists on *vigilance*, he always relates it to himself, to his coming on the last day and every day: *today*. The bridegroom comes in the middle of the night; the light that must not be extinguished is that of faith: "'Come,' my heart says, 'seek his face!'" (Ps27:8)

**2731** Another difficulty, especially for those who sincerely want to pray, is *dryness*. Dryness belongs to contemplative prayer when the heart is separated from God, with no taste for thoughts, memories, and feelings, even spiritual ones. This is the moment of sheer faith clinging faithfully to Jesus in his agony and in his tomb. "Unless a grain of wheat falls into the earth and dies, it remains alone; but if dies, it bears much fruit." If dryness is due to the lack of roots, because the word has fallen on rocky soil, the battle requires conversion.

# The Ark of the Covenant

**Pope Benedict XVI, 15-08-2011**

We are gathered once again to celebrate one of the oldest and most loved feasts dedicated to Mary Most Holy: the feast of her Assumption to the glory of heaven in soul and body, namely, in her whole human being, in the integrity of her person.

Thus we are given the grace to renew our love for Mary, to admire and praise her for the "great things" that the Almighty did for her and wrought in her. ...

In the first reading, we heard: "then God's temple in heaven was opened, and the ark of the covenant was seen within the temple" (Rev 11:19). What is the significance of the ark? What does it appear to be?

For the Old Testament, it is the symbol of the presence of God in the midst of his people. But now the symbol has given way to reality.

Thus the New Testament tells us that the true ark of the covenant is a living and concrete person: it is the Virgin Mary. God does not dwell in a piece of furniture, God dwells in a person, in a heart: Mary, she who bore in her womb the Eternal Son of God made man, Jesus Our Lord and Saviour.

In the ark – as we know – the two tablets of the law of Moses were kept, which manifested the will of God to maintain the covenant with his people, indicating to them the conditions to be faithful to God's pact, to conform themselves to the will of God and thus also to our most profound truth.

Mary is the ark of the covenant, because she received Jesus in herself; she received the living Word in her self, the whole content of the will of God, of the truth of God; she received in herself him who is the new and eternal covenant, culminating with the offering of his body and his blood: body and blood received from Mary.

Christian piety is right, therefore, in the litanies in honor of Our Lady, to turn to her and to invoke her as *Foederis Arca*, that is "ark of the covenant," ark of the presence of God, ark of the covenant of love that God willed to fix definitively with the whole of humanity in Christ.

Zenit.org 16-08-2011

## Help for Families

**Pope John Paul II, Familiaris Consortio, n.86**

Through God's mysterious design, it was in that family that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families. It was unique in the world. Its life was passed in anonymity and silence in a little town in Palestine. It underwent trials of poverty, persecution and exile. It glorified God in an incomparably exalted and pure way. And it will not fail to help Christian families – indeed, all the families in the world – to be faithful to their day-to-day duties, to bear the cares and tribulations of life, to be open and generous to the needs of others, and to fulfill with joy the plan of God in their regard.

St Joseph was "a just man," a tireless worker, the upright guardian of those entrusted to his care. May he always guard, protect and enlighten families.

May the Virgin Mary, who is the Mother of the Church, also be the Mother of "the Church of the home." Thanks to her motherly aid, may each Christian family really become a "little Church" in which the mystery of the Church of Christ is mirrored and given new life. May she, the Handmaid of the Lord, be an example of humble and generous acceptance of the will of God. May she, the Sorrowful Mother at the foot of the Cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families.

May Christ the Lord...be present in every Christian home as He was at Cana, bestowing light, joy, serenity and strength. ... I beg of Him that every family may generously make its own contribution to the coming of His Kingdom in the world – "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace," towards which history is journeying.

## Hours of Eucharistic Adoration

### in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Heyfield	1 <sup>st</sup> Fridays 10am – 4.30pm
Cowwarr Ord.	Wednesday (Mass 10am) – 11am Thursday 6-7pm; 1 <sup>st</sup> Friday (Mass 6pm) – 9pm 1 <sup>st</sup> Saturday (Mass 10am) – 11am
Churchill	Saturday (9.30am Mass) – 11am
Cranbourne	Fri & Sat in church: (9.30 Mass) – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am 1 <sup>st</sup> Friday 4pm–8pm (every 2 <sup>nd</sup> month, Dec. on)
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) – 10.30am
Morwell	Friday 2pm - 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am–12pm; 1 <sup>st</sup> Friday till 4pm
Trafalgar	Wed & 1st Sat: (9.30am Mass) – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am 1 <sup>st</sup> Fri 4pm–8pm (every 2 <sup>nd</sup> month, Jan. on)
Wonthaggi	1 <sup>st</sup> Friday 7pm – 8pm

“Our Lord is hidden there waiting that we come to visit him and give him our petitions. See how good he is! He accommodates himself to our weakness. If he appeared in glory before us, we would never have dared approach.”

**St John Vianney**

## Why Do We Complain of Not Being Heard?

### Catechism of the Catholic Church

**2735** In the first place, we ought to be astonished by this fact: when we praise God or give him thanks for his benefits in general, we are not particularly concerned whether or not our prayer is acceptable to him. On the other hand, we demand to see the results of our petitions. What is the image of God that motivates our prayer: an instrument to be used? or the Father of our Lord Jesus Christ?

## Contact *Into the Deep*

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**The purpose of ITD** is to provide a forum for those who:

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

### **Letters to the Editor:**

Readers are encouraged to contribute letters. There is no guarantee that every letter will be published, and we reserve the right to edit letters. Name and contact details must accompany letters, however, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.

## Mary, our Mother

And Mother of the Redeemer,  
Gate of heaven and Star of the sea,  
Come to the aid of your people,  
Who have sinned, yet also yearn to rise again!  
Come to the Church's aid,  
Enlighten your devoted children,  
Strengthen the faithful throughout the world,  
Let those who have drifted hear your call,  
And may they who live as prisoners of evil  
Be converted!

**Pope John Paul II**