

Into the Deep

Issue 206

Newsletter of orthodox Catholics of Gippsland

July 2020

Mass in the Second Century

From the first apology in defence of the Christians by Saint Justin Martyr (born 100AD, died 165AD)

No one may share the Eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ.

We do not consume the eucharistic bread and wine as if it were ordinary food and drink, for we have been taught that as Jesus Christ our Saviour became a man of flesh and blood by the power of the Word of God, so also the food that our flesh and blood assimilates for its nourishment becomes the flesh and blood of the incarnate Jesus by the power of his own words contained in the prayer of thanksgiving.

The apostles, in their recollections, which are called gospels, handed down to us what Jesus commanded them to do. They tell us that he took bread, gave thanks and said: *Do this in memory of me. This is my body.* In the same way he took the cup, he gave thanks and said: *This is my blood.* The Lord gave this command to them alone. Ever since then we have constantly reminded one another of these things. The rich among us help the poor and we are always united. For all that we receive we praise the Creator of the universe through his Son Jesus Christ and through the Holy Spirit.

On Sunday we have a common assembly of all our members, whether they live in the city or the outlying districts. The recollections of the apostles or the writings of the prophets are read, as long as there is time. When the reader has finished, the president of the assembly speaks to us; he urges everyone to imitate the examples of virtue we have heard in the readings. Then we all stand up together and pray.

On the conclusion of our prayer, bread and wine and water are brought forward. The president offers prayers and gives thanks to the best of his ability, and the people give assent by saying, "Amen." The eucharist is distributed, everyone present communicates, and the deacons take it to those who are absent.

The wealthy, if they wish, may make a contribution, and they themselves decide the amount. The collection is placed in the custody of the president, who uses it to help the orphans and widows and all who for any reason are in distress, whether because they are sick, in prison, or away from home. In a word, he takes care of all who are in need.

We hold our common assembly on Sunday because it is the first day of the week, the day on which God put darkness and chaos to flight and created the world, and because on that same day our saviour Jesus Christ rose from the dead. For he was crucified on Friday and on Sunday he appeared to his apostles and disciples and taught them the things that we have passed on for your consideration.

2nd Reading from the Office of Readings of the Liturgy of the Hours for the 3rd Sunday of Easter

Are You a Catholic From Overseas?

If you are a Catholic from overseas, whether priest or student or immigrant or other, please see "20 Questions" on page 11. I would be most appreciative if you would answer these questions to give us some insight into Catholic life in your home country and how that compares to Australia. Thank you. **Ed.**

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The New Commandment

St Augustine

The Lord Jesus declares that he is giving his disciples a new commandment, that they should love one another: *I give you a new commandment: love one another.*

But wasn't this commandment already part of the ancient law of God, where it is written *You shall love your neighbour as yourself?* Why, then, is it called a new one by the Lord, when it is really so old?

Is it new because he has divested us of our old humanity and clothed us with the new? It is true that love renews those who listen to it (or rather, those who act in obedience to it) but it is that particular love which the Lord distinguished from all carnal affection by adding *love one another as I have loved you.*

This is the love that renews us, making us new men, heirs of the New Testament, singers of the new song. It was this love, my beloved brethren, that renewed the patriarchs and prophets of old, and later renewed the blessed apostles. This is the love that is now renewing the nations, and from among the universal race of man, which overspreads the whole world, is making and gathering together a new people, the body of the newly-married spouse of the only-begotten Son of God. Of her the Song of Songs says, *Who is she who is coming up, clothed in white?* Clothed in white because she has been renewed; and how else can she have been renewed but by the new commandment?

Because of this, the members of the people of God have a mutual interest in one another; and if one member suffers then all the members suffer with it; and if one member is honoured then all the members rejoice with it. For this they hear and this they observe: *I give you a new commandment: love one another:* not as people who pretend to love in order to corrupt one another, nor indeed as people love one another genuinely but in a human way. Rather, they love one another as those who belong to God. All of them are children of the Most High and consequently brethren of his only Son. They share with each other the love with which he leads them to the end that will bring them fulfilment and the true satisfaction of their real desires. For when God is all in all, there is no desire that is unfulfilled.

This love is bestowed on us by him who said, *Just as I have loved you, you also must love one another.* He loved us so that we should love one another. By loving us he bound us to one another in mutual love, and by this gentle bond united us into the body of which he is the most noble Head.

Appointment of Bishop of Sale

Holy See Press Office 27-06-2020

The Holy Father has appointed as bishop of the diocese of Sale in Australia the Reverend Msgr. Gregory Charles Bennet, of the clergy of the archdiocese of Melbourne, currently parish priest of Saint Joseph's, West Brunswick, Melbourne.

Msgr. Gregory Charles Bennet was born on 7 April 1963 in the archdiocese of Melbourne. He attended Catholic schools in Melbourne and then the Ecumenical Braemer College in Woodend. He worked in the Commercial Bank of Australia before attending the Melbourne Regional Seminary in 1986, and completed his ecclesiastical studies at Catholic Theological College in Melbourne. He was ordained a priest in 1992 for the archdiocese of Melbourne.

In 1996 he was sent to the United States to study pastoral psychology at Loyola College in Baltimore. In 1998 he studied spirituality at the University of Saint Thomas Aquinas in Rome, where he obtained his licentiate in Spirituality. Subsequently, he held the following positions: director of the Ministry to Priests (2000-2005); director of the Office for Evangelisation (2004-2008); pastor of North Baldwin (2007-2012); and vicar general and moderator of the Curia (since 2012). In addition, he served as vice president of the economic council, president of the personnel office, secretary of the Roman Catholic Trusts' corporation and chaplain of the State Parliament of Victoria. On May 9, 2012 he was appointed Honorary Prelate of His Holiness.

Why No Action?

To the Bishops of Victoria,

Perhaps it was necessary to accept restrictions imposed by the Government when the Corona pandemic first hit, but I am at a loss to understand why, after three months, Priests are still not permitted to administer the Sacraments, visit people requesting to see a Priest, only 20 people to attend Sunday Mass, and our Church doors still firmly closed. All this without any visible protest from our Bishops.

Since when did my Church accept that any Government has the right to impose these restrictions? It is almost laughable that people, perhaps desperately, needing to see a Priest are told to have a yarn with him over the phone. Many of the martyrs down the centuries must be wondering why the Church in Victoria doesn't seem to care anymore. Isn't our faith worth fighting for?

United States President, Mr Trump, courageously appealed to the states of America to declare churches "essential" as the nation needed more prayer not less in this trying time. But in Victoria it seems we are told that, to use a 'Humphrey' phrase, we will get serious "in the fullness of time after appropriate study" and when the Government graciously permits us to do our duty.

I appeal to you to act to fill this current vacuum in our spiritual life. Speaking personally, I will be attending Mass each Sunday morning, regardless of any rule that says my attendance is not permitted because it is not within the required twenty, or any other figure, someone plucks out of the air.

Yours in Christ,

Mr Pat O'Brien, Sale, Victoria

Donations

Thanks to those who donated to Into the Deep in June (only three people this month – thank you Rose, Merle and Janette!).

Remember we rely on donations to get Into the Deep printed and posted each month. Please consider donating if you haven't recently. Thanks.

Ed.

Preferring Darkness

Pope Francis, Morning Mass, 22-04-2020

"The light has come into the world, but men have shown they prefer darkness to the light because their deeds were evil" (Jn 3:19). ...

There are people – we too, very often – who cannot live in the light because they are accustomed to the dark. The light blinds them, they are unable to see. They are humans who are like bats, which only know how to move about at night.

And we too, when we are in sin, are in this state: we cannot tolerate the light. It is more convenient for us to live in darkness. The light hits us in the face, it makes us see what we do not want to see.

What's worse is that the eyes of the soul, the more they live in darkness, the more they grow accustomed to it, and become ignorant of what light is. One loses a sense of light through growing more accustomed to the darkness. And many human scandals, so much corruption, prove this. Those who are corrupt do not know what the light is, they do not know. We too, when we are in a state of sin, distance ourselves from the Lord and become blind. We feel better when we are in the darkness and we move about in this way, without seeing, like the blind, as best we can.

Let us allow the love of God, who sent Jesus to save us, enter into us, and may the light that Jesus brings (see v. 19), the light of the Spirit, enter into us and help us to see things with God's light, with the true light and not the shadows that the lord of darkness gives us. ...

And the question we can ask ourselves every day: "Do I walk in the light or do I walk in the darkness? Am I a child of God or have I ended up like a poor bat?"

w2.vatican.va

Imitate the Angels

St Leonard of Port Maurice

O you deluded people, what are you doing? Why do you not hasten to the churches to hear as many Masses as you can? Why do you not imitate the angels, who, when a Holy Mass is celebrated, come down in myriads from Paradise and take their stations about our altars in adoration to intercede for us?

Just Getting Older (6) – A Winter's Day

Not a nice day to be outside, windy and not very warm. It is just a nice day for my Lord and God who has given me this day and thereby added a new piece to my life.

I thank God for the life he's given me, that he created me and redeemed me and invited me to his kingdom. I thank God because he's given me everything I am in need of, in order to live and be content. I thank the Lord for always keeping me in his love.

This day I offer the Lord all my thoughts and actions, my work and hardships, my enjoyments and problems. May the Lord bless me and whatever I do today, that it may all be to his greater glory and that his will may be done. I trust in the Lord because all that comes from him is good; it is just the right day to realise that I want to belong to him, now and forever.

That's why I ask the Lord to give me in union with him, direction and purpose. I want to keep my thoughts and feelings aimed at him and so give purpose to my life. Come to think of it, those who keep God in sight, see mankind more clearly.

That reminds me of what I read some time ago: I sought my soul, but my soul I could not see; I sought my God, but my God eluded me; I sought my brother, and found all three.

Bert Van Galen, Mowbray, Tasmania

From Red to White

Pope Francis, Morning Mass 10-03-2020

[T]he Lord calls all of us sinners to dialogue with him, because sin locks us within ourselves, makes us hide ourselves or hide our truth within. ...

And the Lord calls us: "Come on, come, let us discuss" – says the Lord – "let us talk about your sin, let us talk about your situation. Don't be afraid". He continues: "Even if your sins are like scarlet, they will turn snow-white. If they are as red as crimson, they will become white as wool." "Come, because I am capable of changing everything," the Lord tells us, "do not be afraid to come and speak, be brave even with your miseries." ...

But it is always a bit deceptive: instead of going to talk to the Lord, we pretend not to be sinners. ... Appearance, vanity. To cover the truth of our hearts with vanity. Vanity never heals! Rather, it is poisonous, it goes on bringing the disease in your heart, bringing you that hardness of heart that tells you: "No, do not go to the Lord, do not go. Stay by yourself."

Vanity is precisely the place to close ourselves to the call of the Lord. Instead, the Lord's invitation is that of a father, of a brother: "Come! Let's talk, let's talk. In the end I am able to change your life from red to white." ...

Talk to the Lord. He knows, He knows who we are. We know that, but vanity always invites us to cover it up. May the Lord help us.

www.popefrancishomilies.com

Extraordinary Function

Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest, 1997

Article 8 §2. Extraordinary ministers may distribute Holy Communion at eucharistic celebrations only when there are no ordained ministers present or when those ordained ministers present at a liturgical celebration are truly unable to distribute Holy Communion. They may also exercise this function at eucharistic celebrations where there are particularly large numbers of the faithful and which would be excessively prolonged because of an insufficient number of ordained ministers to distribute Holy Communion.

This function is *supplementary and extraordinary* and must be exercised in accordance with the norm of law. ...

To avoid creating confusion, certain practices are to be avoided and eliminated where such have emerged in particular Churches:

- extraordinary ministers receiving Holy Communion apart from the other faithful as though concelebrants; ...
- the habitual use of extraordinary ministers of Holy Communion at Mass thus arbitrarily extending the concept of "a great number of the faithful".

Looking at a Crucifix

Pope Francis, Morning Mass, 22-04-2020

God loves us, and He loves us madly, as one of the saints used to say. God's love appears to be madness. He loves us: "God loved the world so much that He gave us His only son" (Jn 3:16). And He sent Him to die on the cross. And every time that we look at the cross, we find this love.

The crucifix is truly the great book of God's love. It is not an object to put here or to place there, beautiful, not so beautiful, an antique, or modern, no. It is truly an expression of God's love. God loved us so much that He sent His Son, who annihilated Himself to the point of death on the cross, out of love. "God so loved the world that He gave His only Son" (see v. 16).

How many people, how many Christians spend time gazing at the crucifix? There they find everything, because they have understood, the Holy Spirit makes them understand that all knowledge, all God's love, all Christian wisdom is there.

Paul speaks about this, explaining that all his human reasoning served him up to a certain point, but the true reasoning, the most beautiful way of thinking, but also that which explains everything, is Christ's cross: it is a scandal (see 1Cor 1:23), it is folly, but it is the way.

And this is God's love. "God loved the world so much that He gave His only Son". And why? "So that everyone who believes in Him may not be lost but may have eternal life". The love of God, who wants His children to be with Him.

w2.vatican.va

Prayers He Refuses

Venerable Fulton J. Sheen

You cannot always depend on prayers to be answered the way you want them answered, but you can always depend on God. God, the loving Father, often denies us those things that in the end would prove harmful to us.

Every boy wants a revolver at four, and no father yet has ever granted that request. Why should we think God is less wise?

Some day we will thank God not only for what He gave us but also for that which He refused.

The Mystery of Judas

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

At its root, the crisis through which the clergy, the Church, and the world are going is a spiritual crisis, a crisis of faith. We are experiencing the mystery of iniquity, the mystery of betrayal, the mystery of Judas. ...

Judas is for all eternity the traitor's name, and his shadow hangs over us today. Yes, like him, we have betrayed! We have abandoned prayer. The evil of efficient activism has infiltrated everywhere. We seek to imitate the organization of big businesses. We forget that prayer alone is the blood that can course through the heart of the Church. We say that we have no time to waste. We want to use this time for useful social works. Someone who no longer prays has already betrayed. Already he is willing to make all sorts of compromises with the world. He is walking on the path of Judas. ...

Christians are trembling, wavering, doubting. I want this book to be for them. To tell them: do not doubt! Hold fast to doctrine! Hold fast to prayer! I want this book to strengthen faithful Christians and priests. The mystery of Judas, the mystery of betrayal, is a subtle poison. The devil seeks to make us doubt the Church. He wants us to regard her as a human organization in crisis. However, she is so much more than that: she is the continuation of Christ. The devil drives us to division and schism. He wants to make us believe that the Church has betrayed us. But the Church does not betray. The Church, full of sinners, is herself without sin! There will always be enough light in her for those who seek God.

Just Live It

Pope Francis, Morning Mass, 25-04-2020

"Go into the whole world and proclaim the Gospel to every creature." (Mk 16:15) Faith is either missionary or it is no faith at all. Faith must be transmitted, it must be offered, above all through witness. If I say that I am a Christian and live like a pagan, no one will be convinced. Instead, if I am a Christian and live as a Christian, people are attracted, and this is witness.

Vaticannews.va 25-04-2020

Joy and Gladness

The Prayers of Preparation that serve to introduce the Ordinariate rite for celebrating Mass, includes psalm 43:1-5. Verse 4 'I will go unto the altar of God, even unto the God of my joy and gladness' appears at the beginning and the end of this quote from the psalm. This emphasis on verse 4 makes it clear that we worship a God of 'joy and gladness'. Indeed, Jesus also affirms the place of 'joy and gladness' in many ways. His first public miracle at Cana was to turn water into wine so that the 'joy and gladness' being enjoyed at a wedding feast would not be disrupted. Then again, the times that Jesus spent with his disciples were happy occasions. 'Surely the bridegroom's attendants would never think of mourning as long as the bridegroom is still with them.' (Mt 9:15) After the resurrection, the disciples on the way to Emmaus experienced the joy of being in Jesus' presence. 'Did not our hearts burn within us as he talked to us ...?' (Lk 24:32).

On the other hand, some of the Pharisees did not find 'joy and gladness' in Jesus' message for they had other priorities. Rather than providing 'joy and gladness', the Pharisees distressed Jesus by the way 'They tie up heavy burdens and lay them on men's shoulders, but will they lift a finger to move them? Not they!' (Mt 23:4-5). Indeed, Jesus was uncompromising in his forthright attempts to show the Pharisees the error of their ways. 'Alas for you scribes and Pharisees, you hypocrites.' (ibid 13). Sadly, there are still those who are more attracted to doom and gloom, than to 'joy and gladness'.

Indeed this problem of misguided efforts to find the truth is ever with us. In 1928 Pope Pius XI issued the encyclical *Our Most Merciful Redeemer*. The encyclical drew on the long-standing devotion to the Sacred Heart of Jesus. The Pope saw this devotion as a counter to the persistence of sentiments promoting doom and gloom. '[T]he Jansenist heresy, the most crafty of them all, hostile to love and piety towards God, was creeping in and preaching that God was not to be loved as a father but rather feared as an implacable judge' (2).

So when we go unto the altar of God, we do well to recall that we go to a God of 'joy and gladness'. There are those who are 'hostile to love and piety towards God', but they are unlikely to find what going to the altar of God has to offer.

John H. Cooney, Cowwarr, Victoria

Immune to Sadness

Pope Francis, Homily for Corpus Christi 2020

With Jesus, we can become immune to sadness.

We will always remember our failures, troubles, problems at home, and at work, our unrealized dreams. But their weight will not crush us because Jesus is present even more deeply, encouraging us with his love.

This is the strength of the Eucharist, which transforms us into bringers of God, bringers of joy, not negativity.

We who go to Mass can ask: What is it that we bring to the world? Is it our sadness and bitterness, or the joy of the Lord? Do we receive Holy Communion and then carry on complaining, criticizing, and feeling sorry for ourselves? This does not improve anything, whereas the joy of the Lord can change lives.

Zenit.org 14-06-2020

Silence of Bishops

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

The Church is dying because her pastors are afraid to speak in all truth and clarity. We are afraid of the media, afraid of public opinion, afraid of our own brethren! The good shepherd gives his life for his sheep. ... We bishops ought to tremble at the thought of our guilty silences, our complicit silences, our over-indulgent silences in dealing with the world.

People often ask me: What should we do? When division threatens, it is necessary to strengthen unity. This has nothing to do with a team spirit as it exists in the world. The unity of the Church has its source in the heart of Jesus Christ. We must stay close to it, in it. This heart that was pierced by the lance so that we might be able to take refuge there, will be our house.

Hope in Suffering

Pope Benedict XVI, Fatima, 13-05-2013

My dear brother and sister, in the eyes of God you are "worth so much to God that he himself became man in order to suffer with man in an utterly real way – in flesh and blood – as is revealed to us in the account of Jesus's Passion. Hence in all human suffering we are joined by one who experiences and carries that suffering with us; hence *con-solatio* is present in all suffering, the consolation of God's compassionate love – and so the star of hope rises" (Spe Salvi, 39).

With such hope in your heart, you can leave behind the quicksand of illness and death and stand on the firm rock of divine love. In other words, you can overcome the feeling of the uselessness of suffering which consumes a person from within and makes him feel a burden to those around him when, in reality, suffering which is lived with Jesus assists in the salvation of your brethren.

How is this possible? Because the spring of divine power rises in the midst of human weakness. This is the paradox of the Gospel. Therefore, the divine Master, instead of explaining the reasons for suffering, preferred to call everyone to follow him, saying: Take up your cross and follow me. Come with me. With your suffering, take part in the work of salvation which is realized through my suffering, by means of my cross. As you gradually embrace your own cross, uniting yourself spiritually to my cross, the salvific meaning of suffering will be revealed to you. And in suffering, you will discover an interior peace and even spiritual joy.

Zenit.org 13-05-2013

What's Yours is Mine

Fr Cantalamessa, Preacher of the Pontifical Household

Commenting on St Paul's doctrine in 1Corinthians 12 on the charisms, St Augustine offers this reflection. In hearing all the marvellous charisms listed (prophecy, wisdom, discernment, healings, tongues), someone might feel sad or excluded because he thinks that he does not possess any of these. But listen, the saint continues,

"If you love, what you have is not small. If in fact you love unity, everything that is possessed by someone else is possessed by you as well! Banish envy and all that is mine will be yours; and if I banish envy, all you possess is mine! Envy separates, while love unites. Only the eye in the body has the function of seeing, but does the eye really only see for itself? No, the eye sees for the hand, the foot, and all the other members. ... Only the hand acts in the body, but it does not really act only for itself. No, it also acts for the eye. In fact, if a blow were aimed only at the face and not at the hand, would the hand ever say, "I am not moving because the blow is not directed at me"?"

This reveals the secret about why charity is the "more excellent way": it makes me love the body of Christ, or the community in which I live, and because of unity, all the charisms, and not just some, are "mine." Charity truly multiplies the charisms. It makes one person's charism a charism that belongs to all. It is enough to make Christ, and not ourselves, the centre of interest, to not want "to live for oneself but for the Lord," as the Apostle says (see Rom14:7-8).

Zenit.org 20-03-2015

Who Can Preach at Mass

Instruction Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest, 1997

Article 3 §1. The homily, being an eminent form of preaching, [the Mysteries of the Faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year] also forms part of the liturgy. The homily, therefore, during the celebration of the Holy Eucharist, must be reserved to the sacred minister, Priest or Deacon to the exclusion of the non-ordained faithful, even if these should have responsibilities as "pastoral assistants" or catechists in whatever type of community or group. This exclusion is not based on the preaching ability of sacred ministers nor their theological preparation, but on that function which is reserved to them in virtue of having received the Sacrament of Holy Orders. For the same reason the diocesan Bishop cannot validly dispense from the canonical norm since this is not merely a disciplinary law but one which touches upon the closely connected functions of teaching and sanctifying. For the same reason, the practice, on some occasions, of entrusting the preaching of the homily to seminarians or theology students who are not clerics is not permitted.

Bells at Mass

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

With respect to bells, this is explicitly foreseen in the General Instruction of the Roman Missal, No. 150, which states: "A little before the consecration, when appropriate, a server rings a bell as a signal to the faithful. According to local custom, the server also rings the bell as the priest shows the host and then the chalice." The text makes it clear that ringing a bell at the consecration is an option, not an obligation. Nothing whatsoever is said regarding a bell before communion.

The birth of the custom of a signal bell at the consecration, probably during the 13th century, had more to do with the recitation of the canon in a low voice and might also have been inspired by changes in church architecture in which the people were more physically separated from the altar by the choir – and in some cases, a significant number of faithful were impeded from seeing the altar during Mass.

With the advent of polyphonic Masses in which the Sanctus–Benedictus was sung during the recitation of the canon (the Sanctus up to the first "Hosana in excelsis" before the consecration, the Benedictus afterward), the bell also served as a signal to the choir to remain in silence during the consecration.

For similar practical motives, the use of the bell became necessary, although there was much variation in Europe about when they were rung, such as at the Sanctus and before communion. Traditionally bells were never rung at the papal liturgy at St Peter's in Rome at the consecration. However, ringing a bell at the consecration was introduced somewhere toward the middle of St John Paul II's pontificate, for I remember assisting at some Masses where it was not yet used.

The practical reasons for ringing the bell have all but disappeared. Yet, it can still serve a purpose as an extra aid to call attention to the moment of the consecration, as a jolt to reawaken wandering minds and a useful catechetical tool for children and adults alike.

Zenit.org 09-06-2020

Monsignor

In the announcement of the new Bishop of Sale (see p.2), reference to "Honorary Prelate of His Holiness" led me to look up its meaning. I learnt from Wikipedia that it is "a Catholic prelate to whom the Pope has granted this title of honour. They are addressed as Monsignor and have certain privileges as regards clerical clothing." From an article in La Stampa (04-01-2014) I learnt that there were originally 14 grades of monsignor, dating back to Pope Urban VIII (1623-1644). In 1968, Pope Paul VI reduced them to 3 ranks: Apostolic Protonotary, Honorary Prelate of His Holiness, and Chaplain of His Holiness. An article in Zenit (07-01-2014) explained that there was a further change in 2014 with Pope Francis ordering that within dioceses, the title of monsignor would only be granted to priests who are at least 65 years of age. **Ed.**

Litany Additions

Zenit.org 22-06-2020

Pope Francis decided to insert three new invocations to the Virgin Mary in the "Litanies of Loreto" dedicated to Her:

"Mother of Mercy" (*Mater Misericordiae*),
"Mother of Hope" (*Mater Spei*) and
"Comfort of Migrants" (*Solacium Migrantium*).

The first invocation will be inserted after "Mother of the Church," the second after "Mother of Divine Grace," and the third after "Refuge of sinners."

In a letter to the Presidents of the Episcopal Conference, published on June 20, 2020, the Congregation for Divine Worship and the Discipline of the Sacraments stressed that prayer to the Virgin Mary is a "privileged and sure way of encounter with Christ."

"The transmission of the faith, which is essential to life – that is an integral part of fatherhood."

Cardinal Luis Antonio Tagle, Prefect of the Congregation for the Evangelization of Peoples, 21-06-2020

It's All About the Mass

(A recap of the Catechism of the Catholic Church)

In writing about the universal Catechism of the Catholic Church previously, I stated that it is the fundamental source of Catholic doctrine in the Church. As a magisterial document it provides the doctrinal content to be taught in catechetical and pastoral formation in the Church everywhere in the world in various cultural and social settings. Its contents provide the rule for the methodology of catechesis and the norm for pastoral theology and ministry everywhere.

I have explained that the Catechism is structured around four fundamental dimensions of Catholic life commonly known as four 'pillars': the profession of the Faith (Creed), the celebration of the Liturgy (Sacraments), the morality of the Gospel (The Commandments) and prayer (The Our Father). These pillars rest on a Trinitarian-Christological and Ecclesiological doctrinal core which inspires every page of the Catechism. They spring from a single source, the Mystery of Christ which is really the axis of the entire Catechism.

In structuring the contents in this way, the Catechism refers to the faith as believed, celebrated, lived and prayed. This doctrinal organization is significant and telling insofar as it reflects a particular logic and order of presentation for adequate and proper catechetical, liturgical and pastoral formation. It is meant to catechetically and pastorally form the baptized into a liturgical people, a royal priestly people who adore, love, serve and worship the Father, through, with and in the Son, in the unity of the Holy Spirit.

Catechetically it aims to move us towards full and active participation in the worshipping parish around Christ who is her royal high priest, the victim and the altar, the head of the Mystical Body, the Church.

It aims to lead us into a holy life of continual conversion, that is anchored in the holy sacraments of the Church, a life that is ordered to communion with the Father, through the Son in the unity of the Holy Spirit – for the liturgy, of which the Mass is the crowning jewel, is where communion between God and us is realized.

The entire structure of the Catechism makes it clear that all the work of the Church, even her lofty mission of proclaiming and preaching the Gospel, should lead people to the Liturgy (Sacraments), the summit of her Faith, the fount from which all her power flows, and the source from which the life of Christ is communicated.

For the goal of all her apostolic, catechetical and pastoral endeavours, is that all who by baptism are made children of God, should come together to praise God in the midst of his Church, take part in the sacrifice of the Mass and to eat the Lord's Supper worthily every Sunday. This is why it is a serious contradiction to call oneself a Catholic and not go to Mass on Sundays for no valid reason.

Gregory Kingman, Morwell, Victoria

The True Meaning of the Parish

Christifideles Laici, Pope John Paul II, 1988

(On the vocation and the mission of the lay faithful in the Church and in the world)

26. ... It is necessary that in light of the faith all rediscover the true meaning of the parish, that is, the place where the very "mystery" of the Church is present and at work, even if at times it is lacking persons and means, even if at other times it might be scattered over vast territories or almost not to be found in crowded and chaotic modern sections of cities.

The parish is not principally a structure, a territory, or a building, but rather, "the family of God, a fellowship afire with a unifying spirit", "a familial and welcoming home", the "community of the faithful".

Plainly and simply, the parish is founded on a theological reality, because it is a *Eucharistic community*.

This means that the parish is a community properly suited for celebrating the Eucharist, the living source for its upbuilding and the sacramental bond of its being in full communion with the whole Church.

Priest Cares for Covid Patients in Hospital

Aid to the Church in Need, 24-06-2020, by Maria Lozano

Grzegorz Draus is not an astronaut, although he may look like one, nor is he a pilot of a spaceship. He is wearing protective equipment which features no fewer than 13 different items. His aim: to care for COVID-19 patients in a special hospital in Lviv, Ukraine.

Facemask, protective goggles, overalls, gloves, and boiler suit, all the doctors, nurses and other healthcare staff have to wear them. But Grzegorz wears an additional item that distinguishes him from the rest – his priestly stole.

Father Grzegorz Draus is a Polish Catholic priest who for the past nine years has been exercising his ministry in Lviv ... The Lviv region counts more than 3000 cases of COVID-19 infections, with 700 hospitalized cases; so far, there have been 100 fatalities. Ever since the outbreak of the pandemic, Father Draus has been visiting coronavirus patients in the hospital twice a week. He tells Aid to the Church in Need (ACN): "I spend eight hours inside this 'uniform'. When I go from one hospital to another, I have to change part of the equipment and disinfect myself," he explains, adding: "For me the most difficult part is having to work in spite of the humidity and perspiration, because everything mists up and it is almost impossible to see anything. I can't imagine how the nurses manage to work in such conditions; it is far from easy. ..."

He continues: "I visit every room, I bless the patients and try to bring good news. I speak of God's love. I tell them that Jesus Christ is very close to them in their suffering, for he suffered some of the same symptoms as those fighting the disease; he too struggled to breathe." ...

In order to spiritually strengthen them, Father Draus hears confessions and distributes Communion. Because of sanitary regulations, he cannot consume any of the remaining consecrated hosts, or keep them in any way. "But every day I experience a little miracle, for the number of people receiving Holy Communion is always equal to the number of hosts I brought with me," he says.

Father Draus could never have imagined that his ministry would have brought him to this situation, but he was always quite clear that following God's call to the priesthood would be an adventure. "God does not need your sacrifice, but your love," he quotes a friend, answering him when, as an adolescent, Father Draus had told him "that he wanted to sacrifice himself to serve the poor."

In the almost 25 years he has spent since then, loving the poor and the needy, this priest has never "for a single day" regretted his ordination. The only thing he desires is to follow the example of Saint Teresa of Calcutta, "who slept for only four or five hours a day, because she was full of zeal for her work and loved what she did. I too want to love what I do in the same way, right to the end."

To support the work of Ukrainian priests and religious during the pandemic, ACN has provided the necessary protective equipment – including face masks, gloves, antiseptic, etc. – to 3478 priests, 92 seminarians and about one thousand members of religious communities, for their own protection and to prevent the spread of the coronavirus.

Churchinneed.org

Prayer for Priests

St Thérèse of Lisieux

O Jesus, Eternal Priest, keep Your priests within the shelter of Your Most Sacred Heart, where none can touch them.

Keep unstained their anointed hands, which daily touch Your Sacred Body.

Keep unsullied their lips daily tinged with Your Precious Blood.

Keep pure and unworldly their hearts, sealed with the sublime mark of the priesthood.

Let Your Holy Love surround and protect them from the world's contagion.

Bless their labours with abundant fruit, and may the souls to whom they minister

be their joy and consolation here, and their everlasting crown in the hereafter. Amen.

20 Questions

For Overseas Catholics in Australia

Over the years, I have seen some overseas priests praying quietly by themselves in the Adoration Chapel, appearing dejected and forlorn. I have wondered what thoughts go through their mind. Did they feel like they'd been brought to Australia under false pretences – thinking they were coming as mission priests and finding instead that their hands were tied and they were told to become as ineffective as many Australian priests? Did they miss their big, vibrant, faithful parishes at home, and did they struggle to come to terms with the small numbers and apathetic attitudes in Australia?

More recently, I've made friends with some Catholic students from India, and have been fascinated listening to some of their stories about their Catholic life back home. I wrote up these questions to ask each of them, and would like to spread it further and wider.

I ask any Catholics in Australia who have come from overseas (let's say in the last 10 years or so), whether temporarily or permanently, whether priest or layperson, to share their observations and insights. And please pass it on to others. All questions relate to pre-Covid19 restrictions; please don't consider the last few months.

Send answers to ITD either by mail or email (details on page 12); if by mail, please attach a separate page to answer the last few questions. There is no need to add your name if you don't want to, and any request for anonymity will be respected. I will write up a summary of responses in a couple of months.

1. Where do you come from?
2. When did you come to Australia?
3. How many priests did you have in your home parish?
4. How many Sunday Masses were there?
5. How many weekday Masses were there?
6. How often did you go to Sunday Mass?
7. How often did you go to weekday Masses?
8. Roughly what proportion of your parish went to Sunday Mass? (e.g. less than 25%, 25-50%, 50-75%, over 75%)
9. Roughly what proportion of your parish went to weekday Mass? (e.g. less than 25%, 25-50%, 50-75%, over 75%)
10. Since coming to Australia, how often do you go to Sunday Mass?
11. How often do you go to weekday Masses?
12. How many priests are in your Australian parish?
13. How many Sunday Masses are there in your Australian parish?
14. How many weekday Masses in your Australian parish?
15. When you were in your home parish, how often did your parish priest visit your home?
16. Since being in Australia, how often has your parish priest visited you?
17. If you attend Mass less often in Australia than you did at home, what are the reasons? (e.g. Mass availability, Mass times, peer pressure, own choice)
18. Please feel free to share anything you think we could learn in Australia based on your experiences in your home parish.
19. Is there anything you think your home parish could learn from what you experience in your Australian parish?
20. What is the No. 1 thing that you would like to see changed in your Australian parish?

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

Especially Now

Pope Francis, 14-06-2020

The Mass is the treasure that should be foremost both in the Church and in our lives. And let us also rediscover Eucharistic adoration, which continues the work of the Mass within us. This will do us much good, for it heals us within. Especially now, when our need is so great.

“What does it matter if you do not hear His voice? You contemplate Him on the altar.”

St John Chrysostom

“The perfect prayer is not the one in which we tell God what we wish from Him, but rather one in which we ask God what He wishes from us.”

Venerable Fulton J. Sheen

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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