

Into the Deep

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One Giant Leap for Mankind

Pope Francis, Angelus Address 15-08-2020

When man set foot on the moon, he said a phrase that became famous: "That's one small step for man, one giant leap for mankind". In essence, humanity had reached a historical goal. But today, in Mary's Assumption into Heaven, we celebrate an infinitely greater conquest. The Madonna has set foot in paradise: she went there not only in spirit, but with her body as well, with all of herself. This step of the lowly Virgin of Nazareth was the huge leap forward for humanity. Going to the moon serves us little if we do not live as brothers and sisters on Earth. But that one of us dwells in the flesh in Heaven gives us hope: we understand that we are precious, destined to rise again. God does not allow our bodies to vanish into nothing. With God, nothing is lost! In Mary, the goal has been reached and we have before our eyes the reasons why we journey: not to gain the things here below, which vanish, but to achieve the homeland above, which is forever. And Our Lady is the star that guides us. She went there first. She, as the Council teaches, shines "as a sign of sure hope and solace to the People of God during its sojourn on earth" (Lumen Gentium, 68).

Vatican.va

Living Without The Mass

Cardinal George Pell, in *Prison Journal, Volume 1:*
Holy Thursday 18 April 2019 entry

Prison is certainly not the best place to celebrate the Easter feast. Being unable to attend the Holy Thursday Mass of the Oils with the priests is hard, just as it is hard to miss the evening Mass of the Lord's Supper. While the ceremonies in Sydney are always celebrated with dignity and genuine reverence in that splendid neo-Gothic sandstone cathedral, and the music led by what is now the best choir in Australia, it is not this splendour's absence that I lament most of all. It is the inability to celebrate these central mysteries in my community according to the ancient prescribed rites of the Catholic Church. These sacramental celebrations in any setting, provided they are reverent, set out the events commemorated and draw us into their mystery.

George Cardinal Pell, *Prison Journal, Volume 1* (San Francisco: Ignatius Press, 2020), p135. www.ignatius.com

House Full of Gold

St John Vianney (Feast Day 4 August)

Were we to fully realize what a priest is on earth, we would die: not of fright, but of love... Without the priest, the passion and death of our Lord would be of no avail. It is the priest who continues the work of redemption on earth... What use would be a house filled with gold, were there no one to open its door? The priest holds the key to the treasures of heaven: it is he who opens the door: he is the steward of the good Lord; the administrator of his goods ...

"One need not say much to pray well. We know that Jesus is there in the tabernacle: let us open our hearts to him, let us rejoice in his sacred presence. That is the best prayer."

St John Vianney

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

Great Memories of the Life Walk

Thank you so much for Into the Deep publication. So good to read the truths of our Faith. The letters I so enjoy.

I wonder if John Cooney, who writes some great letters, is the John I know from back when he used to do the 8-day Life Walk. We used to walk from country towns to Melbourne Parliament House, if we got that far, with the opposition turning up to spoil our destination, after 8 long days of walking, being billeted and being fed along the way. I used to do First Aid. The Warrnambool garages, and Fr John Murphy used to supply all the support vehicles gratis. Sadly, most of our team of 9 or 10 have gone to God, only 2 of us left, still on our journey. Great memories, especially of so many young people. Some of them found their one they were looking for, and are now married with families of their own.

I am enclosing a small donation to help with your costs. Please keep up the good work.

Cynthia Lourey, Warrnambool, Victoria

Unbelievable

I recently registered on the Victorian Government Department of Health website and had to choose one of the following for my gender: "Female, Indeterminate, Intersex, Male, Non-binary, or Unspecified".

Can you believe that? A government department – of health, no less – not knowing that there are only two genders in the world, in biology, in health, in reality, in life. Where does the madness end?

But wait – there's more! I have since received the Australian Bureau of Statistics census form. Question 7 asks: Is the person "Male, Female, or Non-binary sex"?

Non-binary sex? Are you kidding me? This is a national census, an official collection of data on the population, statistics. Not make-believe. Sex is binary. We are created male or female. There's no such thing as non-binary sex. It's a contradiction in terms! If you let people make things up, the whole census becomes senseless.

Ed.

The Little Things

Pope Francis, Angelus Address 25-07-2021

The Gospel of this Sunday's liturgy recounts the famous episode of the multiplication of the loaves and fishes, with which Jesus feeds about five thousand people who came to hear him (cf. Jn 6:1-15).

It is interesting to see how this miracle takes place: Jesus does not create the loaves and fishes from nothing, no, but rather He works with what the disciples bring him. One of them says: "There is a boy here who has five barley loaves and two fish. But what are they among so many people?". It is little, it is nothing, but it is enough for Jesus.

Let us now try to put ourselves in the place of that boy. The disciples ask him to share everything he has to eat. It seems to be an unreasonable proposal, or rather, unjust. Why deprive a person, indeed a child, of what he has brought from home and has the right to keep for himself? Why take away from one person what is not enough to feed everyone anyway? In human terms, it is illogical. But not for God.

On the contrary, thanks to that small freely-given and therefore heroic gift, Jesus is able to feed everyone. This is a great lesson for us. It tells us that the Lord can do a lot with the little that we put at His disposal. It would be good to ask ourselves every day: "What do I bring to Jesus today?" He can do a lot with one of our prayers, with a gesture of charity for others, even with one of our sufferings handed over to His mercy. ... This is how God loves to act: He does great things, starting from those small things, those freely-given ones.

Vatican.va

"Men should often renew their good resolutions, and not lose heart because they are tempted against them."

St Philip Neri

Forgetting

St John Vianney

"The good Lord knows everything. Even before you confess, he already knows that you will sin again, yet he still forgives you. How great is the love of our God: he *even forces himself to forget the future*, so that he can grant us his forgiveness!"

God and Caesar

Pope Francis, Angelus Address 22-10-2017

The reference to Caesar's image engraved on the coin says that it is right that they feel fully – with rights and duties – citizens of the State; but symbolically it makes them think about the other image that is imprinted on every man and woman: the image of God. He is the Lord of all, and we, who were created "in his image" belong to Him first and foremost.

From the question posed to him by the Pharisees, Jesus draws a more radical and vital question for each of us, a question we can ask ourselves: *to whom do I belong?* To family, to the city, to friends, to work, to politics, to the State? Yes, of course. But first and foremost – Jesus reminds us – you belong to God. This is the fundamental belonging. It is He who has given you all that you are and have.

And therefore, day by day, we can and must live our life in recognition of this fundamental belonging and in heartfelt gratitude toward our Father, who creates each one of us individually, unrepeatable, but always according to the image of his beloved Son, Jesus. It is a wondrous mystery. ...

Christians are called to commit themselves concretely in earthly realities, but illuminating them with the light that comes from God. The primary entrustment to God and hope in him do not imply an escape from reality, but rather the diligent rendering to God that which belongs to him. This is why a believer looks to the future reality, that of God, so as to live earthly life to the fullest, and to meet its challenges with courage.

Vatican.va

Are You Ready?

Imitation of Christ, Thomas à Kempis

Chapter 23, A Meditation on Death

Very soon your life here will end; consider, then, what may be in store for you elsewhere. Today we live; tomorrow we die and are quickly forgotten. Oh, the dullness and hardness of a heart which looks only to the present instead of preparing for that which is to come!

Therefore, in every deed and every thought, act as though you were to die this very day. If you had a good conscience you would not fear death very much. It is better to avoid sin than to fear death.

If you are not prepared today, how will you be prepared tomorrow? Tomorrow is an uncertain day; how do you know you will have a tomorrow?

What good is it to live a long life when we amend that life so little? Indeed, a long life does not always benefit us, but on the contrary, frequently adds to our guilt. Would that in this world we had lived well throughout one single day. Many count up the years they have spent in religion but find their lives made little holier. If it is so terrifying to die, it is nevertheless possible that to live longer is more dangerous. Blessed is he who keeps the moment of death ever before his eyes and prepares for it every day.

www.catholictreasury.info

Sinners Praying for Sinners

Pope Francis, General Audience 16-12-2020

Whoever can knock on the door of someone who prays, finds a compassionate heart that does not exclude anyone. Prayer comes from our hearts and our voices, and gives heart and voice to so many people who do not know how to pray, or who do not want to pray, or for whom it is impossible to pray: we are the heart and the voice of these people, rising to Jesus, rising to the Father as intercessors. In the solitude of those who pray, whether the solitude lasts a long time or only a half-hour, ...those who pray separate themselves from everything and from everyone, to find everything and everyone in God. ...

When believers, moved by the Holy Spirit, pray for sinners, no selection is made, no judgment or condemnation is uttered: they pray for everyone. And they pray for themselves. At that moment they know they are not that different from those for whom they pray. They realize they are sinners among sinners and they pray for everyone. ...

The Church, in all of her members, has the mission to practice the prayer of intercession: to intercede for others.

Vatican.va

Learning the Will of God

I have said before that learning what it means to be a child of God is a difficult and ongoing process primarily because it is a supernatural process, that is, a divine process (July ITD, p.6). The other reason for it being difficult and ongoing, is that we have to become what Jesus Christ is by nature – divine.

This means that in the same way that Jesus had to grow accustomed to our human nature when he chose to be born of a woman, of flesh that is, in order to redeem us, so too, under the guidance of the Church, our holy mother and teacher, we have to grow accustomed to the divine life of grace bestowed on us through the sacrament of Baptism. We have to strive to live lives worthy of the grace of kinship and reject everything opposed to it. This can be very difficult.

Nevertheless, as God's children, we have to seriously, and in all humility examine our hearts, minds and souls, and ask if we are genuine sons and daughters of the Father in the manner of Jesus Christ our brother, Lord and God. For example, do we pray like Christ that in all things the Father's will be done in our lives? Let's face it, we find it difficult just living up to our initial baptismal promises let alone the commands and the will of God. This is why every Easter, Christ through his Church, has made it possible for us to start afresh by allowing us to renew our baptismal promises.

In becoming man, Jesus incarnated the Father's will, that is, he embodied the Father's will. It was front and centre of his Gospel and life. God's will is what governed his life and is what he did and taught. He was so in love with the Father's will that he obediently and willingly laid down his life to accomplish it.

Just listen to the Our Father, the prayer which Jesus taught us, his brothers and sisters to say in Lk 11: 1-4, "Thy kingdom come, thy will be done on earth as it is in heaven..."; or to Mark 3:31-35, when Jesus was told his mother and brothers were outside asking for him, "And looking around on those who sat about him, he said, 'Here are my mother and my brothers! ... Whoever does the will of God is my brother and sister and mother.'"

Having been with the Father from eternity, Jesus, as the Word, knew the Father's will. We, on the other hand, through Baptism are graced with the Holy Spirit to learn daily how to discern the will of the Father in our new life in Christ. Unlike Jesus, living and doing the Father's will doesn't come naturally to us. The sin of disobedience committed by our first parents has made us self-centred, determined and self-willed individuals; and because of this, our natural disordered desires and wills are constantly at war with the will of the Father and the life of Christ in our souls, and more often than not they win.

This is why, in accordance with the Father's divine plan and will, Christ established the Catholic Church, as the family called to share in the life of the Trinity, and as the Sacrament to divinely teach and form us into his brothers and sisters. Listen to St Paul in the letter to the Galatians: "My little children, with whom I am again in travail until Christ be formed in you!" (4:19). Essentially this is the reason for her existence, and she is indispensable and paramount in teaching us to imitate Christ in living and loving God's will, and moulding us into his image and likeness. By ourselves we cannot do it!

Gregory Kingman, Morwell, Victoria

Preciousness of Life on our Planet

**From a Statement by the Northern Ireland Catholic Bishops
on the direction of the Secretary of State to introduce abortion services to Northern Ireland**

... Thankfully, we live in an age when sensitivity to the preciousness and fragility of all life on our planet, even in its most microscopic forms, is better understood and appreciated. The failure to extend this sensitivity and care to our own fellow human beings in the womb, as well as to mothers in pregnancy will, we believe, one day be seen as a grave moral blindness on the part of this generation and a profound dereliction of our responsibility to uphold the most basic human right of all – the right to life.

... Christians, and all people of good will, can never stand silently by and fail to raise their voices at any attempt to ignore completely the fact that unborn children are human beings worthy of protection.

www.catholicbishops.ie

Exclusion Zone Around the Eucharist

Cardinal George Pell, in *Prison Journal*, Volume 1: 5 May 2019 entry

The second reading in the breviary today is from the second-century St Justin Martyr. He is known as the first “apologist”, not someone who apologises, but one who strives to explain to outsiders what Christians do and believe. As the secularist acid damages individuals and families more severely, an increasing number will be looking for a way out, for help and answers, and there will be increasing opportunities for new “apologists”.

The passage deals with a central problem in the pastoral life of the Church: Who should receive Communion? I am not talking about the small number of divorced and remarried without an annulment who wish to receive Communion, but about Christmas, Easter, weddings, funerals, and school Masses when nearly everyone receives. Justin’s teaching remains in force today and follows St Paul. Only those “who believe”, those who are baptised – “washed in the bath which confers forgiveness of sins and rebirth” – and those “who live according to Christ’s commands” (regular worship and a lifestyle congruent with Church teaching or a recent genuine confession) should receive Communion. The others, if they wish to approach the priest or minister of Communion, should ask for a blessing.

It will be very difficult pastorally to reform the “open house” inclusive approach, because many regard the reception of Communion as being like accepting a biscuit and a cup of tea. And any restriction by the bishops will be seen, at least initially, by many as the Church announcing she will not offer a cuppa to whole groups of persons.

Justin is also explicit about the Real Presence: “Food which nourishes our flesh and blood by assimilation, is the flesh and blood of this Jesus who became flesh.” I fear that many going to Communion would not see the Host as the Body of Christ, but as a somewhat sacred biscuit. In an age of religious indifference and ignorance, the indiscriminate reception of Holy Communion is against the tradition and bad for the spiritual health of the Church. I have written many times that sinners in the Church are also an ancient tradition, but the call to repentance is not optional, and following Christ is not value-free. Reverence has to be taught and encouraged, especially in Australia, and when we encounter the Holy of Holies, the Mystery of Mysteries, through the reception of the Lord’s Body, this should be a moment filled with awe.

Every type of Catholic should realise there is an exclusion zone around the Eucharist, where adults without faith and without basic good practice should not enter. Years ago, a prominent criminal who was in jail was known to be Catholic. “Does he come to the jail Masses?” the chaplain was asked. “Yes” was the reply. “Does he receive Communion?” The chaplain explained, “No, he doesn’t because he has faith.”

George Cardinal Pell, *Prison Journal*, Volume 1 (San Francisco: Ignatius Press, 2020), p178-179. www.ignatius.com

Be Two or Three

St Josemaría Escrivá

Be small, very small. No more than two years old, three at the most. For older children are little rascals who already want to deceive their parents with barefaced lies.

It is because they have the inclination to sin – *fomes peccati* – but they lack the experience of evil, which will teach them the science of sinning and show them how to lend an appearance of truth to the falseness of their deceptions.

They have lost that simplicity, and without simplicity it is impossible to be a child before God.

Year of St Joseph Prayer to St Joseph

Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.

Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy and courage,
and defend us from every evil. Amen.

Fatherhood

Apostolic Letter *Patris Corde* of Pope Francis on the 150th Anniversary of the Proclamation of Saint Joseph as Patron of the Universal Church

Fathers are not born, but made. A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child. Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person.

Children today often seem orphans, lacking fathers. The Church too needs fathers. Saint Paul's words to the Corinthians remain timely: "Though you have countless guides in Christ, you do not have many fathers" (1 Cor 4:15). Every priest or bishop should be able to add, with the Apostle: "I became your father in Christ Jesus through the Gospel" (*ibid.*). Paul likewise calls the Galatians: "My little children, with whom I am again in travail until Christ be formed in you!" (4:19).

Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities. Perhaps for this reason, Joseph is traditionally called a "most chaste" father. That title is not simply a sign of affection, but the summation of an attitude that is the opposite of possessiveness. Chastity is freedom from possessiveness in every sphere of one's life. Only when love is chaste, is it truly love. A possessive love ultimately becomes dangerous: it imprisons, constricts and makes for misery. God himself loved humanity with a chaste love; he left us free even to go astray and set ourselves against him. The logic of love is always the logic of freedom, and Joseph knew how to love with extraordinary freedom. He never made himself the centre of things. He did not think of himself, but focused instead on the lives of Mary and Jesus.

Joseph found happiness not in mere self-sacrifice but in self-gift. In him, we never see frustration but only trust. His patient silence was the prelude to concrete expressions of trust. Our world today needs fathers. It has no use for tyrants who would domineer others as a means of compensating for their own needs. It rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction. Every true vocation is born of the gift of oneself, which is the fruit of mature sacrifice. The priesthood and consecrated life likewise require this kind of maturity. Whatever our vocation, whether to marriage, celibacy or virginity, our gift of self will not come to fulfilment if it stops at sacrifice; were that the case, instead of becoming a sign of the beauty and joy of love, the gift of self would risk being an expression of unhappiness, sadness and frustration.

When fathers refuse to live the lives of their children for them, new and unexpected vistas open up. Every child is the bearer of a unique mystery that can only be brought to light with the help of a father who respects that child's freedom. A father who realizes that he is most a father and educator at the point when he becomes "useless", when he sees that his child has become independent and can walk the paths of life unaccompanied. When he becomes like Joseph, who always knew that his child was not his own but had merely been entrusted to his care. In the end, this is what Jesus would have us understand when he says: "Call no man your father on earth, for you have one Father, who is in heaven" (Mt 23:9).

In every exercise of our fatherhood, we should always keep in mind that it has nothing to do with possession, but is rather a "sign" pointing to a greater fatherhood. In a way, we are all like Joseph: a shadow of the heavenly Father, who "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Mt 5:45). And a shadow that follows his Son.

"Let us never assume that if we live good lives we will be without sin;

our lives should be praised only when we continue to beg for pardon. But men are hopeless creatures, and the less they concentrate on their own sins, the more interested they become in the sins of others.

They seek to criticize, not to correct. Unable to excuse themselves, they are ready to accuse others. This was not the way that David showed us how to pray and make amends to God, when he said:

I acknowledge my transgression, and my sin is ever before me." - St Augustine

Just Getting Older (16) – Don't Lose Sight

Looking back on years gone past, I realise how the Lord has given me much happiness and allowed me to enjoy life. All my life I've tried to achieve something and grow. Even now, while much has fallen by the wayside, life still has much to offer. I am deeply thankful for that.

For the future I pray that I keep my mind open to see everywhere the fullness and beauty of life. I pray that the end of my life may be pure, when I shall meet the Lord, my ultimate happiness.

Let me in peace and happiness enjoy my seniorship. I may miss out on having the enjoyments of being busy, which kept me going in the past. I am however, very thankful because my greatest happiness is to know that the Lord loves me and that He has enriched my life and blessed it so much.

Although much is being done for us today and we are happy and thankful for it, let us not forget the danger of losing sight of our future. We should not forget to contemplate our life's completion – life with God in eternity. In our relationship with others, so little is talked about regarding this subject. May the Lord allow us always to have people around us who really believe in Him and support us on the road towards Him in a Christian manner.

Bert Van Galen, Mowbray, Tasmania

Tied Up in Knots

Once society gives up on the belief that every life is sacred, it ends up tying itself up in knots with confusing and inconsistent messages.

If a baby is found abandoned, it's precious and worth rescuing; but if an unborn baby is unwanted, it is unworthy and death is fine for it.

If a baby is sick, it's precious and worth treating; but if an unborn baby is sick, death is recommended.

If a young person is tormented, sick or lonely and wants to commit suicide, every effort is made to convince them that they are worthy and wanted and loved, and that treatment and care is available; but if an elderly person is tormented, sick or lonely and wants to commit suicide, we rally all medical personnel around them to make their wish of suicide come true.

If a girl believes she was born in the wrong body and is really a boy, we rush her off for transgender treatment/surgery/mutilation and get everyone to start calling her a boy so she feels better about herself; but if a girl feels so ugly and worthless and fat that she stops eating, we do all we can to help her realise that that her perceived reality is distorted, and that she is really precious and worthy and can be nursed back to health.

If there's no inherent human dignity, then all logic fails.

Ed.

Prayer for World Day for Grandparents and the Elderly

Dicastery for the Laity, Family and Life, July 2021

I thank You, Lord, for the comfort of Your presence: even in times of loneliness, You are my hope and my confidence, You have been my rock and my fortress since my youth!

I thank You for having given me a family and for having blessed me with a long life.

I thank You for moments of joy and difficulty, for the dreams that have already come true in my life and for those that are still ahead of me.

I thank You for this time of renewed fruitfulness to which You call me.

Increase, O Lord, my faith, make me a channel of your peace, teach me to embrace those who suffer more than me, to never stop dreaming and to tell of your wonders to new generations.

Protect and guide Pope Francis and the Church, that the light of the Gospel might reach the ends of the earth. Send Your Spirit, O Lord, to renew the world, that the storm of the pandemic might be calmed, the poor consoled and wars ended.

Sustain me in weakness and help me to live life to the full in each moment that You give me, in the certainty that you are with me every day, even until the end of the age.

Amen.

New Latin Mass Regulations

Apostolic Letter, *Traditionis Custodes*, on the use of the Roman Liturgy prior to the reform of 1970
Pope Francis, 16-07-2021

... In line with the initiative of my Venerable Predecessor Benedict XVI to invite the bishops to assess the application of the Motu Proprio *Summorum Pontificum* three years after its publication, the Congregation for the Doctrine of the Faith carried out a detailed consultation of the bishops in 2020. The results have been carefully considered in the light of experience that has matured during these years.

At this time, having considered the wishes expressed by the episcopate and having heard the opinion of the Congregation for the Doctrine of the Faith, I now desire, with this Apostolic Letter, to press on ever more in the constant search for ecclesial communion. Therefore, I have considered it appropriate to establish the following:

Art. 1. The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite.

Art. 2. It belongs to the diocesan bishop, as moderator, promoter, and guardian of the whole liturgical life of the particular Church entrusted to him, to regulate the liturgical celebrations of his diocese. Therefore, it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See.

Art. 3. The bishop of the diocese in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970:

§ 1. is to determine that these groups do not deny the validity and the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs;

§ 2. is to designate one or more locations where the faithful adherents of these groups may gather for the eucharistic celebration (not however in the parochial churches and without the erection of new personal parishes);

§ 3. to establish at the designated locations the days on which eucharistic celebrations are permitted using the Roman Missal promulgated by Saint John XXIII in 1962. In these celebrations the readings are proclaimed in the vernacular language, using translations of the Sacred Scripture approved for liturgical use by the respective Episcopal Conferences;

§ 4. to appoint a priest who, as delegate of the bishop, is entrusted with these celebrations and with the pastoral care of these groups of the faithful. This priest should be suited for this responsibility, skilled in the use of the *Missale Romanum* antecedent to the reform of 1970, possess a knowledge of the Latin language sufficient for a thorough comprehension of the rubrics and liturgical texts, and be animated by a lively pastoral charity and by a sense of ecclesial communion. This priest should have at heart not only the correct celebration of the liturgy, but also the pastoral and spiritual care of the faithful;

§ 5. to proceed suitably to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth, and to determine whether or not to retain them;

§ 6. to take care not to authorize the establishment of new groups.

Art. 4. Priests ordained after the publication of the present Motu Proprio, who wish to celebrate using the *Missale Romanum* of 1962, should submit a formal request to the diocesan Bishop who shall consult the Apostolic See before granting this authorization.

Art. 5. Priests who already celebrate according to the *Missale Romanum* of 1962 should request from the diocesan Bishop the authorization to continue to enjoy this faculty. ...

Press.vatican.va

And more: I know this is all about limiting the use of the Latin Mass, but I can't help focussing on the comments of the Holy Father in his accompanying letter (see p.11 of this ITD) regarding the Novus Ordo – that its prescriptions should be observed, without creativity or unbearable distortions; and that bishops should ensure that it is celebrated with decorum and fidelity to the liturgical books, without eccentricities or abuses. Oh, what a wonderful thing that would be! Let's hope and pray bishops take that seriously. - Ed.

Reasons for New Latin Mass Regulations

Pope Francis, in his letter accompanying *Traditionis custodes*, 16-07-2021

... Most people understand the motives that prompted St. John Paul II and Benedict XVI to allow the use of the Roman Missal, promulgated by St. Pius V and edited by St. John XXIII in 1962, for the Eucharistic Sacrifice. The faculty – granted by the indult of the Congregation for Divine Worship in 1984 and confirmed by St. John Paul II in the *Motu Proprio Ecclesia Dei* in 1988 – was above all motivated by the desire to foster the healing of the schism with the movement of Mons. Lefebvre. ...

...[In] the *Motu proprio Summorum Pontificum* of 2007...Benedict XVI declared “the Missal promulgated by St. Pius V and newly edited by Blessed John XXIII, as an extraordinary expression of the same *lex orandi*”, granting a “more ample possibility for the use of the 1962 Missal”. ... It comforted Benedict XVI in his discernment that many desired “to find the form of the sacred Liturgy dear to them,” “clearly accepted the binding character of Vatican Council II and were faithful to the Pope and to the Bishops”. ...

Regrettably, the pastoral objective of my Predecessors, who had intended “to do everything possible to ensure that all those who truly possessed the desire for unity would find it possible to remain in this unity or to rediscover it anew”, has often been seriously disregarded. An opportunity offered by St. John Paul II and, with even greater magnanimity, by Benedict XVI, intended to recover the unity of an ecclesial body with diverse liturgical sensibilities, was exploited to widen the gaps, reinforce the divergences, and encourage disagreements that injure the Church, block her path, and expose her to the peril of division.

At the same time, I am saddened by abuses in the celebration of the liturgy on all sides. In common with Benedict XVI, I deplore the fact that “in many places the prescriptions of the new Missal are not observed in celebration, but indeed come to be interpreted as an authorization for or even a requirement of creativity, which leads to almost unbearable distortions”.

But I am nonetheless saddened that the instrumental use of *Missale Romanum* of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions, that it betrayed the Tradition and the “true Church”.

The path of the Church must be seen within the dynamic of Tradition “which originates from the Apostles and progresses in the Church with the assistance of the Holy Spirit” (*Dei Verbum*, 8). A recent stage of this dynamic was constituted by Vatican Council II where the Catholic episcopate came together to listen and to discern the path for the Church indicated by the Holy Spirit. To doubt the Council is to doubt the intentions of those very Fathers who exercised their collegial power in a solemn manner *cum Petro et sub Petro* in an ecumenical council, and, in the final analysis, to doubt the Holy Spirit himself who guides the Church. ...

A final reason for my decision is this: ever more plain in the words and attitudes of many is the close connection between the choice of celebrations according to the liturgical books prior to Vatican Council II and the rejection of the Church and her institutions in the name of what is called the “true Church.” One is dealing here with comportment that contradicts communion and nurtures the divisive tendency – “I belong to Paul; I belong instead to Apollo; I belong to Cephas; I belong to Christ” – against which the Apostle Paul so vigorously reacted. In defense of the unity of the Body of Christ, I am constrained to revoke the faculty granted by my Predecessors. ...

At the same time, I ask you [Bishops] to be vigilant in ensuring that every liturgy be celebrated with decorum and fidelity to the liturgical books promulgated after Vatican Council II, without the eccentricities that can easily degenerate into abuses. Seminarians and new priests should be formed in the faithful observance of the prescriptions of the Missal and liturgical books, in which is reflected the liturgical reform willed by Vatican Council II. ...

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“How beautiful is our Catholic faith! It provides a solution for all our anxieties, calms our minds and fills our hearts with hope.” – St Josemaría Escrivá

A Sacred Fire Within Us

Pope Francis, General Audience, 09-06-2021

The spiritual journey of the *Russian Pilgrim* begins when he comes across a phrase of Saint Paul in the First Letter to the Thessalonians: "Pray constantly, always and for everything give thanks" (cf. 5:17-18).

The Apostle's words strike the man and he wonders how it is possible to pray without interruption, given that our lives are fragmented into so many different moments, which do not always make concentration possible.

From this question he begins his search, which will lead him to discover what is called the prayer of the heart. It consists in repeating with faith: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!"

"Lord Jesus Christ, Son of God, have mercy on me, a sinner!". A simple prayer, but very beautiful. A prayer that, little by little, adapts itself to the rhythm of breath and extends throughout the day. Indeed, breath never stops, not even while we sleep; and prayer is the breath of life.

How, then, is it possible to always preserve a state of prayer? The *Catechism* offers us beautiful quotations from the history of spirituality, which insist on the need for continuous prayer, that it may be the fulcrum of Christian existence. I will look at some of them.

The monk Evagrius Ponticus states: "We have not been commanded to work, to keep watch and to fast continually" – no, this is not demanded – "but it has been laid down that we are to pray without ceasing" (CCC 2742). The heart in prayer. There is therefore an ardour in the Christian life, which must never fail. It is a little like that sacred fire that was kept in the ancient temples, that burned without interruption and that the priests had the task of keeping alive. So too must there be a sacred fire in us, which burns continuously and which nothing can extinguish. And it is not easy, but it must be so.

Saint John Chrysostom, another pastor who was attentive to real life, preached: "Even while walking in public or strolling alone, or seated in your shop, while buying or selling, or even while cooking" (CCC 2743). Little prayers: "Lord, have mercy on us", "Lord, help me". So, prayer is a kind of musical staff, where we arrange the melody of our lives. It is not in contrast with daily work; it does not contradict the many small obligations and appointments; if anything, it is the place where every action finds its meaning, its reason and its peace.

... the time dedicated to being with God revives faith, which helps us in the practicalities of living, and faith, in turn, nurtures prayer, without interruption. In this circularity between faith, life and prayer, one keeps alight that flame of Christian love that God expects of us.

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The Gates of Hell Shall Not Prevail

From a sermon of Saint Leo the Great, Pope

Out of the whole world one man, Peter, is chosen to preside at the calling of all nations, and to be set over all the apostles and all the fathers of the Church. Though there are in God's people many shepherds, Peter is thus appointed to rule in his own person those whom Christ also rules as the original ruler. Beloved, how great and wonderful is this sharing of his power that God in his goodness has given to this man. Whatever Christ has willed to be shared in common by Peter and the other leaders of the Church, it is only through Peter that he has given to others what he has not refused to bestow on them. ...

You are Peter: though I am the inviolable rock, *the cornerstone that makes both one*, the foundation apart from which no one can lay any other, yet you also are a rock, for you are given solidity by my strength, so that which is my very own because of my power is common between us through your participation.

And upon this rock I will build my Church, and the gates of hell shall not prevail against it. On this strong foundation, he says, I will build an everlasting temple. The great height of my Church, which is to penetrate the heavens, shall rise on the firm foundation of this faith. The gates of hell shall not silence this confession of faith; the chains of death shall not bind it. Its words are the words of life. As they lift up to heaven those who profess them, so they send down to hell those who contradict them.

Feast of the Chair of St Peter, Office of Readings

When Prayers are not Answered

Pope Francis, General Audience 26-05-2021

There is a radical objection to prayer, which derives from an observation that we all make: we pray, we ask, and yet sometimes our prayers seem to go unheard: what we have asked for – for ourselves or for others – is not fulfilled. We often have this experience. If the reason for which we prayed was noble (such as intercession for the health of a sick person, or for the end of a war, for instance), the non-fulfilment seems scandalous. ... “Some even stop praying because they think their petition is not heard” (Catechism, 2734).

But if God is Father, why does he not listen to us? He who assured us that he gives good things to his children who ask for them (cf. Mt 7:10), why does he not respond to our requests? We have all experienced this: we have prayed, prayed, for the illness of a friend, of a father, of a mother, and then they were gone. But God did not grant our request! It is an experience we have all had.

The Catechism offers us a good summary of the matter. It puts us on guard against the risk of not living an authentic experience of faith, but of transforming the relationship with God into something magical.

Prayer is not a magic wand: it is a dialogue with the Lord. Indeed, when we pray we can fall into the risk that it is not we who serve God, but we expect it to be He who serves us (cf. 2735). This is, then, a prayer that is always demanding, that wants to direct events according to our own design, that admits no plans other than our own desires.

Jesus, on the other hand, had great wisdom in teaching us the Lord’s Prayer. It is a prayer of questions only, as we know, but the first ones we utter are all on God’s side. They ask for the fulfilment not of our plan, but of his will for the world. Better to leave it to him: “Hallowed be thy name, thy kingdom come, thy will be done”.

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At Least Forgive Out of Self-Interest

Pope Francis, Morning Mass, 17-03-2020

It is not easy to forgive because our self-centred hearts are always attached to hatred, to revenge, to resentment. ... When God forgives us, He forgets all the evil we’ve done. ... God loses his memory regarding the ugly story of so many sinners, of our sins. He forgives us and goes on. He only asks us to do the same: ...

May the Lord teach us this wisdom of forgiving, which is not easy. And let us do something: when we go to receive the Sacrament of Reconciliation, let us first ask ourselves: “Do I forgive?” If I feel that I do not forgive, I cannot make believe that I am asking forgiveness because I will not be forgiven. Asking forgiveness means forgiving. Both go together. ...

May the Lord help us understand this, to lower our heads so as not to be proud but magnanimous in forgiving. At least to forgive “out of [self] interest”. Why? ...because if I do not forgive, I will not be forgiven. At least this. But always forgiveness.

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Regulating Liturgy

Archbishop Julian Porteous, Archbishop of Hobart, in an announcement on 28-07-2021

On 16 July Pope Francis issued the *motu proprio Traditionis Custodes* to bishops around the world concerning the celebration of the Holy Mass in their dioceses according to the Missal promulgated by St John XXIII in 1962.

In this *motu proprio* the Pope reminds each bishop that they are the “moderator, promoter and guardian of the whole liturgical life of the particular church entrusted to him”, and that the bishop must regulate all celebrations of the Liturgy in his diocese.

After having fully reviewed the contents of the *motu proprio* and given it careful consideration, I would like to inform the Catholic faithful in Tasmania that for pastoral reasons the existing arrangements for the celebration of the Holy Mass according to the 1962 Missal will remain in place at this time.

I invite all Catholics to promote the unity of the Church in faith and charity.

www.facebook.com/ArchdioceseofHobart

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 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

God Obeys

St John Vianney (Feast Day 4 August)

O, how great is the priest! ... If he realized what he is, he would die... God obeys him: he utters a few words and the Lord descends from heaven at his voice, to be contained within a small host...

The Priest is Everything

St John Vianney

Without the Sacrament of Holy Orders, we would not have the Lord. Who put him there in that tabernacle? The priest. Who welcomed your soul at the beginning of your life? The priest. Who feeds your soul and gives it strength for its journey? The priest. Who will prepare it to appear before God, bathing it one last time in the blood of Jesus Christ? The priest, always the priest. And if this soul should happen to die [as a result of sin], who will raise it up, who will restore its calm and peace? Again, the priest... After God, the priest is everything! ... Only in heaven will he fully realize what he is.

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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