

# *Into the Deep*

Issue 219

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## Keeping the Flame Alive

Pope Francis, General Audience, 17-03-2021

Today we will complete the catechesis on prayer as a relationship with the Holy Trinity, in particular with the Holy Spirit. ...

If we can truly invoke God, calling him "Abba – Dad", it is because the Holy Spirit dwells in us; he is the One who transforms us deep within and makes us experience the soul-stirring joy of being loved by God as his true children. All the spiritual work within us towards God is performed by the Holy Spirit, this gift. He works within us to carry Christian life forward towards the Father, with Jesus.

The Catechism, in this respect, says: "Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his prevenient grace. Since he teaches us to pray by recalling Christ, how could we not pray to the Spirit too? That is why the Church invites us to call upon the Holy Spirit every day, especially at the beginning and the end of every important action" (n. 2670). This is the work of the Spirit in us. He "reminds" us of Jesus and makes him present to us ...

The first task of Christians is precisely to keep alive this flame that Jesus brought to the earth (cf. Lk 12:49); and what is this flame? It is love, the Love of God, the Holy Spirit. Without the fire of the Spirit, the prophecies are extinguished, sorrow supplants joy, routine substitutes love, service turns into slavery. The image of the lighted lamp next to the Tabernacle, where the Eucharist is reserved, comes to mind. Even when the church empties and evening falls, even when the church is closed, that lamp remains lit, and continues to burn; no one sees it, yet it burns before the Lord. This is how the Spirit, in our heart, is always present like that lamp. ... "Come, Holy Spirit".

Vatican.va

## Sanctuary Lamp

General Instruction of the Roman Missal (n.316)

In accordance with traditional custom, near the tabernacle a special lamp, fuelled by oil or wax, should be kept alight to indicate and honour the presence of Christ.

"It's true that he was a sinner. But don't pass so final a judgement on him. Have pity in your heart, and don't forget that he may yet be an Augustine, while you remain just another mediocrity."

St Josemaría Escrivá

## Be Ready

Imitation of Christ, Thomas à Kempis

Chapter 23, A Meditation on Death

Each morning remember that you may not live until evening; and in the evening, do not presume to promise yourself another day. Be ready at all times, (Lk 21:36) and so live that death may never find you unprepared. Many die suddenly and unexpectedly; for at an hour that we do not know the Son of Man will come. (Mt 24:44)

When your last hour strikes, you will begin to think very differently of your past life, and grieve deeply that you have been so careless and remiss.

www.catholictreasury.info

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

# Be Amazed

**Pope Francis, Angelus Address 08-08-2021**

I am the bread of life, He says. Let us pause on this beautiful image of Jesus. ... [I]n this expression: "I am the bread of life", he truly sums up his entire being and mission. This will be seen completely at the end, at the Last Supper. Jesus knows that the Father is asking him not only to give food to people, but to give himself, to break himself, his own life, his own flesh, his own heart so that we might have life.

These words of the Lord reawaken in us our amazement for the gift of the Eucharist. No one in this world, as much they might love another person, can make themselves become food for them. God did so, and does so, for us. Let us renew this amazement. Let us do so as we adore the Bread of Life, because adoration fills life with amazement.

In the Gospel, however, rather than being amazed, the people are scandalized, they rend their clothing. They think: "We know this Jesus, we know his family. How can he say, 'I am the bread which came down from heaven'?" Perhaps we too might be scandalized: it might make us more comfortable to have a God who stays in heaven without getting involved in our life, while we can manage matters here on earth.

Instead, God became man to enter into the concrete reality of this world; to enter into our concrete reality, God became man for me, for you, for all of us, in order to enter into our life. And He is interested in every aspect of our life. We can tell him about what we are feeling, our work, our day, our heartache, our anguish, so many things. We can tell Him everything because Jesus wants this intimacy with us. What does he not want? To be relegated to being considered a side dish – he who is Bread –, to be overlooked and set aside, or called on only when we need him. ...

May the Virgin Mary, in whom the Word became flesh, help us to grow day after day in friendship with Jesus, the bread of Life.

Vatican.va

## Mary, Mother of Priests

**Pope Benedict XVI, General Audience 12-08-2009**

The Second Vatican Council invites priests to look to Mary as to the perfect model for their existence, invoking her as "Mother of the supreme and eternal Priest, as Queen of Apostles, and as Protectress of their ministry". The Council continues, "priests should always venerate and love her, with a filial devotion and worship" (cf. *Presbyterorum Ordinis*, n. 18).

The Holy Curé d'Ars...used to like to say: "Jesus Christ, after giving us all that he could give us, wanted further to make us heirs to his most precious possession, that is, his Holy Mother.

This applies for every Christian, for all of us, but in a special way for priests. Dear brothers and sisters, let us pray that Mary will make all priests, in all the problems of today's world, conform with the image of her Son Jesus, as stewards of the precious treasure of his love as the Good Shepherd.

Mary, Mother of priests, pray for us!

Vatican.va

## Joy and Deep Peace

**Pope John Paul II, 12-09-1987**

If you really wish to follow Christ, if you want your love for him to grow and last, you must be *diligent in prayer*. This is the key to the vitality of your life in Christ. Without prayer, your faith and your love will die. If you are constant in daily prayer and in attendance at Sunday Mass, your love for Jesus will grow. And your heart will know such joy and deep peace as the world could never give you.

## 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.

# Using the Term 'Novus Ordo'

I noticed you used the term 'Novus Ordo' in your editorial comment in the last ITD, p.8, so I share this.

A couple of years ago I was chatting to a young friend of mine (a recent convert to Catholicism) about the Church and topical issues at the time which were affecting us as Catholics, when he surprised me by using the term 'Novus Ordo' to describe the 'Normal Form' of the Mass and 'Traditional' to describe the Latin Mass. When he also called the people 'Trads' who attend the Latin Mass I was half expecting him to call the others 'Norms' who don't.

Being a 'revert' to the Church, having left when I was 16 years old because of ignorance and worldly attraction and returning when I was 41 years old because of necessity and conviction of the Truth (which is a whole other story), I wanted to be in on this unfamiliar terminology and started using it myself. It sounded good and puffed me up a bit that I could use some Latin.

Then recently while discussing the Pope's Apostolic Letter "Traditionis Custodes" with another young friend of mine (who is studying theology at ACU), I used my now-familiar term 'Novus Ordo' and my friend took umbrage at it, pointing out that it was not correct and was indeed misleading to call 'the Ordinary Form of the Eucharistic Liturgy' this. My friend argued that there is little or no evidence of the term being used in Church documents and that it appears to have been an invention by some of those who opposed Vatican II and were critical of the changes made because of it.

Wanting to know more, I started to do my own research and began by searching the Vatican's own website and the term 'Novus Ordo' was not recognised. So I searched some relevant documents such as 'The General Instruction of the Roman Missal', and again there was no mention of it.

But everywhere on the internet in web blogs, YouTube clips and articles that are critical of the Pope, the Church and Vatican II, the term is there in abundance. Unfortunately, the usage has crept also into the language of those who are faithful to the Pope and Magisterium with regards to the teachings of Vatican II, as had happened to me.

It almost seemed as though the 'Novus Ordo' or 'New Order' reference is a protest against the authority of the Pope and Magisterium with regards to the authenticity of Vatican II in many circles such as the SSPX. Just the term 'New Order' carries with it negative connotations such as 'New World Order' and so forth. Some of the diatribe put forth by those who use the term 'Novus Ordo' to differentiate between the Latin Mass and the Ordinary Form of the Mass on the internet, also describes Pope Paul VI as a Papal Imposter who imposed the New Order on the faithful. If this is what those who use this term believe it means, then is it a term that we should also be using?

Am I above the Church? I returned to the True Church because I came to believe in the authority of its teachings measured against Faith and Reason. I now believe that either I submit and adhere to the teachings and authority of the Pope and Magisterium or I can choose not to and leave. When Jesus asks me 'What about you, do you want to go away too?' I have to answer 'Lord, to whom shall I go? You have the message of eternal life'.

**Peter Taylor, Melbourne, Victoria**

## Worship

**Pope Benedict XVI, 07-08-2005**

But what does "worship" mean? Might it be an expression of past times, meaningless to our contemporaries? No! ... [It] is full of gratitude that wells up from the depths of their heart and floods their entire being, for it is only by adoring and loving God above all things that human beings can totally fulfil themselves.

"The proof we have that love exists is by loving. Where there is love, great things happen. But when love stops acting, it ceases to exist."

**St Gregory the Great**

# The Mass

What an interesting point Peter Taylor's letter raises (see p.3 of this ITD). I had also, over time, adopted the term *Novus Ordo* relatively unthinkingly as it seemed the simplest way to distinguish the 'current/vernacular/English/ordinary' Mass from the 'Latin' Mass.

Reading through Pope Benedict XVI's "*Summorum Pontificum*" and Pope Francis's "*Traditionis Custodes*", they refer to the following:

- "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." (*Traditionis Custodes*)
- "Roman Missal promulgated by St. Paul VI" (Accompanying letter to *Traditionis Custodes*)
- "the Missal promulgated by Paul VI is the ordinary expression of the *lex orandi* of the Catholic Church of the Latin rite". (*Summorum Pontificum*)
- "prescriptions of the new Missal" – (Accompanying letter to *Summorum Pontificum*)
- "the Roman Missal, published in *editio typica* by St. Paul VI and revised by St. John Paul II." (Accompanying letter to *Traditionis Custodes*)
- "the reformed Roman Missal according to Vatican Council II" – (Accompanying letter to *Traditionis Custodes*)

Looks like there's no simple terminology. Maybe just "the Mass" and "the Latin Mass" (technically Mass celebrated "according to the *Missale Romanum* of 1962")?

Ed.

## Singing at the Elevation

**Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum university**

**Q:** Our priest used to sing a verse from "Come Let Us Adore Him" during the elevation of the consecrated host. Most of the congregation would sing along with him and it was beautiful. Then someone threatened him that they were going to report this to the bishop, so now he has stopped singing this. Is there any reason why a priest could not sing during the elevation and thus bring the message to the congregation more fully? - T.V., Canada

**A:** While the priest's zeal in promoting faith in the Real Presence is appreciable, I cannot agree with this particular mode of doing so as it goes against sound liturgical principles. It may also be true that the priest stopped acting this way not so much out of fear of the bishop but rather that some parishioner convinced him of his error. I am sure that a priest who shows such veneration for the Real Presence would also desire to show equal respect for liturgical law.

The overarching principle to be applied in this respect is that of the General Instruction of the Roman Missal, No. 24: "Nevertheless, the priest must remember that he is the servant of the Sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass."

The motive[s] behind this principle are well articulated in the instruction *Redemptionis Sacramentum*:

"[11.] The Mystery of the Eucharist 'is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured...'" ...

And with specific mention of the Eucharistic Prayer: "[53.] While the Priest proclaims the Eucharistic Prayer 'there should be no other prayers or singing, and the organ or other musical instruments should be silent' except for the people's acclamations that have been duly approved ..."

From another standpoint I think that introducing the phrase "Come let us adore him!" in fact unwittingly reduces the scope of the Eucharistic mystery. By concentrating only on the Real Presence, this expression leaves out the full reality of the Mass as a memorial making present the entire salvific mystery that is, in a way, the latest moment in salvation history. In fact, this reality is better expressed by the usual acclamations after the consecration which ties the Eucharistic mystery of faith to the Passion, Resurrection and Second Coming.

Zenit.org 14-12-2010

# Sin Has to Make a Comeback

Cardinal George Pell, in *Prison Journal*, Volume 1: 8 July 2019 entry

The second Sunday reading in the breviary was from sermon 19 of St Augustine, and it contains some favourite sentences, which I have quoted publicly a number of times. "Let a man's life be praised insofar as he asks for pardon. But as for men without hope, the less attentive they are to their own sins, the more they pry into those of others. They see, not what they can correct, but what they can criticize." [...]

Augustine's claim is still true regularly today and is a typical way for the spirit of evil to lead disaffected men and women from bad to worse. They want to rejoice in the misfortune and sins of others.

God loves sinners, while still rejecting sin, which is always damaging, sometimes less obviously than at other times. Love the sinner and hate the sin is irritating, sometimes offensive, to those who want to redefine this or that sin out of existence. But all people of faith are consoled to know that God loves us, despite our imperfections, great or less.

When the proud Pharisee, who was heavily into self-affirmation, went into the Temple to pray, to tell God he was not a sinner, that he fasted, prayed, and gave regularly to the Planned Giving program, he was not justified before God. Rather, it was the tax collector, too embarrassed to raise his eyes to heaven, at the back of the Temple, as he prayed simply, "God, have mercy on me who is a sinner", who, Jesus said explicitly, "went home justified before God".

Until sin makes a comeback, the Church cannot go forward.

George Cardinal Pell, *Prison Journal*, Volume 1 (San Francisco: Ignatius Press, 2020), p 336-337. [www.ignatius.com](http://www.ignatius.com)

## Laity Pauses New Parramatta Curriculum

Drama surrounding the diocese of Parramatta's new school curriculum has reached international news. Edward Pentin, of the National Catholic Register in the USA, reports on how the laity of Parramatta Diocese have managed to put a controversial new curriculum on hold ([ncregister.com](http://ncregister.com), 11-08-2021).

Pentin reports that in a statement released in July,

the diocese said that "after significant consideration of feedback from the Church, community and experts in religious education and theology," Bishop Vincent Long Van Nguyen of Parramatta had asked his executive director of religious education "to pause the engagement and implementation of the draft new curriculum."

Bishop Long stated that the "pause" was to "provide time for further research and refinement". This comes after a 114-page critique of the second draft of the curriculum was submitted by respected religious education teacher and author, Eamonn Keane, and the lay faithful held a rosary crusade outside St Patrick's Cathedral. Pentin writes of Keane's submission:

In his January evaluation of the diocesan curriculum, Keane detailed nine key deficiencies in the draft including insufficient treatment of Marian dogmas; no mentions of the word "magisterium," the doctrine of Original Sin, or mortal or venial sin; and a "wholly inadequate" treatment of the sacraments of matrimony and holy orders.

Eamonn Keane used to be a regular contributor to *Into the Deep* in its early years, and was a riveting guest speaker at an ITD conference back in 2004. Unfortunately, my current contact for him is out of date, otherwise I would love to have heard more from him. Pentin quotes Eamonn as having said in his critique that,

it is a "form of scandal" to "jeopardize the right of young people to receive the word of faith, either by omissions or by propagation of false doctrine in a curriculum document, or by having public dissenters lecture teachers on questions of moral and sacramental doctrine" and so called the draft curriculum "wholly inadequate" and "should be abandoned."

Go, Eamonn! Apparently diocesan priest Fr John Rizzo also wrote to the Bishop against the curriculum. Please pray for them both.

Ed.

# United Nations Inconsistencies

**Archbishop Gabriele Caccia, Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations, addressing a virtual side event entitled, "A Faith-Based Vision For The UN At 75 And Beyond" New York, October 21, 2020**

Our world is profoundly religious. Eighty-five percent of people across the globe profess faith in God and are affiliated with a religion. Of all of the factors that can unite the nations of the world, faith is among the strongest, as it brings people into communion at the core of their being beyond distinctions of citizenship, language, race, and sex.

...to be truly representative of the peoples of the world, the UN must always remain inclusive and respectful of religion and of people and organizations of faith. Moreover, the Universal Declaration of Human Rights, adopted when the UN was in its infancy, proclaims everyone's right to freedom of thought, conscience, and religion. ...

Much of the work of faith actors and organizations is appreciated and warmly embraced by the international community. The courageous and indefatigable efforts of so many believers working for peace, helping the poor, advancing the rights of women, educating children, tending the sick, rehabilitating and seeking justice for victims, promoting harmony, and caring for our common home are all rightfully praised. The implementation of so many of the priorities of the United Nations would simply never have a chance of being accomplished without the contributions of people on the ground motivated by love of God and of neighbour. These good works flowing from faith need to continue and grow.

But there are a few ways in which a faith-based vision is considered a threat by some people and it's important for us to take note of these. If we fail to do this, it could lead to situations in which people of faith would not be able to continue to contribute as we have to the good of others and the world.

The first is with regard to religious freedom. There is the very troubling concern about attacks on religious believers across the globe, whether it is happening by those of other religions, by secularist or atheist governments, or by vigilante groups. People of faith need to work together with greater insistence to defend all those who are being harassed, discriminated against, imprisoned, or killed solely because of their religious creed.

There's also another less noted attack against religious freedom happening. Some are trying to reduce religious freedom to freedom of worship, intending to limit faith to what one does in private at home or in places of worship rather than letting faith overflow into daily life and into works. This is also happening within the UN System, as some are attempting to restrict religious freedom in order to promote other so-called "human rights" that are not in the Universal Declaration, do not enjoy consensus, and are clearly against the beliefs of most world religions. People of faith and faith-based organizations must be on guard.

The second way believers and faith-based organizations can open the eyes of the international community is with regard to a lack of consistency in implementing its most basic principles, such as respect for the dignity of every person, or its commitment to leave no one behind. It is good that everyone uses these phrases and conceptually values them, but people of faith must prophetically challenge everyone, beginning with ourselves, to live by them.

How can we proclaim the rights of people with disabilities while at the same time permit that children diagnosed with Down Syndrome in the womb are eliminated before they're born? How can we have beautiful forums on a culture of peace and then permit various countries to construct foreign policy based on the threat of mutually-assured destruction? How can we say we're fighting for sex-trafficking victims while at the same time allowing demand for the commodification of women to be driven up through the legalization of prostitution or the promotion of pornography? Or how can we have open-ended working groups on aging, focused on the dignity of seniors while looking away when in various countries seniors are suffering involuntary euthanasia?

We can multiply the examples, but I hope the point is clear. People of faith are called both to comfort the afflicted and afflict the comfortable. When various injustices are occurring, we are summoned in a particular way to help the international community to live up to its principles.

Zenit.org 26-10-2020

# Become Mothers of Christ

From a sermon by Saint Augustine

Stretching out his hand over his disciples, the Lord Christ declared: *Here are my mother and my brothers; anyone who does the will of my Father who sent me is my brother and sister and my mother.*

I would urge you to ponder these words. Did the Virgin Mary, who believed by faith and conceived by faith, who was the chosen one from whom our Saviour was born among men, who was created by Christ before Christ was created in her – did she not do the will of the Father? Indeed the blessed Mary certainly did the Father's will, and so it was for her a greater thing to have been Christ's disciple than to have been his mother, and she was more blessed in her discipleship than in her motherhood. Hers was the happiness of first bearing in her womb him whom she would obey as her master. ...

Consider how you yourselves can be among those of whom the Lord said: *Here are my mother and my brothers.* Do you wonder how you can be the mother of Christ? He himself said: *Whoever hears and fulfils the will of my Father in heaven is my brother and my sister and my mother.* As for our being the brothers and sisters of Christ, we can understand this because although there is only one inheritance and Christ is the only Son, his mercy would not allow him to remain alone. It was his wish that we too should be heirs of the Father, and co-heirs with himself.

Now having said that all of you are brothers of Christ, shall I not dare to call you his mother? Much less would I dare to deny his own words. Tell me how Mary became the mother of Christ, if it was not by giving birth to the members of Christ? You, to whom I am speaking, are the members of Christ. Of whom were you born? "Of Mother Church," I hear the reply of your hearts. You became sons of this mother at your baptism, you came to birth then as members of Christ. Now you in your turn must draw to the font of baptism as many as you possibly can. You became sons when you were born there yourselves, and now by bringing others to birth in the same way, you have it in your power to become the mothers of Christ.

Office of Readings, Presentation of Mary, 21 November

## Conversion – Ask For It

Pope Francis, in his Angelus address, 06-12-2020

What does the word 'conversion' mean? In the Bible it means, first and foremost, to change direction and orientation; and thus also to change one's way of thinking. In the moral and spiritual life, to convert means to turn oneself from evil to good, from sin to love of God. ...

Conversion involves suffering for sins committed, the desire to be free from them, the intention to exclude them from one's own life forever. To exclude sin, it is also necessary to reject everything that is connected to it; the things that are connected to sin and thus, we have to reject: a worldly mentality, excessive esteem for comforts, excessive esteem for pleasure, for well-being, for wealth. ...

The other aspect of conversion is the aim of the journey, that is, the *search for God and his kingdom*. ... Detachment is not an end in itself, but is a means of attaining something greater, namely, the Kingdom of God, communion with God, friendship with God.

But this is not easy, because there are many ties that bind us closely to sin; ... Temptation always pulls down, pulls down, and thus, the ties that keep us close to sin: inconstancy, discouragement, malice, unwholesome environments, bad examples. At times the yearning we feel toward the Lord is too weak and it almost seems that God is silent; ... And so one is tempted to say that it is impossible to truly convert. ... But it is possible. It is possible. When you have this discouraging thought, do not remain there, because this is quicksand. ... What can we do in these cases, when one would like to go but feels he or she cannot do it?

First of all, remind ourselves that conversion *is a grace*: no one can convert by his or own strength. It is a grace that the Lord gives you, and thus we need to forcefully ask God for it. To ask God to convert us, that we can truly convert, to the degree in which we open ourselves up to the beauty, the goodness, the tenderness of God.

Vatican.va

# What It's All About

Pope Francis, General Audience, 04-08-2021

Paul interprets his whole existence as a call to evangelise, to make Christ's message known, to make the Gospel known: "Woe to me", he says, "if I do not preach the Gospel" (1Cor 9:16). And writing to the Christians of Rome, he presents himself simply as follows: "Paul, a servant of Christ Jesus, an apostle by calling, chosen to proclaim the Gospel of God" (Rom 1:1). This is his vocation. In short, he is aware that he has been "set apart" to bring the Gospel to all, and he cannot but devote himself with all his strength to this mission.

... The pivot around which everything revolves is the Gospel. Paul does not think of the "four Gospels", as is natural for us; indeed, while he is sending this Letter, none of the four Gospels had yet been written. For him the Gospel is what he preaches, what is called the *kerygma*, that is, the proclamation.

And what proclamation? That of the death and resurrection of Jesus as the source of salvation. A Gospel that is expressed in four verbs: "Christ died for our sins in accordance with the scriptures, he was buried, that he was raised on the third day in accordance with the scriptures, and he appeared to Cephas, then to the twelve" (1Cor 15:3-5). This is Paul's proclamation, the proclamation that gives life to all. This Gospel is the fulfilment of the promises and the salvation offered to all men. Whoever accepts it is reconciled to God, is welcomed as a true son, and receives the inheritance of eternal life. ...

Paul does not say that the true Gospel is his because it was he who announced it, no! He does not say this. This would be presumptuous, it would be boastful. Rather, he affirms that "his" Gospel, the same one that the other Apostles were proclaiming elsewhere, is the only authentic one, because it is that of Jesus Christ. He thus writes: "I would have you know, brethren, that the gospel which was preached by me is not man's gospel, but it came through a revelation of Jesus Christ" (Gal 1:11). ...

The Gospel is Christ's gift to us, He Himself revealed it to us. It is what gives us life.

Vatican.va

## The Gift That Keeps Giving

By remembering Aid to the Church in Need in your Will, you leave a lasting legacy of faith, hope and love. Your legacy to the suffering Church will help:

- Support poor and oppressed seminarians on their journey to the altar
- Bring Christ to multitudes by providing Mass offerings to priests in need
- Build new churches in areas of growth and rebuild churches that have been destroyed by violence
- Form lay people who will serve as catechists in villages and communities where there are no priests or sisters
- Help priests and sisters travel thousands of kilometres in their ministry by supplying cars, boats, bicycles (even mules and horses)
- Provide emergency relief to Christian refugees fleeing persecution and war
- Sustain the lives of religious sisters so that they can continue to bring Christ to the needy
- Proclaim Christ by supplying media support for the propagation of the faith
- Distribute spiritual and catechetical books to those who have none.

As a spiritual charity, ACN understands the importance of prayer. Every benefactor of ACN, past and present, is remembered daily in prayer. Each day at ACN's international headquarters in Germany, Mass is offered for benefactors by the ACN chaplain with visiting clergy and bishops from around the world.

In addition, all who have died and left a legacy to support the suffering Church will have a series of Masses arranged for their eternal repose. Their names will also be added to the memoriam book of the Discalced Carmelite Sisters in Kiev, Ukraine. Further, each day at midday, the Australian office of ACN pauses to pray for our benefactors living and deceased. In addition, each November, the Australian office arranges an Annual Requiem Mass for departed benefactors.

Request a free legacy pack: PO Box 335, Penrith NSW 2751, legacies@aidtochurch.org, 1800 101 201, www.aidtochurch.org



# Dismal Facts and Figures

According to the 2016 Australian Census, the Catholic population was 5,291,817 – 22.6% of the total population. According to the National Centre for Pastoral Research in 2016, only 623,400, or 11.8% of the Catholic population, attend Mass every Sunday.

These statistics are an indictment on the leadership of the Church in this country; and have steadily got worse. Imagine! Of the 5,291,817 Catholics in this country, about 4,600,000 of them, that is about 88%, for one reason or another have fallen away from the faith.

These facts tell me that about 4,600,000 Catholics have all received the sacraments of initiation without effectively being evangelized, that is, converted, and coherently and systematic catechized so that the fruits of these sacraments could be realized. One of the greatest of these fruits is a strong and solid Eucharistic spirituality. The other of course, is a healthy sense of sin and the need for regular confession for the purpose of ongoing conversion. It tells me that apart from failing to properly convert these Catholics, the Church's leadership has failed in their duty to thoroughly prepare them before receiving the sacraments of initiation. It also tells me that they have failed as witnesses to a spirituality that should be the very basis and foundation of their fatherly and priestly office.

Let me ask you – when last did you have catechesis or hear a sermon by a bishop or priests on their own personal Eucharist spirituality and the fruits related to it? One can hardly expect a generation of Catholics who know very little, if anything about sacraments, let alone the importance of Sunday Mass and Christ's substantial presence in it, to understand the meaning and significance of forming them into children of God. For many of these Catholics, regular Sunday Mass, which contains the Church's entire spiritual wealth, has long ceased to be a spiritual reality, the beating heart of their own faith and life. It has ceased to be a living encounter, an experience that gives light, direction and meaning to their lives, and has lost its power to order and shape their Catholic lives and world view. It has failed to shape and inform their basic attitudes, motivations and decisions as newly created sons and daughters of God.

Based on these dismal facts and figures, together with the educational and sacramental crises which have been engulfing the Church for years, I would like to collectively stare these leaders down and ask if they, as successors of the apostles, truly expect me to believe that they really and seriously care about the salvation of my eternal soul and the earthly configuration of my person into the image and likeness of God's only begotten Son?

Because when a priest like Fr John Speekman takes his priestly duty and responsibility seriously in fostering and imbibing his parishioners with his own strong Eucharistic spirituality, and often preaches about it, what happens to him? As many of us know from years ago in Morwell, he was heavily and sadly mocked and opposed by his very own bishop, and much maligned by his brother priests. No wonder in this day and COVID-age, Sunday Mass isn't considered essential!

**Gregory Kingman, Morwell, Victoria**

## The Definition of Sin

### Catechism of the Catholic Church

**1849** Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbour caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law." (St Augustine)

**1850** Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight" (Ps51:4). Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods," (Gen3:5) knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God" (St Augustine). In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation. (cf.Phil2:6-9)

# Niagara Falls and Becoming a Christian

**Archbishop Charles Chaput, in his book *Living the Catholic Faith*, p.11-13** (Servant Books, 2001)

Have you ever been to Niagara Falls? If not, try to imagine them. If you have, close your eyes and remember. What's the most overwhelming thing about Niagara Falls?

It's the sound. You can *hear* the Falls from miles away. At first, the noise is just a steady background rumble. Yet it builds and builds until, at the brink, the thunder can almost paralyze. At the brink, the ground vibrates. For anyone gazing out across the curtain of white and turbulent water, the Falls are a lesson in humility. Human beings have done amazing things in our lifetime. But the Falls are God's architecture – God's engineering – cut right into the raw granite of the earth. All the water in Lakes Superior, Huron, Michigan, and Erie sooner or later goes over the edge. That's a lot of water. It's cold, fast, and powerful, and it doesn't care what – or who – it takes with it.

People have been going over the Falls for a long time. Some intend to, and some don't. The people who deliberately shoot the Falls build very strong barrels or cylinders to protect themselves from the rocks, the water, and the impact of falling 163 feet. To have any chance of surviving, they need to hit exactly the right channel in the current. That channel needs to drop them exactly into the one small pool at the base of the Canadian Falls that has no rocks. And then they have to be lucky enough to avoid getting trapped behind the wall of falling water, or they'll run out of air. Even under the best circumstances, with the best preparation, it's a very risky stunt, which is why it's also illegal. In other words, the Falls are very beautiful and very dangerous at the same time. This leads to my story.

It happened maybe forty years ago. An uncle took his young niece and nephew out on the Niagara River in his powerboat, a few miles above the Falls. This is common in the summer, because the current is fairly gentle at that point and the Coast Guard patrols the area. This time the engine failed. The man didn't have a radio. The Coast Guard didn't spot him until the boat was already in the grip of the river. Hundreds of people saw what was happening. They ran to the shore, but of course they couldn't help. The man had only two life jackets. He gave them to the children. A few hundred yards above the brink, the boat hit a rock and overturned. The uncle disappeared in the water. The boy was swept over the edge but, purely by God's grace, he hit just the right channel. That channel dropped him at the only possible place – at exactly the right angle and speed – so he could survive the plunge. He is still the only person to go over Niagara Falls unprotected, and live.

Yet my story really concerns the young girl. She was trapped in a different channel and banged around on the rocks. Then she shot toward the brink like a bullet, just beyond the reach of the crowd. That should have been the end of her, except that twenty yards from the brink, a man jumped into the river. While he held on to a friend with one hand, he grabbed the girl with his other hand, just as she swept past. Then he hung on to her until the people on the bank could pull them both to safety. The water at that point is chest-deep, moving very fast, and ice-cold. The riverbed is as slippery as greased glass. But he did it anyway, and he saved her life.

Now that's a true story. And if you want a hint of what "becoming a Christian" is about, and why it's important, there's no better place to start. Each of us is that girl. We're all swept along, beaten up, and paralyzed by a river of sin – our own sins, and the world's sinfulness, flowing down all the way from Adam and Eve. It's the river we call original sin. In the grip of that river, we can see our own deaths just over the brink. Yet no matter how strong a swimmer we may be, no matter how hard we may struggle, we can't do anything about it on our own. We can't save ourselves. Then a Savior jumps into the current, for no reason other than wanting to rescue us. And He pulls us to safety.

That's the nature of Baptism. Becoming a Christian begins in Baptism, with God intervening to save us. It's His free gift and His initiative. That's why Baptism is not just a pious family social event. It's literally a matter of life and death. Eternity hinges on it. Jesus said, unless a man be "born of water and the Spirit, he cannot enter the kingdom of God" (Jn 3:5). The reason is simple. We're born loved by God, but also estranged from Him. We're born into that river of sin, and we are part of it. In Baptism, God pulls us out of the river and saves us from the ruin that lies just over the brink.

## Just Getting Older (17) – Friends

Just a few days after the war in 1945, we were able to go back to school. Ending up in Grade 5, a boy behind me asked, who is going to be your friend? Oh, him over there, I said. No you can't, he said, he is mine. Oh, then you are my friend, I said, and you can believe it or not but he in Holland and I in Australia are still friends. We both help each other to come closer to God and to take him seriously. It is so nice and gratifying to have friends, people who understand each other, who are well-meaning towards, in this case, me. Who are sympathetic, when I'm happy or sorrowful and also show themselves as having time for me.

I ask the Lord to let me not only take, but give; not only expect others to have interest in me but that I also show an interest in others; a willingness to give time to my friends; to make their lives more beautiful and gratifying.

That's how we are: each one of us has a need of a good person, at home or abroad. We have a need of an understanding friend, one who cares and is willing to stay even when we run into difficulties. We are in need of someone for whom we can be of support, a shoulder to lean on.

May God create in us that kind of friendship. He's shown us his own goodness and love for mankind in his own Son, he has become our Brother, has offered up his life for us and will not abandon us. May he give us the grace to love each other dearly.

**Bert Van Galen, Mowbray, Tasmania**

## Adoro Te Devote

1. Godhead here in hiding whom I do adore, masked by these bare shadows, shape and nothing more. See, Lord, at thy service, low lies here a heart Lost, all lost in wonder at the God thou art.

2. Seeing, touching, tasting are in thee deceived; How says trusty hearing? that shall be believed; What God's Son has told me, take for truth I do; Truth himself speaks truly or there's nothing true.

3. On the cross thy godhead made no sign to men; Here thy very manhood steals from human ken: Both are my confession, both are my belief, And I pray the prayer made by the dying thief.

4. I am not like Thomas, wounds I cannot see, But I plainly call thee Lord and God as he: This faith each day deeper be my holding of, Daily make me harder hope and dearer love.

5. O thou, our reminder of the Crucified, Living Bread, the life of us for whom he died, Lend this life to me, then; feed and feast my mind, There be thou the sweetness man was meant to find.

6. Like what tender tales tell of the Pelican, Bathe me, Jesus Lord, in what thy bosom ran - Blood that but one drop of has the pow'r to win All the world forgiveness of its world of sin.

7. Jesus whom I look at shrouded here below, I beseech thee, send me what I thirst for so, Some day to gaze on thee face to face in light And be blest forever with thy glory's sight.

Attributed to St Thomas Aquinas, 1227-1274  
Translated Gerard Manley Hopkins S.J. 1844-1889

## Frailty and Weakness is Natural

**Archbishop Vincenzo Paglia, President of the Pontifical Academy for Life**, interview with Vatican News 16-08-2021

**Q:** In Italy and in other places of the world, the debate on end-of-life care and euthanasia has been rekindled. What would you say is of particular cause for concern?

**A:** I am greatly concerned about this topic because it seems a vitalistic conception of life is creeping into the sensibility of the majority, one which emphasizes a youth- and health-focused concept of life. On the basis of this point of view, everything that does not correspond to a certain ideal of well-being and to a certain conception of health is expelled. Within this concept lies the temptation of a new form of eugenics: Whoever is not born healthy must not be born. This is combined on the other end of the life spectrum with the idea that those who are alive but not healthy must also die: this is euthanasia. It is a dangerous insinuation which poisons society. Therefore, the Church must remind everyone that frailty and natural weakness is a constitutive part of human nature and the whole of creation. What we need is a new relationship of fraternity among all people. Weakness demands the urgency of fraternity because it is in fraternity that we care for one another.

## Hours of Eucharistic Adoration

### in Gippsland

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

"When we receive Holy Communion,  
we experience something  
extraordinary – a joy, a fragrance, a  
well-being that thrills the whole  
body and causes it to exalt."

**St John Vianney**

## Miracle of His Love

**St Teresa of Calcutta**

The greatest love story ever told is contained in the Sacred Host. Here we see His glory in the depth of His humility, for God Who created the whole world and Whom the whole world cannot contain, contains Himself in the Blessed Sacrament for love of us, to be our Good Shepherd who 'leads us to life-giving waters', to be our Divine Physician who 'heals the broken-hearted', to be our Divine Companion in our pilgrimage throughout life. Here you behold His glory in the miracle of His love, for He becomes small in the Sacred Host that He may give Himself to you where "you are filled with the fullness of God."

## Contact *Into the Deep*

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

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

**Letters to the Editor:**

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

## Mary, our Mother

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

**Pope John Paul II**