

# *Into the Deep*

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Newsletter of orthodox Catholics of Gippsland

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## **ITD 19 Years Old**

This month brings Into the Deep to its 19<sup>th</sup> birthday! Started in October 2002 as an 'anonymous' single page flyer in the middle of a diocese that had shut down its people, ITD has grown in depth and breadth and content and readership since then. Thinking about the hours, days, weeks, months, years of my life that have gone into it, makes me shudder. There are times I want to give it up and enjoy all that extra time I'd have, and there are times I wonder what I'd ever do without it. ITD has been good for my spiritual life, discipline, prayer life and has helped me learn about and love my faith more and more. I hope it does the same for you. Sometimes readership drops and donations dry up and few letters to the editor are forthcoming, and I wonder if it's a sign that ITD has done its dash. Then out of nowhere I get a flurry of letters, or donations, or new subscribers, and my faith in ITD solidifies again. Having said that, if there's anyone out there who longs to take the reigns of something like ITD, let me know; it would be nice to be able to hand it over to someone else when the time eventually comes. In the meantime, here are ways you can continue to support ITD:

- Pass it on to others, expand the readership;
- Donate - any amount helps;
- Write letters, share your thoughts;
- Pray for ITD readers, and their families;
- Pray for deceased subscribers, and those who have no one to pray for them; may they rest in peace.

Thank you to all of you who have supported ITD in any way, from those who have been subscribers since 2002, to those who have just joined. God bless you all.

Ed.

## ***Duc in Altum***

***Novo Millennio Ineunte, Pope John Paul II, 2001***

1. At the beginning of the new millennium, ... and a new stage of the Church's journey begins, our hearts ring out with the words of Jesus when one day, after speaking to the crowds from Simon's boat, he invited the Apostle to "put out into the deep" for a catch: "*Duc in altum*". Peter and his first companions trusted Christ's words, and cast the nets. "When they had done this, they caught a great number of fish."

*Duc in altum!* These words ring out for us today, and they invite us to remember the past with gratitude, to live the present with enthusiasm and to look forward to the future with confidence: "Jesus Christ is the same yesterday and today and for ever".

58. Let us go forward in hope! A new millennium is opening before the Church like a vast ocean upon which we shall venture, relying on the help of Christ. The Son of God, who became incarnate two thousand years ago out of love for humanity, is at work even today: we need discerning eyes to see this and, above all, a generous heart to become the instruments of his work.

## **Weakness**

**Pope Benedict XVI, 07-05-2006**

In order to respond to the call of God and start on our journey, it is not necessary to be already perfect. We know that the prodigal son's awareness of his own sin allowed him to set out on his return journey and thus feel the joy of reconciliation with the Father. Weaknesses and human limitations do not present an obstacle, as long as they help make us more aware of the fact that we are in need of the redeeming grace of Christ.

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

# An Infallible Way to Defeat Evil

Pope Francis, in his Angelus Address, 29-08-2021

We often think that evil comes mainly from the outside: from other people's conduct, from those who think badly of us, from society. How often we blame others, society, the world, for everything that happens to us! It is always the fault of "others": it is the fault of people, of those who govern, of misfortune, and so on. It seems that problems always come from the outside. And we spend time assigning blame; but *spending time blaming others is wasting time*. We become angry, bitter and keep God away from our heart. ...

Jesus instead invites us to look at life and the world starting from our heart. If we look inside ourselves, we will find almost all that we despise outside. And if, with sincerity, we will ask God to purify our heart, then indeed we will be starting to make the world cleaner. Because there is an infallible way to defeat evil: by starting to conquer it within yourself. The first Fathers of the Church, the monks, when they were asked: "What is the path of holiness, how should I begin"? The first step, they used to say, was to blame oneself: blame yourself.

Vatican.va

## We Have Found the Messiah

**Pope Francis, Message for World Mission Day 2021**

The history of evangelization began with the Lord's own passionate desire to call and enter into friendly dialogue with everyone, just as they are (cf. Jn 15:12-17). The Apostles are the first to tell us this; they remembered even the day and the hour when they first met him: "It was about four o'clock in the afternoon" (Jn 1:39). Experiencing the Lord's friendship, watching him cure the sick, dine with sinners, feed the hungry, draw near to the outcast, touch the unclean, identify with the needy, propose the Beatitudes and teach in a new and authoritative way, left an indelible mark on them, awakening amazement, expansive joy and a profound sense of gratitude. The prophet Jeremiah describes this experience as one of a consuming awareness of the Lord's active presence in our heart, impelling us to mission, regardless of the sacrifices and misunderstandings it may entail (cf. 20:7-9). Love is always on the move, and inspires us to share a wonderful and hope-filled message: "We have found the Messiah" (Jn 1:41).

Vatican.va

## Do You Know?

- What does "discalced" mean? As in Discalced Carmelites, for example.
- What does "prodigal" mean, as in prodigal son? See page 6 for answers.

## OzRosary Crusade

From the feast of Our Lady of the Rosary on 7<sup>th</sup> of October up until the 13<sup>th</sup> of October, Fatima Day, we want to cover our country in a united rosary and chaplet to St Michael for the protection of the nation and church. We are praying for revival in the faith, in our nation, a just government and all church leaders in our nation. Australia needs to come back to God.

Everyone is praying the rosary already with what has been happening in our country. Doing this together just gives us an opportunity to feel united in our prayer.

Not everyone is out of lockdown. We are asking for a collective rosary prayer time at 7pm in each state, wherever you are. Followed by the chaplet to St Michael for the Church. Times may vary according to each individual but we have just set a general time, so whenever you are able.

**Jane Chifley, OzRosary53 – Find us on Facebook**

## 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.

# Eucharistic Spirituality

I have previously written about priests who take seriously their fatherly duty by fostering in their parishioners (the spiritual children entrusted to their care) their own strong Eucharistic spirituality, and actually witness to, and preach about it. But what do I mean by Eucharistic spirituality?

By Eucharistic spirituality, I mean a rule of life that is completely conducted, directed and ordered by the living presence of Christ, that is, his body, blood, soul and divinity received at Mass. Most, if not all, of the canonized Saints, lived their lives like this. More recently, young St Carlo Acutis lived his life like this.

These Catholics knew that Christ's presence in the Eucharist changes us at the very core of our being and gives us the grace to progressively reflect his image and likeness. They were aware of the many ways in which Christ is present in his Church, and that his presence in the sacrament of the Eucharist is the manner which surpasses all others. They strongly believed that when they prayed regularly at Mass, it is he who prays, for us and in us, and it is to him whom we pray as God. They knew and believed that through the Eucharist, God our Father touches, feeds, forgives, heals, nourishes, and strengthens us with His Son, and pours and renews his Spirit in our hearts, making us ever more perfectly his children so that we may end up with him in heaven. They knew that during the Mass, Christ, the living God, under the appearance of bread and wine comes, and showers our past with his loving mercy, forgives and heals our present and gives us the grace to carry out the Father's will in the future.

And just as the Eucharist is the centre, source and summit of the Church's life and the wellspring of her faith and mission, so too it was theirs; and must be, and become the centre, source, summit and wellspring of the faith, life and mission of every member of God's great family.

Every fibre of their lives was formed by Sunday Mass, and unlike the majority of Catholics in this country, for whom the holy day of obligation revolves around their duties and leisure, for these Catholics, their duties and leisure revolved around Sunday Mass, and the practice of contemplating and living in his Eucharistic presence.

This is why it saddens me tremendously when Catholics, the hierarchy and consecrated religious in particular, who have been called to live Christ's Paschal mystery by uniting themselves to his sacrifice in the Mass, show no or very little desire to establish a more profound communion with him by spending some time during the day or week in Eucharistic Adoration.

**Gregory Kingman, Morwell, Victoria**

## Look Like a Priest – Please!

**Directory on the Ministry and Life of Priests, Congregation for the Clergy, 1994**

### **66. *Obligation of Ecclesiastical Attire***

In a secularised and materialistic society, where the external signs of sacred and supernatural realities tend to disappear, it is particularly important that the community be able to recognise the priest, man of God and dispenser of his mysteries, by his attire as well, which is an unequivocal sign of his dedication and his identity as a public minister. The priest should be identifiable primarily through his conduct, but also by his manner of dressing, which makes visible to all the faithful, indeed and to all men, his identity and his belonging to God and the Church.

For this reason, the clergy should wear "suitable ecclesiastical dress, in accordance with the norms established by the Episcopal Conference and the legitimate local custom" (Can.284). This means that the attire, when it is not the cassock, must be different from the manner in which the laity dress, and conform to the dignity and sacredness of his ministry. ...

Because of their incoherence with the spirit of this discipline, contrary practices cannot be considered legitimate customs; and should be removed by the competent authority.

Outside of entirely exceptional cases, a cleric's failure to use this proper ecclesiastical attire could manifest a weak sense of his identity as one consecrated to God.

# Naming the Mass

The Editorial reflections following the *motu proprio* issuance of *Traditionis Custodes* by Pope Francis restricting the use of the earlier form of the Latin Rite calls for some refinement (September ITD, p.4).

I do not like the terms "Ordinary form of the Rite" and "Extraordinary form of the Rite" as named in *Summorum Pontificum* of Pope Benedict XVI. It is much simpler to say the *current form* of the rite and the *earlier form* of the rite. Such usage gives a sense of *development* of the rite that is essential for understanding the Latin Rite across time. Of course, some changes may be named *deformation* of the rite, rather than *development* of the rite. The Masses for Children of the 1970 Missal were an example of *deformation*, and they are not present in the 2010 Missal, and I regard that as a development of the rite in the direction of *reform*. Both the 1970 Missal and the 2010 Missal do not include a separate *confiteor* for the priest as in the earlier form of the rite, with the penitential rite being shared by celebrant and congregation – and I regard that development as a *reform*. (Not all would agree with that position, but the shared penitential rite is more primitive than the separate priestly *confiteor*.)

But the main point that I wish to correct in your suggestion is the use of the terms Latin Mass and Mass for the earlier form of the rite and for the current form. That suggestion fails to recognise that Catholic rites for the Mass are multiple (in excess of 20), and Aramaic and Greek rites are earlier than Latin usage. This is seen with the retention of Greek in the *Kyries* of the Roman Rite (the "Lord have mercy..."), which is Greek, not Latin. The fundamental point that your suggestion misses is that we are *Latin Rite* Catholics! The normative text for our rite is the Latin text thereof. What we have is *approved translations* of the Latin text.

When I was Parish Priest, on my birthday I celebrated the current form using the Roman Canon (First Eucharist Prayer) during a Choral Mass in *Latin*. I did not impose that on the Parish, as it was an additional occasional Mass, and parishioners could choose the regular celebration of the current form of the rite in *English*. In situations where faithful come for an advertised Mass celebration in the earlier form of the rite, they usually come with a Latin/English translation of the Missal, and thus follow the Mass. I provided dedicated English/Latin texts when celebrating in Latin, because while the congregation may follow the "Ordinary of the Rite" in Latin, they would not be familiar with the "Propers of the Rite" (such as the Collect for the day or the Preface for the day). That is, the fundamental of the relevant Vatican II document is "active participation" of the faithful, and, thus, the endeavour that the congregation be able effectively to "assist" at the celebration.

In this last respect, I agree with the mandate of *Traditionis Custodes* that the lections be read in the language of the gathered congregation (in our case, usually in English). But since *Summorum Pontificum* most celebrations of the earlier form of the rite have evolved in ways responsive to the call for "active participation" in the celebration. The Scriptural readings are not principally a ritual act, but a proclamation of the Word of God. Likewise, the Eucharist is not singularly a ritual act, but is also a proclamation of the saving work of God in the life, death, resurrection, glorification, and parousia of the Christ.

So the fundamental point is that we have a *Latin Rite* Mass. John Paul II introduced restrictions around the earlier form of the rite; Benedict XVI lifted those restrictions; and Francis has reimposed certain restrictions. But he has not and he cannot legislate against the Latin Mass, because we are Latin Rite Catholics. The current form of the Mass may be celebrated in its normative form in Latin language and in approved translations of the language of the congregation (with the latter being the more common and typically the more pastorally appropriate).

There are many things that may be further noted, and just one is the orientation of the celebrant. If you turn to Preparation segment of the rite, at the *Orate, fratres* (the "pray, brethren"), the rubrics read *versus ad populum* ("facing the people"). This is repeated at the Communion segment of the rite, at the *Pax Domini* (the "The peace of the Lord..."), where the rubrics read *ad populum conversus* or "turned towards the people". That is, *versus populum* during the consecration is not mandated in the current form of the rite, although it has become a cultural norm. Whatever the ritual choreography of the celebration, the important precept is that the rite should give glory to God and should engage the "active participation" of the assembled faithful. And that is true of both recent adaptations of the earlier form and of the current form of the rite. Every Mass should be an act of worship and of edification.

**Rev Dr Paul Anthony McGavin, retired priest of the Archdiocese of Canberra and Goulburn, resident in Sydney**

# Ears to Hear

**Pope Francis, in his Angelus Address, 05-09-2021**

We all have ears, but very often we are not able to hear. Why is this?

Brothers and sisters, there is an interior deafness that we can ask Jesus to touch and heal today. It is interior deafness, which is worse than physical deafness, because it is *the deafness of the heart*. Taken up with haste, by so many things to say and do, we do not find time to stop and listen to those who speak to us. We run the risk of becoming impervious to everything and not making room for those who need to be heard. I am thinking about children, young people, the elderly, the many who do not really need words and sermons, but to be heard.

Let us ask ourselves: how is my capacity to listen going? Do I let myself be touched by people's lives? Do I know how to spend time with those who are close to me in order to listen?

This regards all of us, but in a special way also priests. The priest must listen to people, not in a rushed way, but listen and see how he can help, but after having listened.

And all of us: first listen, then respond. Think about family life: how many times do we talk without listening first, repeating the same things, always the same things! Incapable of listening, we always say the same things, or we do not let the other person finish talking, expressing themselves, and we interrupt them.

Starting a dialogue often happens not through words but silence, by not insisting, by patiently beginning anew to listen to others, hearing about their struggles and what they carry inside. The healing of the heart begins with listening. Listening. This is what restores the heart. "But Father, there are boring people who say the same things over and over again..." Listen to them. And then, when they have finished talking, you may speak, but listen to everything.

And the same is true with the Lord. It is good to inundate Him with requests, but it is better that we first of all listen to him.

...[I]f we dedicate time to the Gospel, we will find the secret for our spiritual health. This is the medicine: every day a little silence and listening, fewer useless words and more of the Word of God. Always with the Gospel in your pocket that can help greatly.

Today, as on the day of our Baptism, we hear the words of Jesus addressed to us: "*Ephphatha*, be opened!" Open your ears. Jesus, I want to open myself to your Word; Jesus, open myself to listening to you; Jesus, heal my heart from being closed, heal my heart from haste, heal my heart from impatience.

Vatican.va

## Feeling Judged

Mr Taylor writes (September ITD, p.3), "Just the term 'New Order' carries with it negative connotations such as 'New World Order' and so forth."

This is a real puzzle. I have never heard the rite of Paul VI referred to as anything but *Novus Ordo*. So of course I use that term (what other term could I use?). But as for my motives and the negative connotation, it appears that Mr Taylor has judged me, something I thought Catholics were not supposed to do. I have been at daily Mass for many years, and I know many other Catholics. They all refer to the *Novus Ordo*, and I cannot recall ever having detected any negative connotation.

**Richard Stokes, Burpengary, Queensland**

## No Sadness

**St Josemaría Escrivá**

For a Christian, joy is a treasure. Only by offending God do we lose it, because sin is the fruit of selfishness, and selfishness is the root of sadness.

Even then, a bit of joy survives under the debris of our soul: the knowledge that neither God nor his Mother can ever forget us.

If we repent, if an act of sorrow springs from our heart, if we purify ourselves in the holy sacrament of Penance, God comes out to meet and forgive us. Then there can be no sadness whatsoever. Then there is every right "to rejoice, because your brother was dead and has come back to life, was lost and has been found."

# These Are Troubled Times

**Pope Leo XIII, in the encyclical *Quamquam Pluries* on Devotion to St Joseph, 1889**

During periods of stress and trial – chiefly when every lawlessness of act seems permitted to the powers of darkness – it has been the custom in the Church to plead with special fervour and perseverance to God, her author and protector, by recourse to the intercession of the saints – and chiefly of the Blessed Virgin, Mother of God – whose patronage has ever been the most efficacious.

The fruit of these pious prayers and of the confidence reposed in the Divine goodness, has always, sooner or later, been made apparent.

Now, Venerable Brethren, you know the times in which we live; they are scarcely less deplorable for the Christian religion than the worst days, which in time past were most full of misery to the Church.

We see faith, the root of all the Christian virtues, lessening in many souls; we see charity growing cold; the young generation daily growing in depravity of morals and views; the Church of Jesus Christ attacked on every side by open force or by craft; a relentless war waged against the Sovereign Pontiff; and the very foundations of religion undermined with a boldness which waxes daily in intensity. These things are, indeed, so much a matter of notoriety that it is needless for Us to expatiate on the depths to which society has sunk in these days, or on the designs which now agitate the minds of men.

In circumstances so unhappy and troublous, human remedies are insufficient, and it becomes necessary, as a sole resource, to beg for assistance from the Divine power. ...

6. ... We prescribe that during the whole month of October, at the recitation of the Rosary, for which We have already legislated, a prayer to St. Joseph be added, the formula of which will be sent with this letter, and that this custom should be repeated every year.

## Prayer to Saint Joseph

To thee, O blessed Joseph, we have recourse in our affliction, and having implored the help of thy thrice holy Spouse, we now, with hearts filled with confidence, earnestly beg thee also to take us under thy protection.

By that charity wherewith thou wert united to the Immaculate Virgin Mother of God, and by that fatherly love with which thou didst cherish the Child Jesus, we beseech thee and we humbly pray that thou wilt look down with gracious eye upon that inheritance which Jesus Christ purchased by His blood, and wilt succour us in our need by thy power and strength.

Defend, O most watchful guardian of the Holy Family, the chosen off-spring of Jesus Christ.

Keep from us, O most loving Father, all blight of error and corruption.

Aid us from on high, most valiant defender, in this conflict with the powers of darkness.

And even as of old thou didst rescue the Child Jesus from the peril of His life, so now defend God's Holy Church from the snares of the enemy and from all adversity.

Shield us ever under thy patronage, that, following thine example and strengthened by thy help, we may live a holy life, die a happy death, and attain to everlasting bliss in Heaven. Amen.

## Did You Know?

**Discalced** – means unshod, barefoot; a discalced congregation is a religious congregation that goes barefoot or wears sandals.

**Prodigal** – means spending money or using resources freely and recklessly; wastefully extravagant.

As a noun, a prodigal is someone who spends money in a recklessly extravagant way.

“There is no problem, I tell you,  
no matter how difficult it is,  
that we cannot solve  
by the prayer of the Holy Rosary.”

**Sister Lucia of Fatima**

# Democracy Under Attack in Australia

Readers of Into the Deep may or may not be aware that the Federal Government and Opposition passed a Bill in Parliament on 26<sup>th</sup> August that requires all non-parliamentary political parties to have a minimum of 1500 members by December 2<sup>nd</sup> 2021 to remain registered. This figure is up from the minimum of 500 members which was the limit before the Bill was passed. It is anticipated that this legislation will result in up to 75% of the existing political parties in Australia to be de-registered at the federal level.

The Democratic Labour Party (DLP) is one of the very few pro-life, pro-family, pro-Christian values, pro-small business political parties remaining in Australia. We feel that it is a very undemocratic move for the larger political parties to work together to force smaller parties to triple their membership in three months while subject to state-wide lockdowns, particularly at a time when many Australians are disillusioned with the direction of both major political parties in Australia.

We are looking for more people to join the DLP as Supporting Members (that is no payment required). All that is required for a Supporting Member is that if you receive a telephone call from the Australian Electoral Commission after November, then you would have to confirm that you are a member of the DLP and not any other political party.

The Democratic Labour Party Membership form and details of the DLP policies can be reviewed from our website [www.dlp.org.au](http://www.dlp.org.au). Readers may be particularly interested in our Education Policy: The DLP proposes a *per capita* voucher funding for all primary and secondary schooling. The parents of each child will receive a voucher reflecting the cost to the State of that child's education, at that child's year level and special needs. Each voucher would be redeemable at the parent's choice of education provider, be it state, private or home schooling. It justly distributes taxes allocated for education, and provides equal treatment, for all students at any age or level.

With regards to the COVID-19 vaccinations and vaccine passports, while the DLP is not opposed to vaccinations, we do oppose all forms of mandatory medication as well as any coercive, deceptive or threatening measures by governments and employers.

Please contact me on 0437 002 089 if you wish to discuss any of these issues in more detail.

**Michael Palma, Democratic Labour Party**

## Daily Zoom Rosary

With the current lockdowns in Victoria and New South Wales having the effect of many Catholics not being able to attend Mass regularly and therefore feeling isolated from the parish community, I would like to share a positive experience my wife and I have enjoyed with our parish of St Kevin's, Hampton Park.

Our assistant priest, Fr Anil Mascarenhas, decided to encourage families to pray the Rosary throughout the month of May by leading a daily Rosary via teleconference on Zoom. This was in response to Pope Francis' invitation to pray for an end to the Covid-19 pandemic. Father said that he would be happy to continue praying the Rosary as long as he had the support of five families.

The response from the parishioners both young and old has been excellent. An average of 50 families participate on a daily basis and Fr Mascarenhas decided that the 6pm Rosary will continue until further notice. In addition to the many blessings we all receive by praying together as a community each evening, the Zoom Rosary is also a great way of staying in contact with many of our parishioners. We have been able to acknowledge parishioners' birthdays and offer our consolation and prayers for the bereaved. There is a great sense of community among the regular participants of the daily Rosary.

I encourage Catholics in other places, if not already doing so, to work for the formation of a Parish Rosary group to pray online daily as this community prayer is much needed to overcome fear of the pandemic and the effects of the ongoing lockdowns.

**Michael Palma, Hampton Park, Victoria**

# The Power of Mary's Rosary

Q&A with Fr Flader, by Fr John Flader, Catholic Weekly 20-02-2021

***Dear Father, Someone recently gave me a leaflet with 15 promises, supposedly from Our Lady, for those who say the rosary. Are these really from Our Lady and can you please comment on them?***

The promises were supposedly given by Our Lady to St Dominic, founder of the Dominicans, in the 13<sup>th</sup> century. It seems that the 15<sup>th</sup> century Dominican preacher Blessed Alain de la Roche claimed to have had a vision in which it was revealed to him that Our Lady had appeared to St Dominic, giving him the rosary as a means of converting the Albigensian heretics of his day.

While it now seems certain that Our Lady did not give St Dominic the rosary itself, since the rosary had gradually been taking shape through Christian piety for a century or two before that, she did urge him to use it in his efforts of conversion and she apparently gave him the fifteen mysteries of the life of Christ on which to meditate while saying the Hail Marys.

Our Lady would supposedly have communicated the 15 promises to St Dominic when she appeared to him at some time. The sources on this question are very vague and therefore uncertain. Comprehensive books on the rosary, with an extensive treatment of its history, like Fr Donald Calloway's recent *Champions of the Rosary* (Marian Press, 2016), say nothing about the promises.

Wherever they came from, the promises are consistent with Catholic belief and are benefits that anyone praying the rosary with faith and love would hope to receive. A leaflet listing the promises was given the Imprimatur (let it be printed) by Patrick Hayes, Archbishop of New York from 1919 to 1938. It had previously been given the Nihil obstat, (nothing stands in the way), a declaration that there is nothing against the Catholic faith in the promises. The promises fall under the category of private revelation, which a person is free to accept and believe or not.

What then are the promises? Our Lady promises to someone who recites the rosary, that they "will receive significant graces" and that she will give them "her special protection and the greatest graces". She promises that the rosary "will be a powerful armour against hell, it will destroy vice, decrease sin and defeat heresies". It will "cause virtue and good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the heart of men from the love of the world and its vanities, and will lift them to the desire of eternal things". The soul which commends itself to Mary by the recitation of the rosary "shall not perish". Moreover, "whoever shall recite the rosary devoutly, applying himself to the consideration of its sacred mysteries, shall never be conquered and never overwhelmed by misfortune. God will not chastise him in his justice, he shall not perish by an unprovided death (unprepared for heaven). The sinner shall convert. The just shall grow in grace and become worthy of eternal life". A person with true devotion to the rosary "shall not die without the sacraments of the church" and "will have during their life and at their death, the light of god and the plenitude of his graces". Our Lady will "deliver them from Purgatory" and they will "merit a high degree of glory in heaven". People will "obtain all they ask of Our Lady by the recitation of the rosary". Those who spread devotion to the rosary "will be aided by Mary in their necessities" and they will "have for intercessors the entire celestial court during their life and at the hour of death". Those who recite the rosary "are Mary's sons, and brothers of her only son Jesus Christ" and "devotion to the rosary is a great sign of predestination".

All of these promises are eminently reasonable and consistent with what we know of God's mercy and the power of Our Lady's intercession. Naturally, people have to correspond freely to the graces God will give them. The more people pray the rosary, the more they can look forward to being blessed by God on earth and being with him forever in heaven.

Catholicweekly.com.au

**"The Holy Rosary is the storehouse of countless blessings."**

**Blessed Allan de la Roche**



# Ven. Maria Cristina

By **Benedetta Capelli, Vatican News, 30-08-2021**

... After Monday's audience with Cardinal Marcello Semeraro, prefect of the Congregation for the Causes of Saints, Pope Francis authorised the Dicastery to promulgate the Decree[s] concerning the heroic virtues of... Maria Cristina Cella Mocellin.

Maria Cristina Cella Mocellin was born on 18 August 1969 in Cinisello Balsamo, in the province of Milan. She grew up in the parish, and during her high school years began her journey of vocational discernment in the community of the Daughters of Mary Help of Christians of Don Bosco. When she met Carlo at 16, she changed her perspective and felt she was called to marriage. Two years after the discovery of a sarcoma in her left leg, the treatments and therapies did not distract her from finishing high school and marrying Carlo in 1991. The couple had two children, but as soon as Maria Cristina discovered she was pregnant with her third child, the disease reappeared.

She chose to continue with the pregnancy, undergoing treatment that would not put her child's life at risk. In a letter she tells Riccardo, her third child, about those moments:

*"With all my strength I resisted giving you up, so much so that the doctor already understood everything and did not add anything else.*

*Riccardo, you are a gift for us. It was that evening, in the car on the way back from the hospital, that you moved for the first time. It seemed as if you were saying, "Thank you mamma for loving me!" And how could we not love you? You are precious, and when I look at you and see you so beautiful, lively, friendly, I think that there is no suffering in the world that is not worth bearing for a child."*

Maria Cristina died of cancer at the age of 26, certain of the Father's love, faithful to Him in His plans.

vaticannews.va



# Know Yourself

The Greek philosopher, Socrates, claimed that a benefit to be achieved from studying philosophy was that it enabled one to 'know yourself'. He stressed the point by declaring that 'an unexamined life was not worth living'.

At a time when there is widespread doubt about such basic things as to whether one is male or female, the pressing need for self-knowledge is clearly a very live issue. Yet philosophy is clearly a very specialist area involving dedicated years of study. Moreover, while philosophy is a quest for truth, we have Pontius Pilate's crucial question, 'Truth... what is that?'

During the course of an interview in August 2013 with Fr Antonio Spodaro, a journalist for the magazine *America*, Pope Francis declared 'I am a sinner whom the Lord has looked upon'.

In this context, my quest for self-knowledge begins by looking into my own heart. At the personal level the solution is not to be found in chasing after some ideological fad. Rather, the quest for self-knowledge leads inexorably to recognition of the pressing need for a redeemer.

**John Cooney, Cowwarr, Victoria**

# Awaken the Hunger

**Pope Francis, to Bishops of Europe, 23-09-2021**

Consider how many people no longer hunger and thirst for God! Not because they are evil, but because there is no one to awaken in them a hunger for faith and to satisfy that thirst in the human heart, that "innate and perpetual thirst" of which Dante speaks and which the dictatorship of consumerism gently but insistently tries to suppress. So many people are induced to feel only material needs, and not a need for God. Certainly, we are "preoccupied" by this, but are we really "occupied" with responding to it? It is easy, but ultimately pointless, to judge those who do not believe or to list the reasons for secularization. The word of God challenges us to look to ourselves. Do we feel concern and compassion for those who have not had the joy of encountering Jesus or who have lost that joy? Are we comfortable because deep down our lives go on as usual, or are we troubled by seeing so many of our brothers and sisters far from the joy of Jesus?

Vatican.va

# Love Made Fruitful

*Amoris Laetitia*, Pope Francis, on Love and the Family, 2016

**165.** Love always gives life. Conjugal love “does not end with the couple... The couple, in giving themselves to one another, give not just themselves but also the reality of children, who are a living reflection of their love, a permanent sign of their conjugal unity and a living and inseparable synthesis of their being a father and a mother”.

**166.** The family is the setting in which a new life is not only born but also welcomed as a gift of God. Each new life “allows us to appreciate the utterly gratuitous dimension of love, which never ceases to amaze us. It is the beauty of being loved first: children are loved even before they arrive”.

Here we see a reflection of the primacy of the love of God, who always takes the initiative, for children “are loved before having done anything to deserve it”.

And yet, “from the first moments of their lives, many children are rejected, abandoned, and robbed of their childhood and future. There are those who dare to say, as if to justify themselves, that it was a mistake to bring these children into the world. This is shameful! ... How can we issue solemn declarations on human rights and the rights of children, if we then punish children for the errors of adults?” If a child comes into this world in unwanted circumstances, the parents and other members of the family must do everything possible to accept that child as a gift from God and assume the responsibility of accepting him or her with openness and affection. For “when speaking of children who come into the world, no sacrifice made by adults will be considered too costly or too great, if it means the child never has to feel that he or she is a mistake, or worthless or abandoned to the four winds and the arrogance of man”.

The gift of a new child, entrusted by the Lord to a father and a mother, begins with acceptance, continues with lifelong protection and has as its final goal the joy of eternal life. By serenely contemplating the ultimate fulfilment of each human person, parents will be even more aware of the precious gift entrusted to them. For God allows parents to choose the name by which he himself will call their child for all eternity.

## Archdiocese of Melbourne Restructure

Please consider circulating the following petition for Catholics in the Melbourne Archdiocese. Into the Deep is received by many of us “up here”. Why would Archbishop Comensoli do this to us now – particularly when people are crying out for their Parish Priests and lamenting not being able to share in the warmth of the Tabernacle in our Church? The petition website ([melbournefaithful.com.au](http://melbournefaithful.com.au)) explains:

On 22 May 2021, Archbishop Peter A. Comensoli announced that the Melbourne Archdiocese would be undergoing a radical and wholesale restructure – converting 209 parishes into 50 to 60 Missions. The Archbishop has called this restructure “Take the Way of the Gospel”. The Archbishop’s hope is that the restructure will bring vitality back to our parishes. “Take the Way of the Gospel” aims to:

- Form current parishes into “families of communities” called “Missions”.
- Base “Missions” on demographic and financial statistics to achieve “effective use of material and ministerial resources”.
- Ask parishes to identify potential Missions over the next 12-18 months, before moving towards a staged establishment of Missions over the next three to five years.

Melbourne Faithful is a group of faithful Catholics who love our Church and love our Archbishop, but who have serious concerns that a radical restructure is being rushed in a time of lockdown with limited consultation, and prior to the Plenary Council. The petition “calls upon the Archbishop of Melbourne...to pause the wholesale restructure of the Melbourne Archdiocese... We are deeply concerned that such a radical restructure is being progressed during lockdown, when the ability for parish priests to communicate with their faithful has been disrupted. ... The restructure should not be progressed until restrictions on gatherings in parishes have been lifted ... and until after the Plenary Council concludes.” Those interested can sign at [melbournefaithful.com.au](http://melbournefaithful.com.au).

**Name and address supplied**

# Confusing Words

**Homily by Fr John Speekman, 26<sup>th</sup> Sunday in Ordinary Time - Year B**

Words can be little devils. They sneak around the place insinuating themselves into sentences they have no right to be in, giving meanings they have no right to give. Naughty words! They spread their deceiving odour like the nectar of a flesh-eating plant and gradually the words properly appointed to guard clarity and truth slide into oblivion.

In the Church these little monsters have infiltrated with remarkably destructive vigour. The otherwise harmless little word 'our' for example, as in *our* faith, *our* parish, *our* Church has, bit by bit, nudged the definite article into the trash can. 'Our' faith is now far more important than 'the' Faith; and instead of us belonging to this or that parish, or to the Church, they now belong to us – our parish, our Church!

Another far more dangerous one is the 'all-things-bright-and-beautiful' word *community*. Like a Crown of Thorns starfish on the Great Barrier Reef it has spread its tentacles over the word *communion* leaving behind a meaningless collection of dead letters.

What makes it all so insidious is that to the unaware it all seems so good and true. One now-discredited parish programme had as its mantra and aim: *From Crowd to Community*. Yes, of course, community is good, and so much better than a crowd, so let's get to work, let's build community! And we invest hours of time and loads of money on meetings and structures and 'leadership training' and all the time we should be working, not on building community, but on understanding and achieving *communion*.

Communion in the Church does not flow from community, it's the other way round – first communion, then community. Anything else is doomed to failure; a body without a soul.

Confusing words makes other errors possible, errors which would not have been possible had we used the right words. For example, the tiny word *sin* still stands with extraordinary tenacity against the giant words *psychological dysfunction*. And speaking of sin is only really meaningful when we speak of communion. Sin, by definition, destroys communion, first with God and then with our brothers and sisters in Christ. Community, on the other hand, does not challenge sin except in its most destructive manifestations. In fact, community is quite comfortable with sin; just witness the accolades accorded deceased public sinners by the Australian community.

Then again, community is *inclusive*; communion is *exclusive*.

I am compelled to admit that I am more than weary of hearing the silly call to 'build welcoming and inclusive communities' made by so many diocesan pastoral plans. I always thought this was the task of the Bowling Club, the School Board and the local Shire Council. But, of course, once we have fallen for the lie that we should be building up community in the Church then it goes without saying that we should be building *inclusive* communities.

Finally, since a community relies on the qualities and achievements of its members to make it strong, it tends, when it celebrates, to celebrate itself. I have attended Masses at which the priest could have been most accurately described as leading the community in its celebration of itself. Even the homily at some of these Masses could be said to be an 'anointing' or affirmation of the community rather than a call to attentiveness to and worship of God. How sad!

Christian community follows almost effortlessly from real communion but can never substitute for it. Where it does, we get lots of bush dances, picnics and bingo nights, but very little relief for the soul or the profound loneliness we all struggle with.

Eternal life, peace, true joy come from communion with Christ in his Church on earth, with the suffering souls in Purgatory, and with his angels and saints in heaven.

"Our Lady has never refused me a grace through the recitation of the Rosary."

St Pio of Pietrelcina

## 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

“No prayer is more  
meritorious for the soul and more  
glorious for Jesus and Mary,  
than a well-recited Rosary.”

St Louis de Montfort

## Catch Fire

***Gaudete et Exsultate, on the Call to Holiness in  
Today's World, Pope Francis, 2018***

**151.** We need to remember that “contemplation of the face of Jesus, died and risen, restores our humanity, even when it has been broken by the troubles of this life or marred by sin. We must not domesticate the power of the face of Christ”.

So let me ask you: Are there moments when you place yourself quietly in the Lord's presence, when you calmly spend time with him, when you bask in his gaze? Do you let his fire inflame your heart? Unless you let him warm you more and more with his love and tenderness, you will not catch fire. How will you then be able to set the hearts of others on fire by your words and witness? If, gazing on the face of Christ, you feel unable to let yourself be healed and transformed, then enter into the Lord's heart, into his wounds, for that is the abode of divine mercy.

## 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