

# ***Into the Deep***

Issue 221

Newsletter of orthodox Catholics of Gippsland

November 2021

## **Everything You Need**

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

**14.** To be holy does not require being a bishop, a priest or a religious. We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves. Are you called to the consecrated life? Be holy by living out your commitment with joy. Are you married? Be holy by loving and caring for your husband or wife, as Christ does for the Church. Do you work for a living? Be holy by labouring with integrity and skill in the service of your brothers and sisters. Are you a parent or grandparent? Be holy by patiently teaching the little ones how to follow Jesus. Are you in a position of authority? Be holy by working for the common good and renouncing personal gain.

**15.** Let the grace of your baptism bear fruit in a path of holiness. Let everything be open to God; turn to him in every situation. Do not be dismayed, for the power of the Holy Spirit enables you to do this, and holiness, in the end, is the fruit of the Holy Spirit in your life (cf. Gal 5:22-23). When you feel the temptation to dwell on your own weakness, raise your eyes to Christ crucified and say: "Lord, I am a poor sinner, but you can work the miracle of making me a little bit better". In the Church, holy yet made up of sinners, you will find everything you need to grow towards holiness. The Lord has bestowed on the Church the gifts of scripture, the sacraments, holy places, living communities, the witness of the saints and a multifaceted beauty that proceeds from God's love, "like a bride bedecked with jewels" (Is 61:10).

## **Always Be Mindful of Death**

**Imitation of Christ, Thomas à Kempis,**

**Chapter 23, A Meditation on Death**

The present is very precious; these are the days of salvation; now is the acceptable time. How sad that you do not spend the time in which you might purchase everlasting life in a better way. The time will come when you will want just one day, just one hour in which to make amends, and do you know whether you will obtain it? See, then, dearly beloved, the great danger from which you can free yourself and the great fear from which you can be saved, if only you will always be wary and mindful of death. Try to live now in such a manner that at the moment of death you may be glad rather than fearful. ...

Ah, foolish man, why do you plan to live long when you are not sure of living even a day? How many have been deceived and suddenly snatched away! ... Death is the end of everyone and the life of man quickly passes away like a shadow. Who will remember you when you are dead? Who will pray for you? Do now, beloved, what you can, because you do not know when you will die, nor what your fate will be after death. Gather for yourself the riches of immortality while you have time. Think of nothing but your salvation. Care only for the things of God. Make friends for yourself now by honouring the saints of God, by imitating their actions, so that when you depart this life they may receive you into everlasting dwellings.

[www.catholictreasury.info](http://www.catholictreasury.info)

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

# Do You Believe This?

**Pope Francis, Homily, 05-11-2020**

Yet our faith in the resurrection neither ignores nor masks the very human bewilderment we feel in the face of death. ...

Today, then, the Lord repeats to us: "I am the resurrection and the life" (Jn 11:25). He summons us to take once more the great leap of faith and to enter, even now, into the light of the resurrection. "Whoever lives and believes in me shall never die. Do you believe this?" (v. 26). Once we have made this leap, our way of thinking and seeing things is changed. The eyes of faith, transcending things visible, see in a certain way invisible realities (cf. Heb 11:27). Everything that happens is then assessed in the light of another dimension, the dimension of eternity. ...

As we pray for the Cardinals and Bishops deceased in the course of this last year, we ask the Lord to help us consider aright the parable of their lives. We ask him to dispel that unholy grief which we occasionally feel, thinking that death is the end of everything. A feeling far from faith, yet part of that human fear of death felt by everyone. For this reason, before the riddle of death, believers too must be constantly converted. We are called daily to leave behind our instinctive image of death as the total destruction of a person. We are called to leave behind the visible world we take for granted, our usual, commonplace ways of thinking, and to entrust ourselves entirely to the Lord who tells us: "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die."

These words, brothers and sisters, accepted in faith, make our prayer for our deceased brothers and sisters truly Christian. They enable us to have a truly realistic vision of the lives they lived, to understand the meaning and the value of the good they accomplished, their strength, their commitment and their generous and unselfish love. And to understand the meaning of a life that aspires not to an earthly homeland, but to a better, heavenly homeland (cf. Heb 11:16). Prayers for the faithful departed, offered in confident trust that they now live with God, also greatly benefit ourselves on this, our earthly pilgrimage. They instil in us a true vision of life; they reveal to us the meaning of the trials we must endure to enter the kingdom of God; they open our hearts to true freedom and inspire us unceasingly to seek eternal riches.

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## Thank You!

Happy Birthday, Into The Deep! We have been subscribers since day one (2002) and have found each copy exceptional. Thank you for all the time spent researching each topic, you make it so easy for us to keep up to date on Church teachings etc. We have made a donation via direct credit to assist with expenses and to help keep up the good work. **H.P. Morwell, Victoria**

Please accept a small donation to a most valued publication which I continue to be grateful for and enjoy. **M.M. Melbourne, Victoria**

Please find enclosed my contribution in support of ITD. Always look forward to the monthly good read. God bless you in your work. **C.G. Narre Warren, Victoria**

Enclosed is a donation for all the work you do. God bless. **R.P. Morwell, Victoria**

## Indulgences All Through November

**Decree of the Apostolic Penitentiary on Plenary Indulgences for the deceased faithful, 28-10-2021**

THE Apostolic Penitentiary...confirms and extends for the entire month of November 2021 all the spiritual benefits already granted on 22 October 2020...with which...the Plenary Indulgences for the deceased faithful were extended for the entire month of November 2020.

## Visit to a Cemetery

**Enchiridion of Indulgences, Grants, n.13**

An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful, who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1<sup>st</sup> to the 8<sup>th</sup> of November; on other days of the year it is partial.

# All Saints – Friends and Models of Life

**Pope Benedict XVI, in a homily on All Saints Day 2006**

Jesus says: Blessed are the poor in spirit, blessed those who mourn, the meek; blessed those who hunger and thirst for justice, the merciful; blessed the pure in heart, the peacemakers, the persecuted for the sake of justice (cf. Mt 5: 3-10). In truth, the blessed *par excellence* is only Jesus. He is, in fact, the true poor in spirit, the one afflicted, the meek one, the one hungering and thirsting for justice, the merciful, the pure of heart, the peacemaker. He is the one persecuted for the sake of justice.

The Beatitudes show us the spiritual features of Jesus and thus express his mystery, the mystery of his death and Resurrection, of his passion and of the joy of his Resurrection. This mystery, which is the mystery of true blessedness, invites us to follow Jesus and thus to walk toward it.

To the extent that we accept his proposal and set out to follow him – each one in his own circumstances – we too can participate in his blessedness. With him, the impossible becomes possible and even a camel can pass through the eye of a needle (cf. Mk 10: 25); with his help, only with his help, can we become perfect as the Heavenly Father is perfect (cf. Mt 5: 48).

Dear brothers and sisters, we are now entering the heart of the Eucharistic celebration that encourages and nourishes holiness. In a little while, Christ will make himself present in the most exalted way, Christ the true Vine to whom the faithful on earth and the Saints in Heaven are united like branches. Thus, the communion of the pilgrim Church in the world with the Church triumphant in glory will increase.

In the Preface we will proclaim that the Saints are friends and models of life for us. Let us invoke them so that they may help us to imitate them and strive to respond generously, as they did, to the divine call. In particular, let us invoke Mary, Mother of the Lord and mirror of all holiness. May she, the All Holy, make us faithful disciples of her Son Jesus Christ! Amen.

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## Ask Everything of Jesus

**Pope Francis, in his Angelus address, 24-10-2021**

The Gospel of today's Liturgy tells of Jesus who...restores the sight of Bartimaeus, a blind man begging by the roadside (cf. Mk 10:46-52). ... "*Jesus, Son of David, have mercy on me.*" Let us, too, recite this prayer today. Let us repeat it and ask ourselves: "What is my prayer like"? ... Is it courageous, does it contain the good insistence of Bartimaeus, does it know how to "*take hold*" of the Lord as he passes, or is it rather content with making a formal greeting every now and then, when I remember? Those lukewarm prayers that do not help at all. Furthermore, is my prayer "substantial", does it bare my heart before the Lord? Do I take my story and life experience to him? Or is it anaemic, superficial, made up of rituals, without feeling and without heart? When faith is alive, prayer is heartfelt: it does not beg for spare change, it is not reduced to the needs of the moment. We must ask everything of Jesus, who can do everything. Do not forget this. We must ask everything of Jesus, with my insistence before Him. He cannot wait to pour out his grace and joy into our hearts; but unfortunately, it is we who keep our distance, through timidity, laziness or unbelief.

Many of us, when we pray, do not believe that the Lord can work miracles. I am reminded of the story – which I have seen – of the father who was told by the doctors that his nine-year-old daughter would not survive the night; she was in hospital. And he took a bus and travelled 70 kilometres to the Shrine of Our Lady. It was closed and, clinging to the gate, he spent the whole night praying: "Lord, save her! Lord, give her life"! He prayed to Our Lady all night long, crying out to God, crying out from his heart. Then in the morning, when he returned to the hospital, he found his wife weeping. And he thought: "She is dead". And his wife said: "No one understands, no one understands, the doctors say it's a strange thing, she seems to have healed". The cry of that man who asked for everything was heard by the Lord who had given him everything. This is not a story: I saw this myself in the other diocese. Do we have this courage in prayer? May Bartimaeus, with his genuine, insistent and courageous faith, be an example for us.

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# The Rights of Christ's Faithful

*Redemptionis Sacramentum, Congregation for Divine Worship  
and the Discipline of the Sacrament, 2004*

**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.' On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved, and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today.

Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ's faithful of their patrimony and their heritage. For arbitrary actions are not conducive to true renewal, but are detrimental to the right of Christ's faithful to a liturgical celebration that is an expression of the Church's life in accordance with her tradition and discipline. In the end, they introduce elements of distortion and disharmony into the very celebration of the Eucharist, which is oriented in its own lofty way and by its very nature to signifying and wondrously bringing about the communion of divine life and the unity of the People of God. The result is uncertainty in matters of doctrine, perplexity and scandal on the part of the People of God, and, almost as a necessary consequence, vigorous opposition, all of which greatly confuse and sadden many of Christ's faithful in this age of ours when Christian life is often particularly difficult on account of the inroads of 'secularization' as well.

**12.** On the contrary, it is the right of all of Christ's faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms. Likewise, the Catholic people have the right that the Sacrifice of the Holy Mass should be celebrated for them in an integral manner, according to the entire doctrine of the Church's Magisterium. Finally, it is the Catholic community's right that the celebration of the Most Holy Eucharist should be carried out for it in such a manner that it truly stands out as a sacrament of unity, to the exclusion of all blemishes and actions that might engender divisions and factions in the Church.

## Service

**Pope Francis, Angelus address, 19-09-2021**

Today, the word "service" appears a bit hackneyed, worn out by use. But it has a precise and concrete meaning in the Gospel. To serve is not a courteous expression: it means *to act like Jesus*, who, summing up his life in a few words, said he had come "not to be served, but to serve" (Mk 10:45). This is what the Lord said. Therefore, if we want to follow Jesus, we must follow the path he himself traced out, the path of service. Our fidelity to the Lord depends on our willingness to serve. And we know this often costs, because "it tastes like a cross". But, as our care and availability toward others grows, we become freer inside, more like Jesus. The more we serve, the more we are aware of God's presence. Above all, when we serve those who cannot give anything in return, the poor, embracing their difficulties and needs with tender compassion: and we in turn discover God's love and embrace there.

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## Strive to Exercise Leadership

**Cardinal George Pell, in Prison Journal, Volume 2:  
21 October 2019 entry**

He wondered whether our Plenary Council in Australia might be similarly dangerous, and I replied that one aim must be damage control. Until recently, I had never turned my mind to what should be done now we have this event, and I am coming to think that the bishops, or a number of them, should strive to exercise leadership: identify one or more unifying projects, while making clear that all at the council will be expected to listen to the voice of the Spirit, found first of all in our revealed tradition, and that no doctrines incompatible with the apostolic tradition will be endorsed and taught. In other words, the aim of the council will be to renew the actual Church in Australia and not to replace her.

George Cardinal Pell, *Prison Journal, Volume 2* (Ignatius Press, 2021), p226. [www.ignatius.com](http://www.ignatius.com)

# No Day Without a Cross

From a homily by St Josemaría Escrivá

The firm hope of our personal sanctification is a gift from God, but man cannot remain passive. Remember the words of Christ: "If anyone would come after me, let him deny himself, take up his daily cross and follow me." Do you see? The daily cross. No day without a cross; not a single day in which we are not to carry the cross of the Lord, in which we are not to accept his yoke. Let this opportunity serve to remind us again that the joy of the resurrection is a consequence of the suffering of the cross.

But don't fear. Our Lord himself has told us, "Come unto me all you who are burdened and labour, for I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart, and you will find rest for your souls. For my yoke is sweet and my burden light." And St John Chrysostom comments: "Come, not to give an account but to be freed of your sins. Come, because I don't need the glory you can give me: I need your salvation... Don't fear if you hear me talk of a yoke, it is sweet; don't fear if I speak about a burden, it is light."

The way to our personal sanctification should daily lead us to the cross. This way is not a sorrowful one, because Christ himself comes to our aid, and in his company there is no room for sadness. I like to repeat with my soul filled with joy, there is not a single day without a cross – the Cross.

[www.escrivaworks.org](http://www.escrivaworks.org), in the book 'Christ is Passing By', Ch 17, n.176

ETERNAL REST GRANT TO THEM, O LORD, AND LET PERPETUAL LIGHT SHINE UPON THEM.  
MAY THE SOULS OF THE FAITHFUL DEPARTED, THROUGH THE MERCY OF GOD,  
REST IN PEACE. AMEN.

## Back Issues Kept

I keep all back copies of Into the Deep, and while looking through some recently, I came across a notice, "Forthcoming Retreats", on page 9 of the November 2011 issue. My late wife Marcia and myself went to this 6-day retreat at Marlo in May 2012, given by Fr Wade Menezes from America. We were both happy that we went and would go to another one in the future. This retreat centre was at Marlo and called "The Ark". Some years later on I noticed in a Catholic magazine that this retreat centre was up for sale. I have tried to phone them at the old phone number but I was not able to get a reply. Could you let me know if they are still in Victoria or has the Marlo property been sold.

On page 7 of the recent October 2021 issue of ITD, "Democracy Under Attack in Australia", it seems to me an attack on any minor party that is pro-life, pro-family etc. I have always supported the DLP from about the time I was 18 years old. If you have a few spare October 2021 copies of ITD, could you please send them to me and I will tell my family and friends that this is the only party we can trust. Enclosed is a donation.

**Terry Brusamarello, Wonthaggi, Victoria**

"As for this life, when death comes and the theatre is deserted, when all remove their masks of wealth or of poverty and depart hence, judged only by their works, they will be seen for what they are: some truly rich, others poor."

**St John Chrysostom**

## 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.

# The Illusion of Being Self-Sufficient

Pope Francis, in his Angelus address, 03-10-2021

"Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Mk 10:15). Here is what is new: the disciple must not only serve the little ones, but also *acknowledge himself as a little one*. And does each of us recognise ourselves as being little before God? Let us think about this, it will help us. Awareness of being little, awareness of being in need of salvation is indispensable in welcoming the Lord. It is the first step in opening ourselves up to him. Often, however, we forget about this. In prosperity, in well-being, we have the illusion of being self-sufficient, that we suffice to ourselves, that we do not need God. Brothers and sisters, this is a deception, because each one of us is a person in need, a little one. We must seek out our own smallness and recognise it. And there, we will find Jesus.

In life, recognising oneself as little, is a starting point for growing. If we think about it, we grow, not so much on the basis of our successes and the things we have, but above all in difficult and fragile moments. There, in our need, we mature; there we open our hearts to God, to others, to the meaning of life. Let us open our eyes to others. Let us open our eyes, when we are little, to the true meaning of life. When we feel small in the face of a problem, small in front of a cross, an illness, when we experience fatigue and loneliness, let us not be discouraged. The mask of superficiality is falling away and our radical fragility is re-emerging: it is our common ground, our treasure, because *with God frailty is not an obstacle but an opportunity*. This would be a beautiful prayer: "Lord, look at my frailties..." and list them before him. This is a good attitude before God. Indeed, it is precisely in our frailty that we discover how much God takes care of us. The Gospel today says that Jesus is very tender with the little ones: "he took them in his arms and blessed them, laying his hands upon them". The difficulties and situations that reveal our frailties are privileged opportunities to experience his love. Those who pray with perseverance know this well: in dark or lonely moments, God's tenderness towards us makes itself, so to speak, even more present. When we are little, we feel God's tenderness more. This tenderness gives us peace; this tenderness makes us grow, because God draws close to us in his way, which is nearness, compassion and tenderness. And, when we feel we are little, small, for whatever reason, the Lord comes closer, we feel he is closer. He gives us peace; he makes us grow. In prayer the Lord draws us close to him, like a father with his child. This is how we grow: not in the illusory pretence of our self-sufficiency – this makes no one grow – but in the strength of placing all our hope in the Father, just like the little ones do; they do this.

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# The Great Responsibility of Bishops

Pope Francis, Homily 17-10-2021

Let us carefully consider the great responsibility to which these brothers of ours [Bishops] have been called. Our Lord Jesus Christ, who was sent by the Father to redeem the human race, in turn sent the Twelve Apostles into the world so that, filled with the power of the Holy Spirit, they might preach the Gospel to all people and unite them under one Shepherd, and that they might sanctify them and guide them to salvation. In order to perpetuate this apostolic ministry from one generation to the next, the Twelve chose other men to share in their work. Through the laying on of hands, they passed on to them the gift of the Spirit which they themselves had received from Christ, thereby conferring the fullness of the Sacrament of Orders. Thus, through an uninterrupted succession of bishops this earliest ministry has been preserved in the living Tradition of the Church, and the work of the Saviour continues and develops to our own day. In the bishop surrounded by his priests, Our Lord Jesus Christ, the Eternal High Priest, is present in your midst.

For it is Christ who, through the ministry of the bishop, continues to preach the Gospel of salvation and to sanctify believers by means of the sacraments of faith. It is Christ who, through the paternal role of the bishop, draws new members to his body which is the Church. It is Christ who, in the wisdom and prudence of the bishop, guides the People of God along their pilgrimage here on earth until at last they reach eternal bliss.

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# Words to Remind Ourselves

**St Augustine**

We need to use words so that we may remind ourselves to consider carefully what we are asking, not so that we may think we can instruct the Lord or prevail on him.

Thus, when we say: *Hallowed be your name*, we are reminding ourselves to desire that his name, which in fact is always holy, should also be considered holy among men. I mean that it should not be held in contempt. But this is a help for men, not for God.

And as for our saying: *Your kingdom come*, it will surely come whether we will it or not. But we are stirring up our desires for the kingdom so that it can come to us and we can deserve to reign there.

When we say: *Your will be done on earth as it is in heaven*, we are asking him to make us obedient so that his will may be done in us as it is done in heaven by his angels.

When we say: *Give us this day our daily bread*, in saying *this day* we mean "in this world." Here we ask for a sufficiency by specifying the most important part of it; that is, we use the word "bread" to stand for everything. Or else we are asking for the sacrament of the faithful, which is necessary in this world, not to gain temporal happiness but to gain the happiness that is everlasting.

When we say: *Forgive us our trespasses as we forgive those who trespass against us*, we are reminding ourselves of what we must ask and what we must do in order to be worthy in turn to receive.

When we say: *Lead us not into temptation*, we are reminding ourselves to ask that his help may not depart from us; otherwise we could be seduced and consent to some temptation, or despair and yield to it.

When we say: *Deliver us from evil*, we are reminding ourselves to reflect on the fact that we do not yet enjoy the state of blessedness in which we shall suffer no evil. This is the final petition contained in the Lord's Prayer, and it has a wide application. In this petition the Christian can utter his cries of sorrow, in it he can shed his tears, and through it he can begin, continue and conclude his prayer, whatever the distress in which he finds himself. Yes, it was very appropriate that all these truths should be entrusted to us to remember in these very words.

From 'A letter to Proba', (Office of Readings, 19-10-2021)

## Norms for Indulgences

**The Enchiridion of Indulgences, Issued by the Sacred Apostolic Penitentiary, 1968**

- 1.** An indulgence is the remission before God of the temporal punishment due for sins already forgiven...
  - 2.** An indulgence is partial or plenary, according as it removes either part or all of the temporal punishment due for sin.
  - 3.** No one...can apply them to other living persons.
  - 4.** ...indulgences can always be applied to the departed...
- 26.** To acquire a plenary indulgence it is necessary to perform the work to which the indulgence is attached and to fulfill the following three conditions: sacramental confession, eucharistic Communion, and prayer for the intention of the Sovereign Pontiff. It is further required that all attachment to sin, even venial sin be absent. If the latter disposition is in any way less than perfect or if the prescribed three conditions are not fulfilled, the indulgence will be partial only...
- 27.** The three conditions may be fulfilled several days before or after the performance of the prescribed work; it is, however, fitting that Communion be received and the prayer for the intention of the Sovereign Pontiff be said on the same day the work is performed.
- 28.** A single sacramental confession suffices for gaining several plenary indulgences; but Communion must be received and prayer for the intention of the Sovereign Pontiff must be recited for the gaining of each plenary indulgence.
- 29.** The condition of praying for the intention of the Sovereign Pontiff is fully satisfied by reciting one Our Father and one Hail Mary; nevertheless, each one is free to recite any other prayer according to his piety and devotion.

# The Catholic Church

I notice that there currently seems to be an awful lot of angst, apprehension, anger, frustration and a great deal of confusion amongst some of the faithful in the Church. For many it would seem that the afflictions the Church is currently enduring have an 'end times' feel about them, and the impression you get from some Catholics is that it is unprecedented in the history of the Church.

When I read what they write or listen to what they say, I can't help wondering whether they truly understand what they mean when they solemnly profess belief in the Church when reciting the Creed at Mass on Sundays. It makes me wonder if they understand her nature, origin, foundation and mission.

You see, whenever I pray the Divine Office of the Church, which regularly celebrates the saints and martyrs on their feast days, I am reminded that all the afflictions, chaos, and 'crises' we are experiencing in the Church are nothing new. The Church militant has been, and always will be, under attack from within and without by the evil forces of this world, and as a result there will always be corruption, decay and ruin in her. But the feast days of the martyrs and the saints of the Church are celebrations of the triumph of grace and the working of the Holy Spirit in these men and women, who dedicated their lives or shed their blood in taking a leading role in growing the faith, renewing and revitalizing the Church.

These holy people, especially the early Fathers, knew and understood the origin, foundation, nature and mission of the Church. They were aware that she is not just a human institution, a Plan B added to the Faith to deal with the problem of original sin, but integral to the only and absolute plan of salvation, born in the very heart of the Father, Son and Holy Spirit. <sup>(CCC 758)</sup> They knew that to believe in her as stated in the Apostles' and Nicene Creeds is inseparable from belief in the Trinitarian God. <sup>(CCC 750)</sup>

What we have to ask ourselves in our day and age is, what are we doing to make the Church a clearer and more effective sign of God's loving mercy and salvation, and are we prepared to do for her what they did, when it is our turn to do so?

**Gregory Kingman, Morwell, Victoria**

## "I Believe in the Holy Catholic Church"

### Catechism of the Catholic Church

**749** The article concerning the Church also depends entirely on the article about the Holy Spirit, which immediately precedes it. "Indeed, having shown that the Spirit is the source and giver of all holiness, we now confess that it is he who has endowed the Church with holiness." ...

**750** To believe that the Church is "holy" and "catholic," and that she is "one" and "apostolic" (as the Nicene Creed adds), is inseparable from belief in God, the Father, the Son, and the Holy Spirit. ...

**751** The word "Church" (Latin *ecclesia*, from the Greek *ek-ka-lein*, to "call out of") means a convocation or an assembly. It designates the assemblies of the people, usually for a religious purpose. *Ekklesia* is used frequently in the Greek Old Testament for the assembly of the Chosen People before God, above all for their assembly on Mount Sinai where Israel received the Law and was established by God as his holy people. By calling itself "Church," the first community of Christian believers recognized itself as heir to that assembly. In the Church, God is "calling together" his people from all the ends of the earth. The equivalent Greek term *Kyriake*, from which the English word *Church* and the German *Kirche* are derived, means "what belongs to the Lord."

**752** In Christian usage, the word "church" designates the liturgical assembly, but also the local community or the whole universal community of believers. These three meanings are inseparable. "The Church" is the People that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the Body of Christ and so herself becomes Christ's Body.

**757** "The Church, further, which is called 'that Jerusalem which is above' and 'our mother', is described as the spotless spouse of the spotless lamb. It is she whom Christ 'loved and for whom he delivered himself up that he might sanctify her.' It is she whom he unites to himself by an unbreakable alliance, and whom he constantly 'nourishes and cherishes.'" <sup>(Lumen Gentium 6)</sup>



# Parents' Day

In the introduction to his Apostolic Exhortation on *The Role of the Christian Family in the Modern World*, Pope John Paul II reminds us that, "Willed by God in the very act of creation, marriage and the family are interiorly ordained to fulfilment in Christ..." (*Familiaris Consortio*, n.3) The act by God of directly creating human beings was limited to one man and one woman. Subsequently, the task of creating human beings was given to men and women acting together as a family. In this setting, the ongoing process of God's creation of human beings took place in the woman's womb. Male participation was limited to fertilizing the cell already existing in the woman. Clearly the reason God gave the parents life was to pass it on, as life was essential for God's ongoing plan of creation. God's plan required the parents to 'be fruitful, multiply, fill the earth and conquer it' (Gen1:28) so God clearly had a firm purpose for his creation.

God's gift of life also included freedom for the man and the woman. Sadly, this freedom was used to accept the serpent's temptation to have 'your eyes opened... and you will be like gods' (Gen3:5). So the temptation to replace God has also been part of our human nature from the very beginning. God has been patient with this abuse of his purpose for creation, but has also forcefully pointed out the error of our ways. In the case of the flood, the world population was reduced to eight people. God adjusted his views after the flood, 'Never again will I curse the earth because of man, because his heart contrives evil from his infancy'. Indeed, God chose to continue leaving his creation with men and women; once again God's message for human beings was to 'Be fruitful, multiply and fill the earth' (Gen 9:1).

God is thus aware of our human tendency to succumb to the serpent's temptation and to try to take the place of God. To avoid further need 'to curse the earth', his son decided to enter our world as a human being to redeem us from our rejection of God. This required the son to assume a human nature. So God, respecting our human freedom, invited – did not instruct – Mary to be Jesus' mother. Mary freely accepted this invitation and so became the mother of God. Mary's husband, Joseph, had no part in her pregnancy, but defended her reputation within the self-righteous local community. However, Joseph became very involved from the time of Jesus' birth.

Clearly women accepting pregnancy have been very much involved in working out God's plan for his creation. Men have been less involved initially. The ongoing attack on mothers is a clear indication that the serpent's temptation is still a real problem for our time. Happily, so is the reality of Jesus' offer of redemption. So the realities of our human nature might be clearer if the social celebration of Mothers' Day stressed the crucial part of motherhood for our very existence. The complementary role of fatherhood might be emphasised by replacing Father's Day with Parents' Day.

**John Cooney, Cowwarr, Victoria**

## A Party in Heaven

**Pope Francis, Slovakia, 14-09-2021**

You may say: "But Father, I can't forgive myself, so how can God forgive me if I am always falling into the same sins?"

Listen, is God ever offended? Is he offended if you go to him and ask for forgiveness? No! Never. God suffers when we think that he can't forgive us, because that is like us telling him: "Your love is not strong enough!"

Saying to God, "Your love is not strong enough" is not good! Instead, God rejoices in forgiving us, time and time again. Whenever he picks us up, he believes in us as if it were the first time. He never grows discouraged. We are the ones who get discouraged, not he. He does not label us as sinners: he sees us as children to be loved. He does not see us as lost causes, but as beloved and hurting children; and then he feels all the more compassion and tenderness. So never forget, whenever we go to confession, there is a party in heaven. May it also be so on earth!

Vatican.va

# Called By Name

**Pope Francis, in his Message for the 36<sup>th</sup> World Youth Day, to be celebrated 21-11-2021**

*Saul! Saul!*

Let us take a closer look at this event. By calling Saul by name, the Lord made him realize that he knew him personally. It was as if he said: "I know who you are and what you are up to; even so, I am speaking directly to you". Twice, the Lord calls Paul by name as the sign of an important special vocation; so he had earlier done with Moses (cf. Ex 3:4) and Samuel (cf. 1Sam 3:10). Falling to the ground, Saul realizes that he is witnessing a theophany, a powerful divine revelation that throws him into confusion, but does not destroy him. Instead, he finds himself called by name.

Only a personal and non-anonymous encounter with Christ changes lives. Jesus shows that he knows Saul very well, "inside out". Even though Saul is a persecutor, even though his heart is full of hatred for Christians, Jesus realizes that this is due to ignorance. He wants to show in him his mercy. This grace, this unmerited and unconditional love, will be the light that radically transforms Saul's life.

*Who are you, Lord?*

Before this mysterious presence calling out his name, Saul asks: "Who are you, Lord?" (Acts 26:15). This question is decisive, and sooner or later all of us have to ask it. It is not enough to hear other people speak about Jesus; we need to speak to him ourselves, personally. Deep down, this is what prayer is all about. Prayer means talking directly with Jesus, even though our heart may still be confused and our mind full of doubts or even contempt for Christ and Christians. I pray that every young person, in the depths of his or her heart, will eventually ask the question: "Who are you, Lord?"

We can no longer assume that everyone knows Jesus, even in the age of the internet. The question that many people are asking of Jesus and his Church is precisely this: "Who are you?" In the entire story of Saint Paul's calling, this is the only time in which he, Paul, speaks. And the Lord immediately replies: "I am Jesus whom you are persecuting" (ibid.).

*"I am Jesus, whom you are persecuting!"*

With this answer, Jesus reveals to Saul a great mystery: that he sees himself as one with the Church, with Christians. Up to that point, Saul had seen nothing of Christ, but only the faithful whom he had cast into prison (cf. Acts 26:10) and in whose killing he had consented (ibid.). He had seen how Christians responded to evil with goodness, hatred with love, enduring injustice, violence, calumnies and persecutions for the name of Christ. In some way, without knowing it, Saul had already encountered Christ. He had encountered him in Christians!

How many times have we heard it said "Jesus yes, the Church no!", as if one could be an alternative to the other. One cannot know Jesus if one does not know the Church. One cannot know Jesus apart from the brothers and sisters in his community. We cannot call ourselves fully Christian unless we experience faith's ecclesial dimension.

...

The Lord chose someone who was persecuting him, completely hostile to him and his followers. We see that, in God's eyes, no one is lost. Thanks to a personal encounter with him, we can always start over again. No young person is ever beyond the reach of God's grace and mercy. Of no one can we say: He's too far gone... It's too late... How many young people passionately rebel and go against the grain, while deep in their hearts they feel a need to be committed, to love with all their heart, to have a mission in life! In the young Saul, Jesus saw exactly that.

**"The desire for God comes from the deepest recesses of the heart of man."**

**St Josemaría Escrivá**

# The Chosen

I had seen impressive adverts for The Chosen on Facebook, but for some reason I didn't find out more. I first thought it was a movie yet to be released, then later realised it was a 'streamed' series and I suppose that's what put me off, not knowing exactly what that was. But the trailers were good and the characters looked appealing.

Then I read an article in the latest Ordinariate newsletter, that referred to a scene from The Chosen. It intrigued me. There was also a link to someone's online review of The Chosen, which I read, and was immediately hooked.

I learnt that you can easily access The Chosen through a free app of the same name. It's a series on the life of Jesus, as you've never seen it before. I sat down and watched the first episode. Strange. Different. A little confusing. But then in the last minutes – bang! I was hooked! Everything fell into place and I couldn't wait to watch the second episode. Wow. I loved it. I watched another episode, and maybe another – I can't remember how many before I managed to stop and take a breather. It's a fascinating, gripping, well-acted, well-scripted, different, profound, entertaining, and real-life sort of portrayal of the life of Jesus. Download the app. The Chosen. Start watching. You won't regret it.

To give you a taste of the 'different' – have you ever given a thought to the thug who robbed and beat up the man who was saved by the 'Good Samaritan'? This man is given a character in one episode, a story built around him and a satisfying outcome. There is much poetic licence, but without affecting the truth of the Gospels. 'Back-stories' are built around the characters in the Gospels – whether we know and love them already, like Peter, or whether they are barely mentioned, like the wine-makers who brought the wine for the wedding at Cana. The creator of The Chosen must have the most wonderful imagination, along with a magnificent ability to bring his stories and characters to life.

Jesus, of course, is the hero of the series, and his humanity and divinity are both cleverly portrayed. I already have so many 'favourite' scenes, but an example that springs to mind is when Jesus decides the route they will travel to his next destination. A lively discussion ensues as to whether that's the best or safest route to the wisest destination, until Jesus stops them and says something like, "Look, if there's going to be such a long question-and-answer session after each decision I make, this is going to be a very long journey!" It's a funny little scene, but doesn't it also reflect a deep reality in our own personal journey with Jesus? The Chosen is full of things like this! I love it!

Scenes from the Old Testament are weaved into most episodes, so that before we meet the 'woman at the well', for example, we meet Jacob centuries earlier, who dug the well, and we learn the significance of the well to the Jewish people. Another creative weaving of stories is making Simon the Zealot the brother of the crippled man who couldn't get to the pool at Bethesda in time. His brother's cure leads Simon to follow Jesus. There is so much more to the stories, and I could take a whole issue of ITD gushing about them! But I'll spare you. Just download the app and enjoy. Let me know what you think.

Ed.

## Streams of Clear Teaching

The Entrance Antiphon on the Feast of St Bernard (20 August) was: "Filled by the Lord with a spirit of understanding, blessed Bernard ministered streams of clear teaching to the people of God."

I sat and gazed at that for a long time. Streams of clear teaching. Isn't that what we long for from our priests and bishops? Streams of clear teaching. Clear teaching. Flowing to us. Instead we often get a little dribble of wishy-washy thoughts and opinions from who-knows-where and that often doesn't make much sense. "Streams of clear teaching" just seems so fresh and clear and strong and life-giving. May our priests give it to us from the pulpits, may our bishops give it to us from their offices, may our Catholic teachers give it to us in our schools. St Bernard, pray for us.

Ed.

## 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

“At that moment when I hold our Lord  
in my hands, say to him like the blind  
man in Jericho, ‘Lord, that I may see!’”

**St John Vianney**

## The Gaze

### Pope Francis, in his Angelus address 10-10-2021

Today’s liturgy offers us the encounter between Jesus and a man who “had great possessions” (Mk 10:22), and who went down in history as “the rich young man” (cf. Mt 19:20-22). We do not know his name. ...

Jesus...helps this man by offering him the true face of God. Indeed, the text says, “Jesus looking upon him loved him”: this is God! This is where faith is born and reborn: not from a duty, not from something that is to be done or paid, but from a *look* of love to be welcomed. In this way Christian life becomes beautiful, if it is based not on our abilities and our plans; it is based on God’s gaze. Is your faith, is my faith tired? Do you want to reinvigorate it? Look for God’s gaze: sit in adoration, allow yourself to be forgiven in Confession, stand before the Crucified One. In short, let yourself be loved by him. This is the starting point of faith: letting oneself be loved by him, by the Father.

Vatican.va

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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**