

Into the Deep

Issue 227

Newsletter of orthodox Catholics of Gippsland

June/July 2022

Our Signature on the Gift

Fr Raniero Cantalamessa, Preacher of the Pontifical Household 2nd Lenten Homily 2022

I would like to summarize, with the help of a human example, what happens in the Eucharistic celebration. Let's think of a large family in which there is a son, the firstborn, who admires and loves his father beyond measure. For his birthday he wants to give him a precious gift. Before presenting it to him, however, he secretly asks all his brothers and sisters to put their signature on the gift. This therefore arrives in the hands of the father as a sign of the love of all his children, without distinction, even if, in reality, only one has paid the price for it.

This is what happens in the Eucharistic sacrifice. Jesus admires and loves the Heavenly Father endlessly. He wants to give him every day, until the end of the world, the most precious gift that one can think of, that of his own life. In the Mass he invites all his brothers and sisters to put their signature on the gift, so that it reaches God the Father as the indistinct gift of all his children, even if only one has paid the price for this gift. And what a price!

Our signature are the few drops of water that are mixed with the wine in the chalice. They are nothing but water, but mixed in the cup they become a single drink. The signature of all is the solemn Amen which the assembly pronounces, or sings, at the end of the doxology: "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, forever and ever". "AMEN!"

We know that those who have signed a commitment then have the duty to honour their signature. This means that, leaving Mass, we too must make our lives a gift of love to the Father for the good of our brothers and sisters. We, I repeat, are not only called to celebrate the Eucharist, but also to make ourselves a Eucharist. May God help us with this!

Cantalamessa.org

We Are Known and Loved

Pope Francis, Regina Caeli address, 08-05-2022

If we listen to him, we discover this – that the Lord loves us. The way to discover the Lord's love is to listen to him. Thus, our relationship with him will no longer be impersonal, cold or a front. Jesus seeks a warm friendship, trust, intimacy. He wants to give us a new and marvellous awareness – that of knowing we are always loved by him and, therefore, that we are never left alone by ourselves. Being with the Good Shepherd allows us to live the experience that the Psalm speaks about: "Even though I walk through the valley of the shadow of death, I fear no evil; *for thou art with me.*" (Ps 23:4) Above all in our sufferings, in our difficulties, in our crises, which are darkness. He sustains us by going through them with us. Thus, it is precisely in difficult situations that we can discover that we are known and loved by the Lord.

So, let us ask ourselves: Do I let the Lord know me? Do I make room for him in my life? Do I bring what I am living to him? And what idea do I have of him after the many times I have experienced his closeness, his compassion, his tenderness? The Lord is near, the Lord is the Good Shepherd.

Vatican.va

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

The Presence of Christ in a Priest

Fr John Rizzo

When we consider the presence of Christ, we often think of His Sacramental presence – the Holy Eucharist, the Blessed Sacrament – His Body, Blood, Soul and Divinity that dwells in the tabernacle of every Catholic Church in the world. Many Catholics understand this. However, those Catholics of weak faith or no faith do not.

Sometimes the presence of Christ is only realised in their midst in terms of a priest, whose path they may cross. I often travel, and do so wearing my Roman collar so that others recognise that I am a priest. I can recount several occasions where strangers have approached me either to talk about problems that they have, or to make a good confession. I have heard many confessions at train stations and airports. ...

Seeing a priest can also make people upset or agitated. I have had people pass me and say unpleasant things, to which I would just utter a prayer under my breath – a prayer of forgiveness, a prayer for that person's conversion. Such is the presence of Christ that I want in my heart so that no matter who comes my way – either for good or for bad – I hope I can correspond with a Christ-like disposition.

When I was newly ordained and stationed with another priest – Fr Lemieux – in North London, on the way to Church on Saturday mornings, we would customarily walk by a building called the "Red Rose Socialist Centre." We would stop in front of it, say a Hail Mary, and invoke Our Lady of Fatima for the conversion of the people who worked there. One Saturday when we did this, there was someone inside who was looking at us praying. We continued walking along the footpath after we had prayed, and a man came running out of the building towards us, yelling. We didn't know what he wanted, so we waited. He asked "What on earth were you doing outside that building? Why did you stop there?" Fr Lemieux said "We stopped there so that we can pray for the people who work there." He asked "Why did you do that?" I answered "Because socialism is against the Catholic Church. We were praying for the conversion of Socialists." At that point he looked at Fr Lemieux, and spat in his face. Father took a handkerchief out of his pocket, wiped his face, and said to the man "Thank you, Sir, for helping me to be like Our Saviour Jesus Christ, who was also spat at in the face." I must admit, my own Sicilian disposition may not have said that if he had spat in MY face - but nonetheless, truly the presence of Christ can overcome any evil whatever.

From Memoirs from the Heart of a Priest (p.64-65), by Fr John Rizzo, Chaplain of Tyburn Priory, Diocese of Paramatta
For a copy of the booklet, email priestmemoirs@gmail.com

Fr John Speekman

For those who haven't yet heard, Fr John Speekman had a mild stroke late in April, and was taken to Albury hospital. He was later moved to Wodonga hospital for rehab, and is now back home in Howlong, recovering well with the help of his sister, Anneke. Prayers for his continuing recovery will be welcome, of course. He is managing to say parish Masses in Howlong at the moment, while looking forward to his imminent retirement, when he will move near family in Junee, NSW. Thank God for his speedy recovery and minimal effects of the stroke! Fr Speekman turns 75 in June. We wish him every blessing.

Ed.

Whitsun Quiz

Prompted by a suggestion last month by reader Wendy Harrap (see May ITD, p.3), I have created a Whitsun Quiz. See page 11 of this issue for the quiz, or you can find it online on the ITD Facebook page, or at <https://www.surveymonkey.com/r/HFWVSQR>
Good luck!

Wendy also suggested an Easter Quiz, but I've already done one of those. See the ITD website, under Quizzes. I'm sure I published that quiz in an Easter issue of ITD one year but I can't for the life of me find it. If anyone can find which issue it's in, let me know! Maybe I never got round to putting it in?

Ed.

Combined Issue You will notice that this is a combined June/July issue of Into the Deep. I will be taking a break, returning with the August issue. See you then! **Ed.**

Keep God in Public Debates

Cardinal George Pell, in *Prison Journal*, Volume 3

2 March 2020

There is no doubt that our opponents are working explicitly to destroy and replace the Judaeo-Christian legal foundations of the public view of the world, which has prevailed in the West for at least 1,500 years, from the time when Constantine's Edict of Tolerance in A.D. 313 was developed into a more explicit Christian framework under Emperor Justinian in A.D. 520.

Social conservatives are well aware of the assaults on the moral order, but fewer seem to be aware of the underlying crisis of faith, of the need to keep God in the public debates and to remind the world of our unseemly claim that the good God will judge each of us at the end of our life to reward or punish us for the presence or absence of faith and love, expressed in daily living.

For too long, in an attempt to find common grounds, we have followed our opponents by leaving God out of the discussion. And I found that I gain very little traction when I make this point about God to too many Christian activists. The late fourth-century Greek theologian St Gregory Nazianzen had a cast of mind different from ours but is a first-rate theologian (and was a controversial bishop), who wrote beautifully on God (Oration 14).

Who gave you the power to gaze on the beauty of the sky, the course of the sun, the circle of the moon and the multitude of the stars? Who gave you the power to discern the harmony and order that shines out like music in them all? . . . Surely the answer to all these questions is quite simply God. . . . Although he is our God and our Lord, he is not ashamed to be called our Father.

3 March 2020

The program on assisted killing (not "dying", as in the official description) reinforced my deepening convictions that we need to explain more about the Christian understanding of suffering in our catechesis and evangelisation and bring God's requirements into the discussion, not as the only basis for our position, but as an important consideration for the majority of Australians who do believe in God.

Psalm 2 points us in the correct direction.

*Now, O kings, understand, take warning, rulers of the earth;
serve the Lord with awe and trembling, pay your homage lest he be angry and you perish.*

George Cardinal Pell, *Prison Journal*, Volume 3 (Ignatius Press, 2021), p.243-244,246. www.ignatius.com

Prison Journals

I have now completed reading Cardinal Pell's *Prison Journal* (3 volumes), and I felt an unusual sadness reading the last page, knowing it was finished. For anyone who has not yet read the journals, I highly recommend them. They are profound, insightful, entertaining, educational, interesting and easy to read. I felt like I'd lived Cardinal Pell's prison days with him, sat with him and listened to him, and I feel like I will miss him now. I hear he's releasing a new book soon, and look forward to reading that so that I will have a little 'connection' to him again. May God bless him. His quiet witness to the faith during his persecution has been inspiring.

[Thank you to Ignatius Press for allowing me to print excerpts.]

Ed.

Amnesty International

Popped up on my Facebook feed: a sponsored advert from Amnesty International Australia, asking for signatures on a petition to protect a doctor from being investigated for providing her patient access to an abortion in Argentina. "Don't let Miranda go to prison for protecting women's health", it pleads.

For those Catholics who may still donate to Amnesty International or promote their work – remember that they fight for abortion "rights" around the world. And use your money to pay for adverts to further the cause of abortion activists.

Ed.

The Most Important Person on Earth

Venerable Joseph Cardinal Mindszenty provides a succinct summary of a basic truth (ITD May 2022, p.2). "The most important person on earth is a mother." The Cardinal provides a fitting accolade for a person who has mastered the demands of pregnancy and the frustrations of child care. Indeed, without a mother and father there would not be any person on earth. For God created only two persons directly before handing over the responsibility for ongoing creations to the man and the woman that he had created. "Be fruitful, multiply fill the earth." God recognized the challenges associated with the act of creation and so made the parents' essential creative actions pleasurable. Sadly, the pleasure can override the basic purpose of God's creation, and provide an opening for Satan and his devilish defiance of God's intentions. Because of their greater involvement in childbirth and nurture, mothers are more likely to counter Satan's malice.

Jesus, of course, came to redeem us from our universal rejection of God. He did this by founding a church after his resurrection from the death inflicted by those very people that he came to save. Jesus' act of redemption is achieved by means of the sacraments. Two of these sacraments are vocational – orders and matrimony. Matrimony is the means by which the ongoing process of creation is sanctified. Marriage is the prime means by which a mother shows that she is the most important person on earth. Moreover, marriage is also a reminder that God left two people with his ongoing plan for creation. So while the most important person on earth is a mother, this importance evolves within a family.

John Cooney, Cowwarr, Victoria

Like Michelangelo

Pope Francis, Message for the 59th World Day of Prayer for Vocations, 08-05-2022

Michelangelo Buonarroti is said to have maintained that every block of stone contains a statue within it, and it is up to the sculptor to uncover it.

If that is true of an artist, how much more is it true of God! In the young woman of Nazareth, he saw the Mother of God. In Simon the fisherman, he saw Peter, the rock on which he would build his Church. In the publican Levi, he recognized the apostle and evangelist Matthew, and in Saul, a harsh persecutor of Christians, he saw Paul, the apostle of the Gentiles. God's loving gaze always meets us, touches us, sets us free and transforms us, making us into new persons.

That is what happens in every vocation: we are met by the gaze of God, who calls us. Vocation, like holiness, is not an extraordinary experience reserved for a few. Just as there is a "holiness of the saints next door", so too there is a vocation for everyone, for God's gaze and call is directed to every person.

According to a proverb from the Far East, "a wise person, looking at the egg can see an eagle; looking at the seed he glimpses a great tree; looking at the sinner he glimpses a saint". That is how God looks at us: in each of us, he sees a certain potential, at times unbeknownst to ourselves, and throughout our lives he works tirelessly so that we can place this potential at the service of the common good.

Vocation arises in this way, thanks to the art of the divine Sculptor who uses his "hands" to make us go forth from ourselves and become the masterpiece that we are called to be. The word of God, which frees us from self-absorption, is especially able to purify, enlighten and recreate us. So let us listen to that word, in order to become ever more open to the vocation that God entrusts to us! And let us learn to listen also to our brothers and sisters in the faith, for their advice and example may help disclose the plan of God, who shows us ever new paths to pursue.

God's loving and creative gaze met us in an entirely unique way in Jesus. The evangelist Mark tells us that, in speaking with the rich young man, "Jesus looking upon him, loved him" (10:21). This gaze of Jesus, full of love, rests upon each of us. Brothers and sisters, let us allow ourselves to be moved by this gaze to allow him to lead us outside of ourselves! Let us also learn to look at one another in such a way that all those with whom we live and encounter – whoever they may be – will feel welcomed and discover that there is Someone who looks at them with love and invites them to develop their full potential.

Vatican.va

Peter and Paul

Pope Francis, Angelus Address, 29-06-2021

At the heart of today's Gospel (Mt 16:13-19) the Lord asks the disciples a decisive question: "Who do you say that I am?" It is the crucial question that Jesus repeats to us today: "Who am I to you?". *Who am I to you*, who have accepted faith but are still afraid to set sail on my Word? *Who am I to you*, who have been a Christian for such a long time but, worn out by habit, have lost your first love? *Who am I to you*, who are going through a difficult time and need to rouse yourself in order to begin again? Jesus asks: *Who am I to you?* Let us give Him an answer today, but an answer that comes from the heart. ...

Prior to this question, Jesus asked the disciples another one: "Who do people say that I am?". It was a test to find out opinions about Him and the fame He enjoyed, but notoriety does not interest Jesus, it was not that kind of test. So, why did He ask the question? To underline a difference, which is *the fundamental difference of Christian life*.

There are those who stop at the first question, opinions, and talk *about Jesus*, and there are those who, instead, talk *to Jesus*, bringing their life to Him, entering into a relationship with Him, making the decisive step. This is what interests the Lord: to be at the centre of our thoughts, to become the reference point of our affections; to be, in short, the love of our lives. Not the opinions we have of Him; that does not interest Him. He is interested in our love, whether He is in our heart.

The Saints we celebrate today took that step and became *witnesses*. ... They believed not in words, but in deeds. Peter did not speak about mission, he lived the mission, he was a fisher of men; Paul did not write learned books, but letters of what he lived as he travelled and bore witness. Both spent their lives for the Lord and for their brothers. And they provoke us, because we run the risk of stalling at the first question: of giving views and opinions, of having grand ideas and saying beautiful words, but never putting them into action. And Jesus wants us to put ourselves on the line. How often, for example, we say that we would like a Church that is more faithful to the Gospel, closer to the people, more prophetic and missionary, but then, in practice, we do nothing! It is sad to see that many speak, comment and debate, but few bear witness. Witnesses do not lose themselves in words, but rather they bear fruit. Witnesses do not complain about others and the world, but they start with themselves. ...

However, looking at the lives of Peter and Paul, an objection might arise: they were both witnesses, but they were not always exemplary – they were sinners! Peter denied Jesus and Paul persecuted the Christians. But – here is the point – they also bore witness to their failures. Saint Peter, for example, could have said to the Evangelists: "Do not write down the mistakes I have made", make a Gospel for fun. But no, his story comes out naked, it comes out raw in the Gospels, with all its miseries. Saint Paul does the same, recounting mistakes and weaknesses in his letters. This is where his witness begins: with the truth about himself, with the fight against his own duplicity and falsehood. The Lord can do great things through us when we are not careful to defend our image, but are transparent with Him and with others. Today, dear brothers and sisters, the Lord is questioning us. And His question is the same one – *Who am I to you?* It delves into us. Through His witnesses Peter and Paul, He urges us to take off our masks, to renounce half-measures, the excuses that make us lukewarm and mediocre. May Our Lady, Queen of the Apostles, help us in this. May she enkindle in us the desire to bear witness to Jesus.

Vatican.va

The Priest and the Angel

St John Vianney

If I were to meet a priest and an angel, I should salute the priest before I saluted the angel. The latter is the friend of God; but the priest holds His place...

When you see a priest, you should say, "There is he who made me a child of God, and opened Heaven to me by holy Baptism; he who purified me after I had sinned; who gives nourishment to my soul."

Physicians, Heal Thyselves

I write in response to the article by Archbishop Julian Porteous, Archbishop of Hobart, printed in ITD last month (May ITD, p.6-7), under the title 'Crisis of Faith in Australia'.

For the last 17 years, I too have written out of serious concern for the numerous crises, illnesses and scandals engulfing the Church. I have done so out of deep love for my Mother, the Church, which to me is everything and the goal of everything here on earth (CCC 760). Over these years it has pained me greatly to see her lurch from crisis to crisis in just about every facet of her life, be it spiritual or otherwise; to see her become so diseased and scandalised, and very 'sick', to the point of being paralysed.

How on earth did this happen? How did God's great, once effective, missionary and vibrant family, the Church, become so ineffective, sterile and sick, so vulnerable to attacks from within and without, by Satan and his minions in this country? The answer lies in the question: Who are her divinely appointed fathers, guardians, heads, leaders, pastors, protectors and physicians? Our bishops of course!

Most, if not all of her crises, diseases, illnesses and scandals have stemmed from a gigantic leadership crisis, a collegial failure to truly act as episcopal fathers, spiritual physicians and shepherds. As a college, they and their predecessors have been the sowers of all that Archbishop Porteous is so critically concerned about. In fact, the very plenary council itself, with its consultative, liberal and democratic processes, is a clear manifestation of their failed, inept and timid Apostolic leadership. Nowhere in the Gospel did Jesus say, "I am the Good Shepherd who consults my sheep about where they would like to pasture."

Collectively, they have failed to fix or solve anything, and there seems neither the will nor urgency to diagnose the current state of the Church accurately and honestly in order to take firm and decisive action to address it. This has been the most glaring truth of the current state of the church and her faith in this country for over 20 years.

I can assure you, until the proverb, "Physician, heal thyself" is heeded collectively and urgently, nothing will change, and no renewal or revitalisation will take place now or in the future.

Gregory Kingman, Morwell, Victoria

The Church

Catechism of the Catholic Church: *The Church – foreshadowed from the world's beginning*

760 Christians of the first centuries said, "The world was created for the sake of the Church." God created the world for the sake of communion with his divine life, a communion brought about by the "convocation" of men in Christ, and this "convocation" is the Church. The Church is the goal of all things, and God permitted such painful upheavals as the angels' fall and man's sin only as occasions and means for displaying all the power of his arm and the whole measure of the love he wanted to give the world:

Just as God's will is creation and is called "the world," so his intention is the salvation of men, and it is called "the Church." Clement of Alex

Father Stu: A Movie Worth Watching

There's not often a movie that's worth watching at the cinema, but Father Stu is one of them. Being an unapologetically Catholic movie (about an atheist boxer who becomes a Catholic priest), it's not likely to stay long in Australian cinemas. Go and see it while you can. **Ed.**

God Cannot Let Go

Pope Francis, 14-05-2022

If, in life, there are people and things that sooner or later we have to leave behind, there is a presence that will never leave us, a fundamental certainty that will always accompany us and that nothing and no one will ever be able to erase: God cannot let go of being my father. Everything can fail us, but not the tenderness of God.

Bearing Fruit in Old Age

Pope Francis, Message for the 2nd World Day for Grandparents and the Elderly, to be held 24-07-2022

"In old age they will still bear fruit" (Ps 92:15). These words of the Psalmist are glad tidings, a true "gospel" that we can proclaim to all on this second World Day for Grandparents and the Elderly. They run counter to what the world thinks about this stage of life, but also to the attitude of grim resignation shown by some of us elderly people, who harbour few expectations for the future. ...

Old age is not a time of life easily understood even by those of us who are already experiencing it. Even though it eventually comes with the passage of time, no one prepares us for old age, and at times it seems to take us by surprise. ... On the one hand, we are tempted to ward off old age by hiding our wrinkles and pretending to be forever young, while on the other, we imagine that the only thing we can do is bide our time, thinking glumly that we cannot "still bring forth fruit".

Retirement and grown children make many of the things that used to occupy our time and energy no longer so pressing. The recognition that our strength is ebbing or the onset of sickness can undermine our certainties. The fast pace of the world – with which we struggle to keep up – seems to leave us no alternative but to implicitly accept the idea that we are useless. We can resonate with the heartfelt prayer of the Psalmist: "Do not cast me off in the time of old age; forsake me not when my strength is spent" (71:9).

Yet that same psalm – which meditates on how the Lord has been present at every stage of our lives – urges us to persevere in hope. Along with old age and white hairs, God continues to give us the gift of life and to keep us from being overcome by evil. If we trust in him, we will find the strength to praise him still (cf. vv.14-20). We will come to see that growing old is more than the natural decline of the body or the inevitable passage of time, but the gift of a long life. Aging is not a condemnation, but a blessing!

For this reason, we ought to take care of ourselves and remain active in our later years. This is also true from a spiritual standpoint: we ought to cultivate our interior life through the assiduous reading of the word of God, daily prayer, reception of the sacraments and participation in the liturgy. In addition to our relationship with God, we should also cultivate our relationships with others: first of all by showing affectionate concern for our families, our children and grandchildren, but also for the poor and those who suffer, by drawing near to them with practical assistance and our prayers. These things will help us not to feel like mere bystanders, sitting on our porches or looking out from our windows, as life goes on all around us. Instead, we should learn to discern everywhere the presence of the Lord. Like "green olive trees in the house of God" (cf. Ps 52:10), we can become a blessing for those who live next to us. ...

We grandparents and elderly people have a great responsibility: to teach the women and men of our time to regard others with the same understanding and loving gaze with which we regard our own grandchildren. We ourselves have grown in humanity by caring for others, and now we can be teachers of a way of life that is peaceful and attentive to those in greatest need. ...

Dear grandparents, dear elderly persons, we are called to be artisans of the *revolution of tenderness* in our world! Let us do so by learning to make ever more frequent and better use of the most valuable instrument at our disposal and, indeed, the one best suited to our age: prayer.

Vatican.va

He Knows What He is About

St John Henry Newman

Therefore I will trust God. Whatever, wherever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him; in perplexity, my perplexity may serve Him; if I am in sorrow, my sorrow may serve Him. My sickness, or perplexity, or sorrow may be necessary causes of some great end, which is quite beyond us. He does nothing in vain; He may prolong my life, He may shorten it; He knows what He is about. He may take away my friends, He may throw me among strangers, He may make me feel desolate, make my spirit sink, hide the future from me – still He knows what He is about.

God's Feast Day

From a reflection by St Peter Julian Eymard on the Feast of Corpus Christi

Every day comes from God. They unfailingly succeed one another through His loving kindness. God allows man six days of the week for his labour and his needs, but the seventh He reserves for Himself. Sunday is therefore more particularly the day of the Lord.

But of all the days there is one which is, in a more excellent manner, the day of God and is called the day of God: Fête-Dieu, as the French put it, which, done literally into English, would read God's Feast Day. That is truly the day which the Lord has made for Himself, for His own glory, and for the manifestation of His love. Corpus Christi! God's Feast Day! What a beautiful name! God's Feast Day and ours also! Let us see in what way.

This feast day of God, which the Church calls Festum sacratissimi Corporis Christi, "Feast of the most sacred Body of Christ," is the only day dedicated exclusively to the honour of His adorable Person, of His living presence in our midst. The other feasts commemorate some mystery of His past life; they are beautiful; they glorify God; and they are a rich source of graces for us. But after all they are only reminders, anniversaries of an already distant past, which relives only in our piety and devotion. Our Saviour is no longer personally present in those mysteries; He accomplished them once for all and left only His grace in them. But Corpus Christi is an actual mystery; the object of this feast is our Lord's Person, living and present in our midst. That is why the celebration of it has a character all its own. No relics or symbols of the past are exposed, but the very object of the feast, which is living. In the countries where God is free, see how all the people proclaim His presence, how they prostrate themselves before Him! The impious themselves tremble and bow the head; God is there! How glorious for our Lord's presence is this feast, on which all men acknowledge His presence and adore Him!

The Real Presence, Ch 42, Corpus Christi

A Dark Day for New South Wales

Archbishop Anthony Fisher OP, 19-05-2022

It is truly a dark day for New South Wales. I am deeply saddened that the Voluntary Assisted Dying Bill 2021 has passed the NSW Parliament.

The disturbing nature of this legislation is compounded by the way the debate over amendments was conducted. All amendments put forward by those who would seek to make this deadly regime even a little bit safer were rejected. That no meaningful amendments were accepted speaks to a 'winner takes all' approach by the proponents of this bill and reveals an ugliness that has invaded our politics. This does not bode well for the protection of our most vulnerable citizens. The 57th Parliament of NSW will be remembered as having the shameful record of passing two of the most anti-life pieces of legislations that exist in Australia, and indeed around the world.

If a civilisation is to be judged by how it treats its weakest members, the NSW parliament has failed miserably and has set a dark and dangerous path for all posterity, determining a new and disturbing definition of what it means to be human.

I thank those few members in both houses of parliament who spoke out against this bill, often in the face of disdain and disparagement from their parliamentary colleagues, from pro-euthanasia lobby groups and from the media. I also thank members of the medical and legal professions, religious leaders of many faiths and pro-life groups who lobbied on behalf of the sick and elderly and their right to receive real choice at the end of life.

Despite our disappointment, our fight for life does not end with this vote. If anything, it begins anew. We must redouble our efforts to care for those who are victims of the 'throwaway culture' and instead rebuild a culture of life and love in this state.

sydneycatholic.org

This is Our Strength

Pope Francis, Homily at Canonisation Mass, 15-05-2022

We have heard what Jesus told his disciples before leaving this world and returning to the Father. He told us what it means to be a Christian: "Even as I have loved you, so you must love one another" (Jn 13:34). ...

How did Jesus love us? To the very end, to the total gift of himself. It is striking to think that he spoke these words on that night of darkness, when the atmosphere in the Upper Room was one of deep emotion and anxiety: deep emotion, because the Master was about to bid farewell to his disciples; anxiety because he had said that one of them would betray him. We can imagine the sorrow that filled the heart of Jesus, ... Yet at the very hour of his betrayal, Jesus reaffirmed his love for his own. For amid the darkness and tempests of life, that is the most important thing of all: God loves us.

Brothers and sisters, may this message be the core of our own faith and all the ways in which we express it: "...not that we loved God but that he loved us" (1Jn 4:10). Let us never forget this. Our abilities and our merits are not the central thing, but rather the unconditional, free and unmerited love of God. Our Christian lives begin not with doctrine and good works, but with the amazement born of realizing that we are loved, prior to any response on our part. While the world frequently tries to convince us that we are valued only for what we can produce, the Gospel reminds us of the real truth of life: *we are loved*. ... This is our identity: we are God's loved ones. This is our strength: we are loved by God.

Acknowledging this truth requires a conversion in the way we often think of holiness. At times, by over-emphasizing our efforts to do good works, we have created an ideal of holiness excessively based on ourselves, our personal heroics, our capacity for renunciation, our readiness for self-sacrifice to achieve a reward. This can at times appear as an overly "pelagian" way of viewing life and holiness. We have turned holiness into an unattainable goal. We have separated it from everyday life, instead of looking for it and embracing it in our daily routines, in the dust of the streets, in the trials of real life and, in the words of Teresa of Avila to her Sisters, "among the pots and pans". Being disciples of Jesus and advancing on the path of holiness means first and foremost letting ourselves be transfigured by the power of God's love. Let us never forget the primacy of God over self, of the Spirit over the flesh, of grace over works.

Vatican.va

An Injustice That Can Never Be Excused

Pope John Paul II, *Evangelium Vitae*, n.66

To concur with the intention of another person to commit suicide and to help in carrying it out through so-called "assisted suicide" means to cooperate in, and at times to be the actual perpetrator of, an injustice which can never be excused, even if it is requested. In a remarkably relevant passage Saint Augustine writes that "it is never licit to kill another: even if he should wish it, indeed if he request it because, hanging between life and death, he begs for help in freeing the soul struggling against the bonds of the body and longing to be released; nor is it licit even when a sick person is no longer able to live".

Even when not motivated by a selfish refusal to be burdened with the life of someone who is suffering, euthanasia must be called a false mercy, and indeed a disturbing "perversion" of mercy. True "compassion" leads to sharing another's pain; it does not kill the person whose suffering we cannot bear. Moreover, the act of euthanasia appears all the more perverse if it is carried out by those, like relatives, who are supposed to treat a family member with patience and love, or by those, such as doctors, who by virtue of their specific profession are supposed to care for the sick person even in the most painful terminal stages.

"Intentional euthanasia, whatever its forms or motives, is murder. It is gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator."

Catechism of the Catholic Church, n. 2324

The Eleventh Hour

You know the story about the worker that was called at the 11th hour, and who was paid the same as the worker who laboured all day in the field? (Mt 20:1-16) It's easy to sympathise with that tired hard-worker who'd been there all day. I admit I've always automatically identified myself with him, trying to overcome thoughts of annoyance about others getting the same deal for less work; trying to appreciate the master's generosity instead of feeling unrecognised for what I've done; trying to reconcile with being treated equally even though I've laboured longer. Does anyone else see it that way, or is it my poor pride leading me to that?

Anyway, the point is that recently I was pondering the lives of the saints, the amazing lengths they go to, out of pure love for the Lord; the incredible suffering and tortures some of them endure; the lifetime of prayer and penance and sacrifices that I could never even contemplate for a day. It made me feel woefully inadequate, weak, selfish. How could I ever imitate their heroic deeds and virtues, how could I ever love enough, how could I ever be so generous and selfless as to offer my life to the Lord like they did, and endure any number of agonies, or suffer for years and years in darkness?

Then I thought of that worker who was called at the 11th hour and was given the same reward. And I felt humbled and intensely grateful for the mercy and generosity of the Lord. For the first time I saw the parable as a lifeline for myself, not for others; a lesson in the love and mercy of God being so great that even I stand a chance of entering Heaven, even though I have failed so often and so easily, and done nothing heroic or sacrificial, nothing that could ever 'deserve' such great reward as the saints achieve. I saw myself as that 11th hour worker, sneaking in self-consciously, and being blessed so abundantly by the Lord. It was a scene of thanks and rejoicing! Thank you, Lord! Thank you, Master, for considering me worthy, even though we both know I'm not – and so do all the other workers waiting in the line. May they share in my joy.

Ed.

Simple and Rich

Pope Benedict XVI, to clergy of Aosta, 25-07-2005

As we said earlier, in the wake of the Enlightenment and of the "Second Enlightenment" in 1968, many thought that the historical time of the Church and faith was over and that they had entered a new epoch, when it would be possible to study these things as we study classical mythology.

On the contrary, it is vital to make people understand that faith is permanently up-to-date and perfectly reasonable. Hence, an intellectual assertion is called for that makes the beauty and organic structure of the faith comprehensible.

This was one of the fundamental intentions of the *Catechism of the Catholic Church*, which has now been condensed in the *Compendium*. We must not think of a pack of rules to be shouldered like a heavy backpack on our journey through life. In the end, faith is simple and rich: we believe that God exists, that God counts; but which God? A God with a face, a human face, a God who reconciles, who overcomes hatred and gives us the power of peace that no one else can give us. We must make people understand that Christianity is actually very simple and consequently very rich.

Damage is Profound

Cardinal George Pell, Prison Journal, Volume 3

6 April 2020 entry

I spent the afternoon packing up and sorting my documents, hundreds of pages, finding again texts and articles. One of these is from the Cure of Ars in France, the nineteenth-century St John Vianney, spelling out two truths, each contentious: "When people wish to destroy religion," he wrote, "they begin by attacking the priest because where there is no priest, there is no sacrifice."

The conflict between God's Kingdom and the world is not a hyperbole or a figment of the imagination of the religious right or religious left, but the defining issue in salvation history. The Son of God was murdered, put to death, and the fruits of his Resurrection have not yet prevailed.

And the priest, preacher of the word, celebrant of the Eucharist, forgiver of sins, is one important warrior in this strife. He is a servant leader, the crucial figure in our parish communities, and when he (and the bishops) are corrupted by the Evil One, the damage is profound. St John Vianney is correct.

George Cardinal Pell, *Prison Journal, Volume 3* (Ignatius Press, 2021), p.326-327. www.ignatius.com

Whitsun Quiz

1. What is Whitsun?
 - a. The feast of Pentecost
 - b. An island off the coast of Australia
 - c. The bleaching quality of sunlight
2. Where does the name Whitsun come from?
 - a. White Sunday (due to white vestments, and white clothing worn by catechumens to be baptised that day)
 - b. Usage by Catholics, Anglicans and Methodists in Britain and other parts of the world for Pentecost
 - c. Both a. and b.
3. What does Pentecost celebrate?
 - a. 50 days of eating Easter eggs
 - b. The arrival of the Three Kings to honour Jesus
 - c. The descent of the Holy Spirit on the apostles
4. When is Pentecost?
 - a. 50 days after Christmas
 - b. 7th Sunday after Easter
 - c. 3rd Sunday after the first full moon after Easter
5. Where does the name Pentecost come from?
 - a. From the Greek *Pentēkostē* meaning "fiftieth"
 - b. From the Pentecostal Revivalist Church
 - c. From an island in Vanuatu
6. What are the gifts of the Holy Spirit?
 - a. Gold, frankincense and myrrh
 - b. Wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord
 - c. Bread and wine
7. What are the fruits of the Holy Spirit?
 - a. Dates and figs
 - b. Faith, hope and charity
 - c. Charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity
8. What are other names for the Holy Spirit?
 - a. Paraclete, Advocate, Holy Ghost
 - b. Third Person of the Blessed Trinity, Spirit of Truth
 - c. Both a. and b.
9. What does the word Paraclete mean?
 - a. Latin for Advocate
 - b. From the Greek 'called in aid' (para – 'alongside' + kletos, from kalien 'to call')
 - c. Aramaic for Holy Spirit
10. What islands were discovered by Captain Cook on the Feast of Pentecost 1770?
 - a. Whitsundays
 - b. Pentecostals
 - c. Cook Islands

This quiz can also be found on the ITD website (stoneswillshout.com) and Facebook page if you want to share it.

Hours of Eucharistic Adoration

in Gippsland

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

“How gently and lovingly

You wake in my heart,
Where in secret you dwell alone;
And in your sweet breathing,
Filled with good and glory,
How tenderly You swell my heart
with love.”

St John of God

“Father, I abandon myself

into your hands; do with me what
you will. Whatever you may do, I
thank you: I am ready for all, I
accept all. Let only your will be
done in me, and in all your
creatures. I wish no more than
this, O Lord”.

St Charles de Foucauld (canonised 15 May 2022)

Contact *Into the Deep*

www.stoneswillshout.com

stoneswillshout@bigpond.com

12 Vincent Road, Morwell, Vic, 3840, Australia

 **find us on**  **facebook**

ITD is released on or around the first day of each month by email and on the blog; printed copies about a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th of the month).

Editor: Janet Kingman

Subscription is free. We rely on donations.

Cheques to be made out to Janet Kingman.

ITD's bank details for **Direct Deposits:**

Account name: Janet Kingman

BSB: 013-745 (ANZ)

Account number: 2901-63632

Donate via Ritchies Supermarkets Community Benefit program by nominating Into the Deep, CB number 81799.

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