

Into the Deep

Issue 230

Newsletter of orthodox Catholics of Gippsland

October 2022

20 Years Old!

Well, who would've thought! 20 years ago, little old Into the Deep began as a single-page newsletter from little old Morwell. And here we are all these years later, still going strong. Or at least, still going! Not sure about how strong we are, as it's hard to tell where emailed newsletters get to. Our mailing list seems to dwindle, letters to the editor are fewer and further between, but donations have never let us down so I suppose people are putting their money where their mouth is, so to speak. Still, I would love to hear more, from more readers, so let me know who you are and where you are and what you're doing. Thanks to all those who have supported ITD over the years with donations, letters, encouragement and distribution. Keep it up, and see if you can introduce ITD to others around you too.

Ed.

O Blessed Rosary of Mary

Blessed Bartolo Longo, Apostle of the Rosary

"O Blessed Rosary of Mary,
sweet chain which unites us to God,
bond of love which unites us to the angels,
tower of salvation against the assaults of Hell,
safe port in our universal shipwreck,
we will never abandon you.
You will be our comfort in the hour of death: yours
our final kiss as life ebbs away.
And the last word from our lips will be your sweet
name, O Queen of the Rosary of Pompei, O dearest
Mother, O Refuge of Sinners, O Sovereign Consoler
of the Afflicted.
May you be everywhere blessed, today and always,
on earth and in heaven."

Sign of Love for Jesus and Mary

Pope Benedict XVI, Address after recitation of the Holy Rosary, 03-05-2008

Today, together we confirm that the Holy Rosary is not a pious practice banished to the past, like prayers of other times thought of with nostalgia. Instead, the Rosary is experiencing a new Springtime. Without a doubt, this is one of the most eloquent signs of love that the young generation nourish for Jesus and his Mother, Mary. In the current world, so dispersive, this prayer helps to put Christ at the centre, as the Virgin did, who meditated within all that was said about her Son, and also what he did and said. When reciting the Rosary, the important and meaningful moments of salvation history are relived. The various steps of Christ's mission are traced. With Mary the heart is oriented toward the mystery of Jesus. Christ is put at the centre of our life, of our time, of our city, through the contemplation and meditation of his holy mysteries of joy, light, sorrow and glory. May Mary help us to welcome within ourselves the grace emanating from these mysteries, so that through us we can "water" society, beginning with our daily relationships, and purifying them from so many negative forces, thus opening them to the newness of God. The Rosary, when it is prayed in an authentic way, not mechanical and superficial but profoundly, it brings, in fact, peace and reconciliation. It contains within itself the healing power of the Most Holy Name of Jesus, invoked with faith and love at the centre of each "Hail Mary".

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

40 Days for Life

40 Days for Life will take place in Melbourne from 28 September – 6 November, 2022. This focused campaign will unite with many other cities for a peaceful, coordinated pro-life outreach which includes 40 days of prayer and fasting. We pray that this effort will mark the beginning of the end of abortion.

So far, 40 Days for Life campaigns have been conducted in over 8,000 communities in over 70 nations. More than 20,000 children have been reported as saved from abortion. Post-abortive women (and men) are finding healing and forgiveness. In each city, hundreds – more than 1,000 in some cases – are getting involved with local life-saving ministry efforts for the first time.

Participants are invited to register via our website www.40daysforlife.com/en/melbourne and pledge the times they can commit to praying near the East Melbourne abortion business. Full details are on the website.

Those who aren't able to attend in person may wish to attend Adoration or to pray the Rosary during this time with the intention of ending abortion. All are invited to fast in whatever way they can.

There will be a mid-point Mass held in collaboration with the Helpers of God's Precious Infants on 22 October, 9am at St Patrick's cathedral, followed by morning tea. All are welcome.

Kathy Clubb

Campaign Director – 40 Days For Life (Melbourne)

The Lord's Prayer

St Louis de Montfort, in The Secret of the Rosary

Saint John Chrysostom says that we cannot be our Master's disciples unless we pray as He did and in the way that He showed us. Moreover God the Father listens more willingly to the Prayer that we have learned from His Son rather than those of our own making which have all our human limitations. ...

Our Lord, knowing how weak and helpless we are, and how many difficulties we get into, made His Prayer short and easy to say, so that if we say it devoutly and often we can be sure that Almighty God will quickly come to our aid. ...

I have a word for you, devout souls, who pay little attention to the prayer that the Son of God gave us Himself and asked us all to say: It is high time for you to change your way of thinking. ... Not that I disapprove of prayers that the saints have written so as to encourage the faithful to praise God, but it is not to be endured that they should prefer the latter to the Prayer which was uttered by Wisdom Incarnate. If they ignore this Prayer it is just as though they pass up the spring to go after the brook and refusing the clear water, drink dirty water instead. Because the Rosary made up of the Lord's Prayer and the Angelic Salutation, is this clear and ever flowing water which comes from the Fountain of Grace, whereas other prayers which they look for in books are nothing but tiny streams which spring from this fountain.

People who say Our Lord's Prayer carefully, weighing every word and meditating upon it, may indeed call themselves blessed for they find therein everything that they need or can wish for.

Worldwide Men's Rosary Crusade

Sydney will join thousands of men publicly praying the rosary worldwide on 8 October. Sydney's Worldwide Rosary Crusade will be held outside St Mary's Cathedral on Saturday 8 October at 1pm. Mass will be available at midday, with 11am Confessions. What an amazing event!

Ed.

Respect

**Declaration on Procured Abortion, Congregation
for the Doctrine of the Faith, 1974 (n.12)**

In reality, respect for human life is called for from the time that the process of generation begins. From the time that the ovum is fertilized, a life is begun which is neither that of the father nor of the mother, it is rather the life of a new human being with his own growth. It would never be made human if it were not human already.

Unpalatable Truths

Blessed Pope John Paul I, General Audience, 13-09-1978

It is also difficult to accept some truths, because the truths of faith are of two kinds; some pleasant, others unpalatable to our spirit. For example, it is pleasant to hear that God has so much tenderness for us, even more tenderness than a mother has for her children, as Isaiah says. How pleasant and congenial it is! There was a great French bishop, Dupanloup, who used to say to the rectors of seminaries: "with the future priests, be fathers, be mothers". It is agreeable.

Other truths, on the contrary, are hard to accept. God must punish, if I resist. He runs after me, he begs me to repent and I say: "No!" I almost force him to punish me. This is not agreeable. But it is a truth of faith. And there is a last difficulty, the Church. St Paul asked: "Who are you, Lord?" – "I am that Jesus whom you are persecuting". A light, a flash, crossed his mind. I do not persecute Jesus, I don't even know him: I persecute the Christians. It is clear that Jesus and the Christians, Jesus and the Church are the same thing: indissoluble, inseparable.

Read St Paul: "Corpus Christi quod est Ecclesia". Christ and the Church are only one thing. Christ is the Head, we, the Church, are his limbs. It is not possible to have faith and to say, "I believe in Jesus, I accept Jesus but I do not accept the Church." We must accept the Church, as she is. And what is this Church like? Pope John called her "Mater et Magistra". Teacher also. St Paul said: "Let everyone accept us as Christ's aids and stewards and dispensers of his mysteries." ...

Let us try to improve the Church, by becoming better ourselves. Each of us and the whole Church could recite the prayer I am accustomed to recite: "Lord, take me as I am, with my defects, with my shortcomings, but make me become as you want me to be."

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First Worldy, Then Innocuous

Pope Francis, Homily at Mass with Cardinals, 30-08-2022

We can scarcely imagine the emotion with which the "eleven disciples" heard those words of the Lord: "Go... make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you" (Mt 28:19-20). And then, his final promise that inspires hope and consolation... : "I am with you always, to the end of the age" (v. 20).

These words, spoken by the risen Lord, still have the power, even after two thousand years, to thrill our hearts. We continue to marvel at the unfathomable divine decision to evangelize the whole world starting with that ragtag group of disciples, some of whom – as the evangelist tells us – still doubted (cf. v.17).

Yet, if we think about it, we should marvel no less if we look at ourselves, gathered here today, to whom the Lord has spoken those same words, given that same mandate! Each of us, as a community, as a College. Brothers and sisters, this kind of wonder is a way to salvation! May God keep it ever alive in our hearts, for it sets us free from the temptation of thinking that we can "manage things", that we are "most eminent". Or from the false security of thinking that today is somehow different, no longer like the origins; today the Church is big, solid, and we occupy eminent positions in its hierarchy – indeed they address us as "Your Eminence". There is some truth in this, but there is also much deception, whereby the Father of Lies always seeks to make Christ's followers first worldly, then innocuous. ...

This, dear brothers and sisters, is what it is to be a minister of the Church. One who experiences wonder before God's plan and, in that spirit, passionately loves the Church and stands at the service of her mission wherever and however the Holy Spirit may choose. This was the case with the Apostle Paul, as we see from his letters. His apostolic zeal and the concern for the community was always accompanied, and indeed preceded, by *words of blessing filled with wonder and gratitude*: "Blessed be God...", and full of wonder. This is perhaps the measure, the thermometer of our spiritual life.

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Having it Both Ways

An article in The Courier Mail, 27-08-2022, was titled: "This injustice': Qld laws to recognise unborn children killed in criminal acts." Following are some quotes from the article:

Unborn babies who die as a result of a crime would be better recognised under potential laws that could also send offenders to jail for longer, following desperate pleas from grieving families.

The Queensland government is seriously considering recognising the death of an unborn child in indictments and introducing an aggravating factor in sentencing, following extensive consultation.

It is understood Attorney-General Shannon Fentiman is supportive of such reform. ... Ms Fentiman said the government had consulted with families...and the legal profession. "The Palaszczuk government is considering changes to legislation to strengthen Queensland's criminal laws and better recognise, and respond to, the death of an unborn child as a result of criminal acts," she said. "These proposals include the recognition of an unborn child in indictments and the introduction of an aggravating factor in sentencing. The loss of an unborn child as a result of crime is absolutely tragic and heartbreaking for the family." ...

Shine Lawyers acting legal practice manager Carla Melbourne...said the emotional wounds of losing an unborn child in such horrific circumstances had a lasting impact.

"Unborn babies who die", "the loss of an unborn child", "the emotional wounds of losing an unborn child". These quotes implicitly recognize that a *foetus* is an unborn child i.e. a little person, a little baby who is yet to emerge into this world.

Recognizing the foetus as an unborn *human being* begs the question as to the reason that the Queensland State government has legalized the killing i.e. "murder" of *unborn children* by way of abortion; it is a contradiction.

The foetus, whether killed in a traffic incident or under the knife and forceps of an abortionist (*"First do no harm"*) remains an unborn child no matter the method of death.

Then, Attorney-General Fentiman and Premier Palaszczuk, why do you keep the legalized murder i.e. *abortion* on the Statute Books? Allowing this criminal act i.e. *abortion* to be legalized and remain so but wanting to outlaw it, i.e. *the death of a foetus* otherwise, i.e. traffic incident you're demonstrating that you are hypocrites with twisted, illogical thought processes.

You can't have it both ways; the killing of an *unborn child*, no matter the method, is a criminal act.

John McMahan, Kolonga, Queensland

The Queen and Diana

The theological explanation of Purgatory may be complex, but a couple of cartoons after the recent death of Queen Elizabeth made it quite simple.

One cartoon was of a severe-looking Princess Diana, saying icily: "Hello mother-in-law, long time no see."

Another was of the Queen shaking the Pearly Gates, saying: "Diana, open up these gates at once!"

If we enter Heaven carrying the same resentment and anger, hurt and bitterness that we did on earth, what's the point? Where is the eternal happiness? Where is Christ? (and whose 'side' would he be on?) If we die as sinful human beings, how do we end up perfect in Heaven?

Something must happen in-between. Purgatory. To cleanse us of our sins, and make as holy, as Christ is holy, and perfect, as Christ is perfect. To make us fit for Heaven.

Ed.

"The advance of spirituality is measured by the practice of humility."

St Francis de Sales

Rediscover the Rosary

Rosarium Virginis Mariae, on The Most Holy Rosary, Pope John Paul II, 2002 (n.43)

Dear brothers and sisters! A prayer so easy and yet so rich truly deserves to be rediscovered by the Christian community. ...

I turn particularly to you, my dear Brother Bishops, priests and deacons, and to you, pastoral agents in your different ministries: through your own personal experience of the beauty of the Rosary, may you come to promote it with conviction.

I also place my trust in you, theologians: by your sage and rigorous reflection, rooted in the word of God and sensitive to the lived experience of the Christian people, may you help them to discover the Biblical foundations, the spiritual riches and the pastoral value of this traditional prayer.

I count on you, consecrated men and women, called in a particular way to contemplate the face of Christ at the school of Mary.

I look to all of you, brothers and sisters of every state of life, to you, Christian families, to you, the sick and elderly, and to you, young people: *confidently take up the Rosary once again*. Rediscover the Rosary in the light of Scripture, in harmony with the Liturgy, and in the context of your daily lives.

He is Searching For You

Pope Francis, Angelus address 11-09-2022

Brothers and sisters, God is like this: he does not "rest easy" if we stray from Him, he is grieved, He trembles in his innermost being; and he sets out to look for us, until He takes us back into his arms. The Lord does not calculate losses and risks; he has the heart of a father and a mother, and suffers for the lack of his beloved children. "But why does he suffer if this son is a scoundrel, if he has gone?" He suffers, he suffers. God suffers for our distance and when we go astray, he awaits our return. Remember: God always awaits us with open arms, whatever the situation in life in which we are lost may be. As a Psalm says, He will "neither slumber nor sleep", he always watches over us (cf. 121, 4-5).

Let us look at ourselves now, and ask ourselves: do we imitate the Lord in this, that is, are we anxious about what is missing? Do we have nostalgia for those who are missing, who have drifted from Christian life? Do we carry this inner restlessness, or are we serene and undisturbed among ourselves? In other words, do we truly miss those who are missing from our communities, or do we pretend and not let it touch our hearts? Do I truly miss those who are missing in my life? Or are we comfortable among ourselves...

Let us then reflect on our relationships: do I pray for those who do not believe, who have drifted away, who are bitter? Do we attract those who are distant through the style of God, which is closeness, compassion and tenderness? The Father asks us to be attentive to the children he misses the most. Let us think of someone we know, who is close to us and has perhaps never heard anyone say, "You know, you are important to God". "But I am in an irregular situation, I have done this bad thing, that one...". "You are important to God", say to him. "You are not searching for him, but he is searching for you".

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Never Tire

Go to the Madonna. Love her! Always say the Rosary. Say it well. Say it as often as you can! Be souls of prayer. Never tire of praying, it is what is essential. Prayer shakes the Heart of God, it obtains necessary graces!"

St Padre Pio

Pray for the Dead

St John Chrysostom

Let us help and commemorate [the dead]. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.

The Problem is the Shepherds

Pope Francis, on the flight back to Rome from Kazakhstan, 15-09-2022

Q: "Holy Father, many Churches in Europe, such as the one in Germany, are suffering severe losses of believers, young people no longer seem willing to go to Mass. How concerned are you about this trend, and what do you want to do about it?" - Rudolf Gehrig EWTN

It is partly true, partly relative. It is true that the spirit of secularization, of relativism, challenges these things; it is true. What you have to do, first of all, is to be consistent with your faith. Let's consider: if you are a bishop or a priest who is not consistent, young people catch a whiff – and then so long! When a Church, whatever it is, in some country or in some sector, thinks more about money, development, pastoral plans and not pastoral care, and you go that way, that doesn't attract people.

When I wrote the letter to the German people two years ago, there were pastors who published it and spread it, person by person. When the pastor was close to the people, he said, the people should know what the Pope thinks. I think the shepherds have to go forward, but if they have lost the smell of the sheep and the sheep have lost the smell of the shepherds, you don't go forward. Sometimes – I'm talking about everybody, in general, not just about Germany – there's thinking about how to renew, how to make pastoral care more modern: that's fine, but always that it's in the hands of a shepherd. ...

Jesus made the Church with pastors, not political leaders. He made the Church with ignorant people, among the Twelve, one was more ignorant than the other, and the Church went on. Why? Because of the sense of smell of the flock with the shepherd and of the shepherd with the flock.

This is the biggest relationship I see when there is a crisis in a place, in a province... I ask myself, is the shepherd in contact with, is he close to the flock? Does this flock have a shepherd? The problem is the shepherds. On this I would suggest that you read St. Augustine's commentary on shepherds; it's read in an hour but it's one of the wisest things that was written for shepherds and with that you can qualify this or that shepherd. It's not about modernizing: of course, we have to update with methods, that's true, but if the heart of the pastor is missing, no pastoral ministry works. None.

Unofficial translation of the press conference (A working transcript and translation from the original Italian, edited by the Dicastery for Communication)
Vaticannews.va

Confirming Baptism

Pope Francis, 17-09-2022

And now I address you, boys and girls of the diocese of Spoleto-Norcia. You are the Confirmation group: either you have already received it, or you will receive it soon. I am very pleased that you too are here at this audience. You give us a more complete sense of family, because you represent the new generation; you are like many blooming flowers. But then, and above all, because you are young disciples of Jesus: this is the greatest fact that fills us with joy!

The path of the Sacrament of Confirmation is beautiful, because it makes us relive the experience of Jesus' first disciples: Simon, Andrew, James, John, and then Mary of Magdala, Martha and Mary of Bethany, and the others. You can also add your own names to this list, each one your own, which you received in Baptism.

And in this regard, I would like to ask you a question, to each one of you. Do you know the date of your Baptism? ... Those of you who don't remember, when you go home, ask your parents, or your grandparents. ... It is important, especially for you who are candidates to or have just received Confirmation, because Confirmation confirms Baptism. This is why it is called Confirmation. Christian life is a house that is built on the foundation of Baptism. Always. At eleven years of age, at twenty, at forty, at eighty. The foundation is always the same: Baptism. This is why it is important to remember the day on which we were baptized, and also to celebrate it, in your heart! All right? But remember the day, and never forget it: it was the beginning of my Christian life, of my friendship with God.

Vatican.va

Thank You, O Holy Angels of God!

Fr John Rizzo

October the 2nd is the feast of the Guardian Angels, those beautiful spiritual beings that Almighty God has assigned to each and every one of us, those spiritual beings to whom we pray: *Angel of God, my guardian dear, to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide.* But are we familiar with the second part of that prayer? *From stain of sin O keep me free, and at my death my helper be.*

One day, I was called to the Baptist Hospital in Oklahoma city. A desperate woman asked me to see her husband who was in a coma. She said to me "Father, my husband is going to die, and I am afraid that he is going to lose his soul. He is in a coma, and he has been away from the Church for many years. He really needs to make a good confession before he dies. Will you please come and see him?" I said "I am happy to go and see him, but if he is in a coma, I will not be able to hear his confession. I will be able to give him the Last Rites though." "Oh Father", she replied, very disappointedly, "I would love him to have the opportunity of making a good confession before he dies." My heart went out to this woman, and also to her husband. On the way to the hospital I prayed to St Joseph, the patron of the dying.

I arrived at the hospital and went as quickly as I could to the man's room. I was about to enter when a nurse stopped me and said, "Excuse me, Sir, you cannot go in there. He is heavily sedated, and you won't be able to wake him." I replied, "Thank you, nurse. I am a Catholic priest – I will just give him the Last Rites." But the nurse insisted that I do not enter the room.

So I stood at the entrance to the room, waiting for the nurse to leave so that I could go in to give the man the Last Rites. However, I changed my plans. I decided to pray to the man's Guardian Angel. I said to his Guardian Angel, "Please wake this man up, so that he may have the opportunity to make a good confession." I also prayed to St Michael the Archangel, the one to whom we should pray in the midst of a spiritual battle, because – as we know – "Satan goes about like a roaring lion, seeking whom he may devour."

Just as I finished saying the prayer to St Michael, the man started coughing and wheezing. I got the nurse's attention and said "Ma'am, this man is coming out of his sedation." She said, "That's impossible – we heavily sedated him." She went running into the room and saw him coughing. I asked "Do you mind if I just come in briefly?" "You might as well, Reverend", she replied, and left the room.

Whilst he was coughing, the man opened his eyes and saw me. His eyes widened when he saw my Roman collar. I said "Sir, your wife called me here. She said you need to make a good confession." I encouraged him and showed him the crucifix. He then made a beautiful confession and said the Act of Contrition. I gave him absolution, and then gave him a small piece of the Host, which he was able to swallow. Immediately after that, he went back into his coma. The following day he died.

"Angel of God, my guardian dear..."

From *Memoirs from the Heart of a Priest* (p.27-29), by Fr John Rizzo, Chaplain of Tyburn Priory, Diocese of Paramatta
For a copy of the booklet, email priestmemoirs@gmail.com

Not Distracted

**Pope Francis, in an interview with CNN Portugal
broadcast on 05-09-2022**

Asked about his prayer life, Pope Francis said he prays the Liturgy of the Hours every day, and also prays the Rosary and meditates on the Bible. "In other words," he said, he prays in different ways. "I place myself before God and sometimes I get distracted, but He doesn't get distracted, and that consoles me."

Vaticannews.va 06-09-2022

She Brings Jesus

Pope Francis, 15-08-2022

When Mary enters the house and greets Elizabeth, the latter says: "Blessed are you among women, and blessed is the fruit of your womb" (Lk 1:42).

These words, full of faith and joy and wonder, have become part of the "Hail Mary". Every time we recite this prayer, so beautiful and familiar, we do as Elizabeth did: we greet Mary and we bless her, because she brings Jesus to us.

Should Catholics celebrate Halloween?

Fr John Flader, Catholic Weekly 02-10-2012

Q. Halloween seems to be gaining popularity in this country and I have a problem with it, with the witches and goblins and the trick-or-treating. Should Catholics, or other Christians for that matter, be involved in a pagan custom like this?

A. I don't want to tell you whether you or your children should be involved in celebrating Halloween, but I can give you some background to shed light on the matter.

First of all, the name Halloween is Christian. It means, simply, hallows evening, saints evening, and it refers to the vigil of All Hallows Day, All Saints Day, celebrated on November 1. "Hallow" is an old English word for saint. We use the word in the Our Father when we say "hallowed be thy name", may your name be held holy.

The feast of All Saints has been celebrated on 1 November since the pontificate of Pope Gregory III (731-741). In 732 that pope consecrated a chapel in St Peter's Basilica in Rome dedicated to all the saints, and he fixed the annual celebration for 1 November. A century later Pope Gregory IV (827-844) extended the feast to the universal Church and it has been celebrated on 1 November ever since.

The feast was so important that from the beginning it was celebrated with a vigil, or liturgical celebration on the evening before the feast. The vigil came to be known popularly as Hallowe'en, hallows evening. Even today the feast of All Saints is celebrated as a liturgical solemnity with a vigil on the evening before.

But why the witches and goblins, pumpkins lit up by a candle and trick-or-treating? For this we have to go back to the early Celts. The ancient Celtic peoples of Ireland, Scotland, Wales and Brittany celebrated on 1 November the beginning of the new year and the coming of winter. On the night before the new year they celebrated the festival of Samhain, the Lord of the Dead. They believed that the spirits of the dead, both good and evil, including ghosts, witches and goblins, wandered on earth again that night, and in order to scare away the evil spirits they would light bonfires and wear masks. Thus they were not embracing the ghosts and witches and other evil spirits but rather trying to scare them away.

As regards the custom of children going from door to door asking for lollies and other types of food, commonly known as trick-or-treating, it may have its origins in an Irish custom that goes back hundreds of years. Groups of farmers would go door-to-door collecting food and other items for a village feast and bonfire. Those who gave food were assured of prosperity and those who did not were threatened with bad luck. It seems that the Irish immigrants to the United States in the 19th century took this custom with them and so trick-or-treating came to be associated with Halloween.

As a boy I grew up with the custom in the US, where it was completely harmless and lots of fun for everyone. But reflecting on it later in life I have come to question the aspect of playing a trick on people who did not give treats. This could consist in rubbing their windows with a bar of soap or other equally harmless acts.

What I do not like about it is the fact that it introduces children to what in adults would be called a protection racket: threatening people with harm if they do not pay a sum of money. I do not want to give this undue importance, because children are innocent and do not understand the full implications of what they are doing, but simply to point out its possible implications. If children today do not play a trick on those who do not give them anything, so much the better.

And as for the pumpkins, again we go back to the Irish, who would hollow out a turnip and place a lighted candle inside to ward off evil spirits. When the Irish went to America, they found the much larger pumpkin a better solution.

So that is the background to Halloween, which has both pagan and Christian origins. If children want to live the custom, they can be told about the Christian origins of the name and the feasts of All Saints and All Souls. They might be suggested to give some of the treats they receive to poor children, through a charity, so that they do not see the feast as an opportunity to indulge themselves.

Catholicweekly.com.au

Halloween Ideas

From an article by Katherine Andes, 01-09-1998, Catholic Answers (catholic.com)

- On my computer, I made up little strips that said: "Thank you for the treat. My family and I will be praying for you and the souls of your dearly departed loved ones during the month of November. Happy All Saints Day and happy All Souls Day!" I varied the message slightly for the second child. The children had fun the day of Halloween cutting up their messages, rolling them into tiny scrolls, and tying them with pretty satin ribbons.
- I hand out candy along with stickers, purchased from a Christian supply store, with messages such as "Jesus loves you."
- This year we plan to design holy cards explaining the Christian custom of Halloween, which is the eve of two feast days: All Saints and All Souls.

Response to the Culture of Death

From an interview with Fr Steve Grunow, Word on Fire Ministries (wordonfire.org)

There is a lot that is unsavoury about the contemporary celebration of Halloween. What does the singular focus on violence, horror, and death have to say about our culture? The traditional, Catholic Halloween placed these realities within the context of Christ's victory over sin, death, and the devil. The current secularized version of the festival has no salvific content and has been loosed from its theological moorings. It looks very much like a festival of death for a culture of death, and for that reason I can see why parents might be concerned.

But what is the proper response to a culture of death? To lock the Church behind closed doors or to let her out into the world? I think it is time for Catholics to accept the religious liberties that this culture claims to afford them and go public with their own festivals – and to do so dramatically and with a great deal of public fervour. What is holding us back? What are we afraid will happen? The reticence and fear that characterizes Catholics is costing the Church and its unique culture and it is allowing the culture of death to flourish. Halloween should not be a day when our churches go dark and Christians retreat into the shadows, but when we fill the darkness with Christ's light and go out into the culture, inviting everyone to the prepare for the festival of the saints with all the joy we can muster.

The Final Purification

Catechism of the Catholic Church

1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

1031 The Church gives the name *Purgatory* to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire: "As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come." (St Gregory the Great)

1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." From the beginning the Church has honoured the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead...

The Right Word, at the Right Time, in the Right Way

Pope Francis, in his Message for World Mission Day 2022, celebrated on 23 October

The words “to the ends of the earth” should challenge the disciples of Jesus in every age and impel them to press beyond familiar places in bearing witness to him. ...

The Church must constantly keep pressing forward, beyond her own confines, in order to testify to all the love of Christ. Here I would like to remember and express my gratitude for all those many missionaries who gave their lives in order to “press on” in incarnating Christ’s love towards all the brothers and sisters whom they met.

3. *“You will receive power” from the Holy Spirit – Let us always be strengthened and guided by the Spirit.*

... Just as “no one can say ‘Jesus is Lord’, except by the Holy Spirit” (1 Cor 12:3), so no Christian is able to bear full and genuine witness to Christ the Lord without the Spirit’s inspiration and assistance. All Christ’s missionary disciples are called to recognize the essential importance of the Spirit’s work, to dwell in his presence daily and to receive his unfailing strength and guidance. Indeed, it is precisely when we feel tired, unmotivated or confused that we should remember to have recourse to the Holy Spirit in prayer. Let me emphasize once again that prayer plays a fundamental role in the missionary life, for it allows us to be refreshed and strengthened by the Spirit as the inexhaustible divine source of renewed energy and joy in sharing Christ’s life with others. Receiving the joy of the Spirit is a grace. Moreover, it is the only force that enables us to preach the Gospel and to confess our faith in the Lord. The Spirit, then, is the true protagonist of mission. It is he who gives us the right word, at the right time, and in the right way. ...

Dear brothers and sisters, I continue to dream of a completely missionary Church, and a new era of missionary activity among Christian communities. I repeat Moses’ great desire for the people of God on their journey: “Would that all the Lord’s people were prophets!” (Num 11:29). Indeed, would that all of us in the Church were what we already are by virtue of baptism: prophets, witnesses, missionaries of the Lord, by the power of the Holy Spirit, to the ends of the earth! Mary, Queen of the Missions, pray for us!

The Real Presence

I recently watched Fr Mike Schmitz’ YouTube video on “How the Eucharist Changed My Life”, on Into the Deep’s website. It’s very short but effective, it packs a punch so to speak!

I love to hear priests preach or speak about their own Eucharistic experiences and spirituality, especially as it is so rare these days and probably one of the reasons why so many young Catholics in first world countries do not believe in the Real Presence.

It reminded me of those great yet humble men like St. John Vianney and the Blessed Sacrament Father St Peter Julian Eymard, whom I consider Saints of the Real Presence. These saints made the Eucharist the basis of their priestly ministry and the fulcrum of their lives. As well celebrating the Eucharist daily they regularly practised adoring the Real Presence. They knew that not only is the Real Presence the Blessed Sacrament that confers grace, but the Sacrament which contains the very source of grace, namely Jesus Christ himself. They daily adored and implored Christ in his Real Presence for what they needed, and praised and thanked him for blessings, favours and graces received. They knew that the Sacrament of the Eucharist, which is the centre, source and summit of the Church’s faith, the wellspring of her life and mission, is effectively the most formative in moulding and shaping us into the divine image and likeness of God’s only begotten Son; a meeting of God’s children with their Father, in Christ and the Holy Spirit.

But most importantly, Fr Mike’s podcast reminded me of the great power that Jesus’ sacred humanity had in changing so many men and woman’s lives in the Gospels who came into contact with Him.

Gregory Kingman, Morwell, Victoria

The Beauty and Truth of the Liturgy

Pope Francis, in his Apostolic Letter, *Desiderio Desideravi*, On the Liturgical Formation of the People of God

47. Still thinking about how the Liturgy forms us, another decisive question is the education necessary to be able to acquire the interior attitude that will let us use and understand liturgical symbols.

Let me express it in a simple way. I have in mind parents, or even more perhaps, grandparents, but also our pastors and catechists. Many of us learned the power of the gestures of the liturgy from them, as, for example, the sign of the cross, kneeling, the formulas of our faith. Perhaps we do not have an actual memory of such learning, but we can easily imagine the gesture of a larger hand taking the little hand of a child and accompanying it slowly in tracing across the body for the first time the sign of our salvation. Words accompany the movement, these also said slowly, almost as if wanting to take possession of every instant of the gesture, to take possession of the whole body: "In the name of the Father... and of the Son... and of the Holy Spirit... Amen." And then the hand of the child is left alone, and it is watched repeating it all alone, with help ready nearby if need be. But that gesture is now consigned, like a habit that will grow with him, imparting to it a meaning that only the Spirit knows how. From that moment forward that gesture, its symbolic force, is ours, it belongs to us; or better said, we belong to it. It gives us form. We are formed by it. Not many discourses are needed here. It is not necessary to have understood everything in that gesture. What is needed is being small, both in consigning it and in receiving it. The rest is the work of the Spirit. In this way we are initiated into symbolic language. We cannot let ourselves be robbed of such richness. Growing up we will have more ways of being able to understand, but always on the condition of remaining little ones.

Christian Unity

Message of Pope Francis to 11th Assembly of World Council of Churches, 01-09-2022

As we commit to a greater effort to care for those who need it most, to work for justice and peace, and to promote human development, let us do so moved by the Gospel. The search for reconciliation and unity has, above all, a vertical dimension, as it is directed towards He who, as Redeemer of the world and Lord of history, is Himself our reconciliation. In fact, "God has reconciled us to himself through Christ". Our mission as Christians is to bring the fulfilment of this reconciliation to the world, with the Church being the instrument and visible sign of the unity to which God calls all people. Only Christians fully committed to the service of the human family and zealous to make disciples of all nations – baptising them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to observe all that the Lord has commanded them – can attract people. ... But how can we credibly proclaim the Gospel of reconciliation without also being committed, as Christians, to promoting reconciliation among ourselves? ... Reconciliation among Christians is the fundamental prerequisite for the credible mission of the Church. Ecumenism and Mission belong together and interrelate.

Remain

Pope Francis, to Shalom Catholic Community, 26-09-2022

And now I will turn to the questions. You...asked me *how to persevere* in friendship with God in a frenetic world, and *how to spread* this experience in the environments in which we live.

I would say: let us recall the word that the evangelist John repeats many times: "to remain". "Remain in me", says Jesus, "Remain in my love".

"Remain". If we remain joined to Christ like the branches of the vine, we persevere and we also "spread". Above all, if we remain in him with prayer, listening to the Word, worship, the Rosary, then the lifeblood of the Holy Spirit passes from him and we can persevere.

But we can also "spread", without doubt! He promised this: those who remain in him bear much fruit, says the Lord (cf. Jn 15:5). The fruit is love, and it is Christ's love that touches the heart of people, wherever we are, in every environment. It is up to us to remain in him; the Holy Spirit does the rest. He is the protagonist, not us: it is him. Do not forget this. The agent of the growth of the Church is the Holy Spirit; even of the growth of my spirit.

Vatican.va

Eucharistic Adoration, 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
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

What Can I Desire More?

“O, my God, I will put myself without reserve into Thy hands. Wealth or woe, joy or sorrow, friends or bereavement, honour or humiliation, good report or ill report, comfort or discomfort, Thy presence or the hiding of Thy countenance, all is good if it comes from Thee. Thou art wisdom and Thou art love – what can I desire more?”

St John Henry Newman

“We must have a determined determination to never give up prayer.”

St Teresa of Avila

I Believe

May your Creed be for you as a mirror.
Look at yourself in it, to see if you believe everything you say you believe.
And rejoice in your faith each day.

St Augustine

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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