

# ***Into the Deep***

Issue 237

Newsletter of orthodox Catholics of Gippsland

June/July 2023

## **Because They Loved Him**

**Fr Mike Schmitz, Catechism in a Year, Day 60**

This is just so important for every one of us to understand, that at the heart of catechesis is the person of Jesus Christ. And in our heart we have to have *him* ... he has to dwell in our hearts in this way.

As we say in paragraph 428 [of the Catechism of the Catholic Church]: "Whoever is called to teach Christ must first seek the surpassing worth of knowing Christ Jesus" – that there is this truth that we have a relationship with him. If we're called to teach him then we already have a relationship with him, we already know him.

And not just knowing him in the sense of intellectually. That's why paragraph 428 goes on to say: You must "suffer the loss of all things in order to gain Christ and be found in him, and to know him and the power of his resurrection, and to share in his sufferings, becoming like him in his death, that if possible he may attain the resurrection from the dead" – that we're called to conform our entire lives to his.

And what did Jesus's life look like? It looked like an act of complete self-giving love. And this is what we're called to... Catechesis isn't just: I know some things about Jesus, and I'll tell those things about Jesus to others. Yes, it's those things. But even more deeply, catechesis aims at, this is paragraph 426, at "putting people in communion with Jesus Christ: [because] only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity."

And so to catechize is to reveal in the person of Jesus, the Person of Christ, the whole of God's eternal design. So we have to have him in our hearts, we have to be walking like him. It's not just to be talking like him, we have to be living like him. And ... this might be the one of those moments like, okay, I'm super intimidated now, I don't think I could ever talk about Jesus to anyone else. And yet, just like it says back in paragraph 425, "From the beginning, the first disciples burned with the desire to proclaim Christ" – not because they knew him perfectly, not because they understood everything thoroughly – but because they loved him.

And here we are again on Day 60 here just saying, okay Lord, this is what I want: I want to love you even more. And if I love you even more, I will be unafraid to speak of you. If I love you even more, it will actually be the desire of my heart to speak of you, to share you ... not to beat people over the head with the truth of you, but to simply and clearly, gently and lovingly, boldly and powerfully, share the message of who Jesus Christ is in himself and what he has done for us, leading people, leading all of us to that intimate relationship with the Trinity.

Ascension Press [transcribed from the podcast]

## **Heaven**

**Catechism of the Catholic Church**

**1024** This perfect life with the Most Holy Trinity – this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed – is called "heaven." Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.

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

# Random Thoughts

**Tocumwal:** Thank you to Fr Paul Lu of Tocumwal parish, NSW. We went to Mass there recently and were moved by the reverence, obedience and simplicity of the Mass he celebrated. Just as the Church demands and just as the people deserve.

**Obedience:** Not so much elsewhere, like Morwell, where the parish priest makes up words in the Mass instead of reading what is written. No matter how reverently done or well-intentioned a priest may be, it's just plain wrong. I find it so frustrating to be at Mass and be jolted out of rhythm and ritual by a priest inserting his own thoughts into the prayers of the Church, as if he knows better or can improve on them. I don't understand why so many priests find it challenging to read what is right there in front of them. Please, Fathers – do it for the sake of your congregation, for the sake of the Church you serve, for the sake of the obedience you pledge.

**Hate speech:** Growing up, we weren't allowed to use the word 'hate' much. It was considered an extreme word, to be used only in extreme circumstances. Nowadays, the word is bandied around all the time, even to describe the most innocent of things. If someone supports women's rights, it's hate speech. If someone says there are only two genders, they're being hateful. If someone says men can't turn into women, they're haters. Those who use the word, and accuse with it, seem to be full of anger and hatred themselves, blinded to truth or logic. We must remember to pray for them, as it is surely only God's light and truth that can heal them.

**Inclusion:** Everywhere I look, I read about inclusion. Federal government, state government, local councils, sports bodies, health services – all falling over themselves to be inclusive. Not of people with disabilities, not of those who are pro-life, not of those with large families, not of those with strong faith or principles, and not of politicians or councillors who have an opinion contrary to popular gender ideology – no, inclusion only refers to prioritising the desires of those in the alphabet community of sexual tendencies over the rest of the population, come what may. It's not equality, it's discrimination.

Ed.

## Say the Black, Do the Red (Please!)

### Redemptionis Sacramentum

**12.** 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.

**31.** In keeping with the solemn promises that they have made in the rite of Sacred Ordination and renewed each year in the Mass of the Chrism, let Priests celebrate "devoutly and faithfully the mysteries of Christ for the praise of God and the sanctification of the Christian people, according to the tradition of the Church, especially in the Eucharistic Sacrifice and in the Sacrament of Reconciliation". They ought not to detract from the profound meaning of their own ministry by corrupting the liturgical celebration either through alteration or omission, or through arbitrary additions.

## The Destination

### Pope Francis, Regina Caeli address 07-05-2023

So, when we experience fatigue, bewilderment and even failure, let us remember where our life is headed. We must not lose sight of the destination, even if we run the risk of overlooking it, of forgetting the final questions, the important ones: where I am going? Where I am I walking towards? What is it worth living for? Without these questions, we compress our life into the present, we think we must enjoy it as much as possible and end up living day by day, without purpose, without a goal. Our homeland, instead, is in heaven; let us not forget the greatness and the beauty of our destination!

Vatican.va

## Fr Speekman's Book

Yet again, I can say that the arrival of Fr John Speekman's book is imminent! Yet again, I expect to have them 'this week' and hope to be able to fill orders in a matter of days... Fingers crossed!

**To order your copy of *Things Serious, Silly, and Sublime*, by Fr John Speekman:**

1. Contact ITD by mail or email (details on p.12).
2. Payment accepted via cash, cheque or Direct Deposit to ITD (details on p.12) – include your name as reference. \$15 each.
3. Add postage according to your choice below:
  - Standard envelope, no padding or tracking: \$3.
  - Standard envelope, no padding, with tracking: \$5.
  - Parcel Post bag, with padding and tracking: \$10.Parcel Post will be the same for up to 10 books. Consider buying extra for your friends, family, and parish priest. It would make a lovely gift!
4. For international postage, please email me to advise the number of books and postal address *first*, and I will calculate postage *before* you pay.

For more information about *Things Serious, Silly and Sublime* and for excerpts from the book, see Jan/Feb ITD p.10, March ITD p.2-3, April ITD p.3, and May ITD p.3.

Proceeds from the sale of the book at this stage go to ITD, thanks to Fr Speekman, so you have twice the reason to buy the book!

Ed.

## Stoking the Fire

**From the book, *Things Serious, Silly, and Sublime* by Fr John Speekman**

My sister and her husband live on a farm. They have a slow combustion stove in the kitchen and the lounge. On bitterly cold winter mornings the first thing they do on rising is to empty the ashes, rearrange the embers and put in some more wood. I am thinking how morning prayer is like that – stoking the fire.

## Get One Free!

- May and June orders – Anyone who orders 4 books will receive the 5<sup>th</sup> book free!
- July and August – Anyone who writes a review of Fr Speekman's book for ITD will go into a draw to get a free copy (including postage) of the book! Winner will be announced in the September issue of ITD.

## Next Issue August

The next issue of ITD will be August, as I'll be taking a little mid-year break in July. You'll have to read this issue slowly to make it last! Please keep letters and donations coming in the meantime as they are always welcome. Thank you!

Ed.

# I Believe in One, Holy, Catholic and Apostolic Church

### Catechism of the Catholic Church

**866** The Church is one: she acknowledges one Lord, confesses one faith, is born of one Baptism, forms only one Body, is given life by the one Spirit, for the sake of one hope (cf Eph 4:3-5), at whose fulfillment all divisions will be overcome.

**867** The Church is holy: the Most Holy God is her author; Christ, her bridegroom, gave himself up to make her holy; the Spirit of holiness gives her life. Since she still includes sinners, she is "the sinless one made up of sinners." Her holiness shines in the saints; in Mary she is already all-holy.

**868** The Church is catholic: She proclaims the fullness of the faith. She bears in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is "missionary of her very nature".

**869** The Church is apostolic. She is built on a lasting foundation: "the twelve apostles of the Lamb" (Rev 21:14). She is indestructible (cf Mt 16:18). She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops.

# What It Means to Be Catholic

Recently, Fr Mike's Catechism in a Year podcasts have been teaching me about the role of the laity in the Church. It dawned on me that by virtue of the sacraments of initiation, we are really learning about what it means to be a Catholic. A question which I (we) do not reflect upon deeply and seriously enough.

I really don't understand why in all my adult years I never allowed the wisdom of the Catechism (the Church) to teach me about how to live the new life of Christ received in Baptism; about the effects that the sacraments of Baptism, Confirmation and Eucharist, and the gifts and graces received from them, should have on this life in this broken and fallen world.

One thing I have learned for sure is that you cannot be a minimalist or nominalist Catholic. Neither can you consider yourself a 'good' Catholic by just choosing which Mass to attend on a given Sunday when you feel like it. As Catholics we do not have the luxury of choosing to just be a 'good' citizen in this world.

Through these sacraments we are destined for God and his purpose, and have been initiated into Christ, in whom we live and move and have our being. The first letter of St Peter makes this crystal clear: "But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light." (1Pet 2:7-9)

By virtue of the above sacraments we have been anointed by the Holy Spirit and consecrated for participation in Christ's mission, of which the Church is the fulfilment in this world. As members of his Body, the Church, we actively participate in Christ's priestly, prophetic and kingly offices, and are called to engage the world, and proclaim him and his Gospel to the whole of mankind.

We are called to a life of holiness and sainthood, by engaging the world with all the gifts and graces we have received from Christ through the Holy Spirit for the glory of God the Father. Our daily lives ought to be an embodiment of the Paschal Mystery, of the Christ we have received at Sunday Mass. All that we do and say should be a daily and total offering for the sanctification and salvation of the world. Our new life is no longer ours, we belong to God, and every minute, hour and day gifted to us, is for his glory and mission, which really is the Church's mission in the world.

**Gregory Kingman, Morwell, Victoria**

## The Gift of Vocation

**Pope Francis, World Day of Vocations 2023**

The Lord's initiative and his gracious gift call for a response on our part. Vocation is "the interplay between divine choice and human freedom", a dynamic and exciting relationship between God and the human heart. The gift of vocation is like a divine seed that springs up in the soil of our existence, opens our hearts to God and to others, so that we can share with them the treasure we ourselves have found. This is the fundamental structure of what we mean by vocation: God calls us in love and we, in gratitude, respond to him in love. We realize that we are beloved sons and daughters of the one Father, and we come to see ourselves as brothers and sisters of one another. Saint Therese of the Child Jesus, when at last she "saw" this clearly, exclaimed, "At last I have found my calling: my call is love. Indeed, I have found my proper place in the Church... In the heart of the Church, my Mother, I will be love".

## Forgiveness of Sins

**Catechism of the Catholic Church**

**982** There is no offense, however serious, that the Church cannot forgive. "There is no one, however wicked and guilty, who may not confidently hope for forgiveness, provided his repentance is honest." Christ who died for all men desires that in his Church the gates of forgiveness should always be open to anyone who turns away from sin.

**983** ...

Priests have received from God a power that he has given neither to angels nor to archangels ... God above confirms what priests do here below.

**- St John Chrysostom**

Were there no forgiveness of sins in the Church, there would be no hope of life to come or eternal liberation. Let us thank God who has given his Church such a gift.

**- St Augustine**

# Sadness and Desolation

Pope Francis, General Audience 26-10-2022

No one wants to be desolate, sad: this is true. We would all like a life that is always joyful, cheerful and fulfilled. Yet, in addition to not being possible – because it is not possible – this would also not be good for us. Indeed, the change from a life oriented towards vice can start *from a situation of sadness, of remorse* for what one has done. The etymology of this word, "remorse", is very beautiful: the remorse of the conscience, we all know this. Remorse: literally, it is the conscience that bites [in Italian, *mordere*], that gives no peace. ... God touches the heart, and you feel something within: sadness, remorse for something, and it is an invitation to set out on a new path. The man of God knows how to notice in depth what moves in the heart.

It is important to learn how to *read sadness*. We all know what sadness is: all of us. But do we know how to interpret it? Do we know what it means for me, this sadness today? In our time, it – sadness – is mostly seen negatively, as an ill to avoid at all costs. Instead, it can be an indispensable alarm bell for life, inviting us to explore richer and more fertile landscapes, which transience and escapism do not permit. Saint Thomas defines sadness as a *pain of the soul*. Like the nerves for the body, it redirects our attention to a possible danger, or a disregarded benefit. This is why, it is indispensable for our health. It protects us from harming ourselves and others. It would be far more serious and dangerous not to feel this, and to go ahead. At times sadness works like a traffic light: "Stop, stop! It's red, here. Stop".

For those, on the other hand, who have the desire to do good, sadness is an obstacle with which the tempter tries to *discourage* us. In this case, one must act in a manner that is exactly contrary to what is suggested, determined to continue what one had set out to do. Think of work, study, prayer, a commitment undertaken: if we abandoned them as soon as we felt boredom or sadness, we would never complete anything. This is also an experience common to the spiritual life: the road to goodness, the Gospel reminds us, is narrow and uphill, it requires combat, self-conquest. I begin to pray or dedicate myself to a good work, and strangely enough, just then, things come to mind that need to be done urgently – so as not to pray or do good works. We all experience this. It is important, for those who want to serve the Lord, not to be led astray by desolation ...

Saint Paul reminds us that no one is tempted beyond his or her ability, because the Lord never abandons us and, with him close by, we can overcome any temptation (cf. 1Cor10:13). And if we do not overcome it today, we get up another time, we walk and we will overcome it tomorrow. But we must not remain dead – so to speak – we must not remain defeated by a moment of sadness, of desolation: go forward. May the Lord bless this courageous path of spiritual life, which is always a journey.

Vatican.va

## Priest, Prophet, King

Catechism of the Catholic Church

**941** Lay people share in Christ's priesthood: ever more united with him, they exhibit the grace of Baptism and Confirmation in all dimensions of their personal family, social and ecclesial lives, and so fulfill the call to holiness addressed to all the baptized.

**942** By virtue of their prophetic mission, lay people "are called...to be witnesses to Christ in all circumstances and at the very heart of the community of mankind".

**943** By virtue of their kingly mission, lay people have the power to uproot the rule of sin within themselves and in the world, by their self-denial and holiness of life.

## Something Valuable to Give Him

St Teresa of Calcutta

If someone accuses you, ask yourself first: Is he right?

If he's right, go and apologise to him.

If he's not right, then take the insult that you have received in both hands. Don't let it go but seize the opportunity and give it to Jesus as a sacrifice. Be glad that you have something valuable to give him.

Mother Teresa of Calcutta: A Personal Portrait,  
by Fr Leo Maasburg (2010), Ch11, p.18

# Save Calvary Hospital

Archbishop Anthony Fisher, 16-05-2023

I am writing to ask for your assistance in petitioning the ACT Government to reverse a decision to take the ownership and management of Calvary Hospital away from Calvary Health Care – a Catholic operator and give the ownership to the government-run, non-faith-based Canberra Health Services instead.

Calvary Health Care operates hospitals and aged care facilities across the country and has been operating Calvary Hospital for 44 years. It is trusted to provide quality health care to Canberrans regardless of their religious belief.

The ACT Government is trying to ram through a bill that would allow this extreme land-and-assets grab to occur as soon as 3 July 2023. The bill was prepared in secret, with Calvary management and staff only finding out about it the day before it was tabled in parliament, and the government has scrapped the usual inquiry process so that the bill could be law as soon as 31 May.

There is no time to lose: we must act now.

It's no secret that the ACT Government want to force Calvary Hospital to provide abortions now, and euthanasia and assisted suicide in the future. Taking the land, buildings and hospital equipment and transferring staff employment across to Canberra Health Services allows them to push their anti-life agenda right through the hospital.

This isn't just about Calvary Hospital. If the ACT Government can do this to a Catholic hospital, what is to stop them from doing it to a Catholic school or aged care facility or welfare agency? What's to stop the same thing happening to institutions run by other faith groups as well?

It's also not just an issue for the ACT. If the ACT Government is successful in this radical action, it could serve as a blueprint for other governments as well.

I'm asking for your help in stopping this nonsensical and anti-faith action.

Please sign the petition at [savecalvary.com.au](http://savecalvary.com.au) and share it with friends. Let the ACT Government know that we want our Catholic hospitals to stay Catholic.

Yours sincerely in Christ  
Archbishop Anthony Fisher

## The Great Book of Nature

**Pope Francis, to Woomb International conference, "The 'Billings Revolution' 70 Years Later", Rome, 28-29 April 2023**

Indeed, we are tending to lose sight of the connection between sexuality and the fundamental vocation of each person, the gift of self, which finds particular fulfilment in conjugal and family love.

This truth, while present in the heart of each human being, requires education in order to achieve full expression. This is urgently needed, and it represents a challenge for the Church and all those who have the good of the person and society at heart. As I pointed out in *Amoris Laetitia*, it demands concrete, creative and courageous responses in the area of sexual education: "The language of the body calls for a patient apprenticeship in learning to interpret and channel desires in view of authentic self-giving. When we presume to give everything all at once, it may well be that we give nothing. It is one thing to understand how fragile and bewildered young people can be, but another thing entirely to encourage them to prolong their immaturity in the way they show love. But who speaks of these things today? Who is capable of taking young people seriously? Who helps them to prepare seriously for a great and generous love?" (no. 284).

In the aftermath of the so-called sexual revolution and the breakdown of taboos, we need a new revolution in our way of thinking. We need to discover the beauty of human sexuality by once again turning to the great book of nature, learning to respect the value of the body and the generation of life, with a view to authentic experiences of conjugal love.

Vatican.va

# Fight to Preserve Our Catholic Institutions

By Monica Doumit, 18-05-2023, Catholic Weekly

"We need to do another Goulburn school strike. If we shut the schools like they did back then, the government would have to listen to us on religious freedom." "All we need is a bishop with the courage to do it. We should do the same for the aged care facilities if they try to force euthanasia on us, or the hospitals if they try to force abortion." I've heard sentiments like these many times. Sometimes I'm the one expressing them. Of late, "close the schools" seems to be the most popular solution for every socio-ecclesial problem around.

My eagerness to close all the Catholic institutions as an act of defiance had cold water poured all over it this past week, after the ACT government showed that closing Catholic facilities is not a threat to left-wing governments. Indeed, it is their end game.

The ACT government's announcement that it would compulsorily acquire the land and assets of Calvary Public Hospital and simply offer existing staff new contracts with Canberra Health Services is a brazen attempt to get the church out of service provision. It is no coincidence that the land-and-assets grab was made just weeks after a parliamentary inquiry recommended forcing Calvary Public Hospital to perform abortions, and comes just months before the introduction of Australia's most extreme euthanasia and assisted suicide laws. Having one of the ACT's two major hospitals take an institutional objection to killing its patients – born and unborn – would be bothersome when the state-sanctioned and taxpayer-funded killing of the vulnerable is the cornerstone of the territory's "healthcare" plan.

So the ACT government will acquire the hospital and re-employ the staff on new contracts, which will undoubtedly include an obligation to participate in abortion and euthanasia. They are betting that while a Catholic institution may have the resolve to maintain a principled position about human life, the majority of employees will not hold a similarly strong stance. Perhaps this is because they need to keep their jobs at a time when cost of living pressures are daily increasing, because they weren't fully committed to – or didn't fully understand – the Catholic vision of the sanctity of life, or like most Australians, have a high degree of confidence in the government.

Of course, those who do hold a strong conscientious objection to abortion or euthanasia will be "free" to decline the continuation of employment with Canberra Health Care Services. In one move, the ACT has neutralised conscientious objection, individual and institutional. What good will it do to shut the schools and hospitals under these circumstances?

"Your aged care facility won't allow euthanasia? We'll just take it over, and the staff who don't want to participate don't have to sign a new contract with Canberra Health Services." "You won't teach gender ideology in your schools? No worries, we have teachers who will, and we can afford to pay them a little extra because we will sack your religion teachers and your pastoral care teams." We are no longer left wondering about how the state would react if the church decided to close its health, education and welfare services. The ACT government has answered: we will take your land and assets at a "just" price and re-employ the non-Catholic and Catholic-lite staff who had little commitment to your ethos anyway.

If this works, they have also set a precedent for every left-leaning government in the country, which at present is nearly all of them. "Close the schools" isn't a threat from the faithful anymore. It's an opportunity for the aggressive secularists. A 2023 revival of Goulburn isn't going to work this time and proposing the closure of Catholic institutions plays right into the hands of those who are trying to force us out of the space through the tightening of anti-conscience and anti-discrimination laws.

We need to fight to preserve our Catholic institutions, even if we are sometimes disappointed in how they are run and how the management behave. If we don't, then we make it easy for what is happening in the ACT to be replicated.

The first step in the fight – if you haven't already – is to sign the petition at [savecalvary.com.au](https://savecalvary.com.au), and to keep Archbishop Christopher Prowse and those working with him in your prayers.

Catholicweekly.com.au

# The Final Decisive Battle

In 1917 Our Lady appeared to three children: Lucia, Francisco, Jacinta, at Fatima in Portugal. Our Lady then met the children at monthly intervals from 13 May to 13 Oct 1917, when Our Lady's promised miracle was witnessed by some 70,000 people. Francisco and Jacinta died shortly after their time with Our Lady. Lucia became a Carmelite nun and lived until 13 Feb 2005.

Our Lady appeared to Sister Lucia again several times before she died in 2005. And Sister Lucia had discussions with many people, one of whom was Carlo Cardinal Caffarra. Sister Lucia told the Cardinal, "Father, a time will come when the decisive battle between the kingdom of Christ and Satan will be over marriage and the family".

There has been much discussion about the significance of such forecasts that have taken place following Our Lady of the Rosary's appearance at Fatima, even though the promised miracle performed on 13 Oct 1917 has provided compelling evidence of Our Lady's concern for people. Certainly, the future is essentially in God's hands, but the following past events have happened.

God created only two people directly, Adam and Eve. All other people have had biological parents; in short, God's creation of people takes place in families. Satan was there at the start to frustrate God's plan for creation by attacking the family formed by Adam and Eve. Subsequently, Noah's family experienced the disastrous flood which reduced the population of the world to eight people. Noah's family was also given the same commandment that was given to Adam and Eve: "Be fruitful, multiply and fill the earth" (Gen 9:1). So God continued to exercise his plan for creation through families even though Adam and Eve succumbed to Satan's attack on God's plan for creation.

Yet God reviewed his plan for creation after the flood. 'Never again will I curse the earth because of man because his heart contrives evil from his infancy. Never again will I strike down every living thing as I have done.' (Gen 8:21). So when contrived evil once again called for God's redemption, Jesus came himself to provide us with salvation. After his resurrection, Jesus established a church to provide salvation by means of the seven sacraments offered by the church. Two of these sacraments are vocational, Marriage and Orders. The sacrament of Marriage provides continuation of the means God used to create people from the very beginning. And it is subject to Satan's malice as it was from the very beginning. The sacrament of Orders means that we can recover from Satan's ongoing efforts to frustrate God's plan for the creation process by going to Confession.

**John Cooney, Cowwarr, Victoria**

## Stay in the Church

**Pope Francis, Regina Caeli 16-04-2023**

In order to believe, Thomas wants an extraordinary sign – to touch the wounds. Jesus shows them to him, but *in an ordinary way*, coming in front of everyone, in the community, not outside. It's as if he said to him: if you want to meet me, do not look far away, remain in the community, with the others. Don't go away... pray with them... break bread with them. And he says this to us as well. That is where you will find me; that is where I will show you the signs of the wounds impressed on my body: the signs of the Love that overcomes hatred, of the Pardon that disarms revenge, the signs of the Life that conquers death. It is there, in the community, that you will discover my face, as you share moments of doubt and fear with your brothers and sisters, clinging even more strongly to them. Without the community, it is difficult to find Jesus.

Dear brothers and sisters, the invitation given to Thomas is valid for us as well. We, where do we seek the Risen One? In some special event, in some spectacular or amazing religious manifestation, solely at the emotional or sensational level? Or rather in the community, in the Church, accepting the challenge of staying there, even though it is not perfect? Despite all of its limitations and failures, which are our limitations and failings, our Mother Church is the Body of Christ. And it is there, in the Body of Christ, that, now and forever, the greatest signs of his love can be found impressed.

Vatican.va



# This Mystery is for Us

St Peter Julian Eymard

Corpus Christi is also the most lovable of feast days. We were not present at all the mysteries of our Saviour's life and death which we celebrate in the course of the year. We find joy in them because they are sources of grace. But on the feast of Corpus Christi we participate in the mystery itself, which takes place under our eyes. This mystery is for us. There is a relation of life between Jesus living in the Sacrament and ourselves living in the midst of the world: a relation of body to body. For that reason this feast is not called simply the feast of our Lord, but the Feast of the Body of our Lord: Corpus Christi. Through this Body we touch Him; through it He is our Food, our Brother and our Guest. ...

Let this feast therefore be one of joy, and let us expect from it the most abundant blessings. All the hymns and canticles of this solemnity express the thought that on this day our Lord will show Himself more graciously than ever. The Church, it seems, should have celebrated Corpus Christi on Holy Thursday, since the Eucharist was instituted on that day. But she could not have duly expressed her joy on that day of mourning; the Passion begins on Holy Thursday, and it is impossible to rejoice at the thought of death which predominates during the solemn days of Holy Week. Corpus Christi was also postponed until after the Ascension because sad farewells had still to be bidden and a painful separation effected. It was put off until after Pentecost so that, filled with the graces and joys of the Holy Ghost, we might be able to celebrate with all possible splendour the feast of the divine Bridegroom Who dwells among us.

## Community and Communion

A reflection by Fr John Speakman

There is a certain 'nebulousness' in the many recommendations we see in pastoral priorities. They all seem to float like bubbles without orbit. I relate this to the omission of the concept of 'communion'. It seems to me that the word 'community' has almost entirely replaced the word 'communion' – and not without some serious consequences.

By communion I mean what the Church means. It begins in the Blessed Trinity and through Jesus comes to us as a call to *oneness with God*; a call to enter into the divine communion.

Communion gives birth to the Christian community – not the other way round. Community does not produce communion mainly because it does not challenge sin.

- Communion cries: Repent and believe in the Gospel! And then later: Go out to all the world and preach the Gospel.
- Community cries: Welcome! [The word welcome is repeated so often that it becomes the message, overtaking the Gospel itself.]
- Communion, like the communion of marriage, is *exclusive*.
- Community is *inclusive* – because, broadly speaking, a good community is a *big* community. [Again we see an almost obsessive use of the word inclusive in discussions. The adjective has become a noun and now *inclusivity*, too, is part of the new gospel.]

As a consequence, priests must now all be welcoming and inclusive because we are all building community. This, regrettably, has become the new understanding. And, as a further consequence, a priest who proclaims the demands of discipleship (demands which are likely to turn people away from the 'community') is seen to be not a good community builder, and therefore, not a good priest.

Communion is the *source* and *goal* of our evangelising mission. We are calling people to become (again, like marriage) *one body*.

It is from this union that community *capable of evangelisation* is formed. A community not produced by communion is (again, like marriage) *sterile*.

# Q & A with Fr Flader: Is it OK to pray with arms wide open?

By Fr John Flader, Catholic Weekly, 19-05-2013

**Dear Father, Some people in my parish pray the Our Father in Mass with their arms outstretched, like the priest, and I find this strange. Is it permitted? And how about holding hands with the persons on either side while saying the Our Father?**

The position of praying with the arms extended is called the *orans* position, meaning literally “praying”. One of the first depictions of it is on a wall in the catacombs of St Priscilla in Rome from around the third century. In the Mass, the priest holds his arms extended for all the prayers he says on behalf of the people: the opening prayer or collect, the prayer over the gifts, the Eucharistic prayer, the Our Father and following prayers, and the prayer after Communion. For other prayers, such as the *confiteor*, the *gloria* and the creed, he has his hands folded. Any priests concelebrating with the priest celebrant adopt the same position when they are praying out loud.

So is it proper for the lay faithful to pray in the Mass with their arms extended? Strictly speaking, no.

The *Instruction on certain questions regarding the collaboration of the non-ordained faithful in the sacred ministry of priests*, published by the Vatican on 15 August 1997, prescribes:

“In Eucharistic celebrations deacons and non-ordained members of the faithful may not pronounce prayers – especially the Eucharistic prayer, with its concluding doxology – or any other parts of the liturgy reserved to the celebrant priest. Neither may deacons or non-ordained members of the faithful use gestures or actions which are proper to the same priest celebrant. It is a grave abuse for any member of the non-ordained faithful to ‘quasi preside’ at the Mass while leaving only that minimal participation to the priest which is necessary to secure validity” (Instruction, Practical Provisions, 6 §2).

As regards the first sentence, I once celebrated Mass in a parish church in another country where the congregation had the custom of saying, together with the priest, the doxology at the end of the Eucharistic prayer (“Through him, with him, in him”). This is expressly forbidden.

Likewise, not even deacons or other ministers officiating at the altar, such as acolytes, servers, etc., are allowed to “use gestures or actions which are proper to the same priest celebrant.” This would certainly include praying with their arms extended.

Does this include lay people in the pews? An argument could be made that it does not, since the document refers especially to the celebration of the liturgy at the altar. But a more reliable interpretation would include the lay faithful wherever they are in the church. If the first sentence of the passage forbids deacons and non-ordained members of the faithful saying prayers reserved to the priest celebrant, obviously including the lay faithful in the pews, the other provisions in the passage would certainly include them too.

For the lay faithful to extend their arms when saying the Our Father could give the impression that they are somehow “concelebrating” the Mass with the priest, and this is always forbidden. Indeed, the document says that it is a grave abuse, “for any member of the non-ordained faithful to ‘quasi preside’ at the Mass.” The word “any” is inclusive of all the faithful, no matter where they may be seated.

Of interest here is the fact that in 1999, when the US Conference of Catholic Bishops sent the new ICEL sacramentary, or missal, to the Vatican for approval, it contained the provision that the *orans* position might be used by the faithful for the Our Father. This provision was officially and specifically rejected by the Vatican when the new Roman Missal appeared (cf. Adoremus Bulletin, November 2003).

As regards holding hands while saying the Our Father in the Mass, this is not forbidden by any document of the church, and so it is up to each person to decide. The US Catholic Bishops’ committee on the Liturgy in 1995 was going to prohibit it when one bishop pointed out that among African-Americans it was a common practice, and to forbid it would be considered insensitive. Nonetheless, since many parishioners would find hand-holding strange or even unpleasant, people should only do it with others whom they know are happy with it.

Catholicweekly.com.au

# Who Rules the Church

**Venerable Fulton J. Sheen, 16-03-1930**

... How all this is done, I know not; but I do believe on the testimony of the Word Incarnate that that Holy Spirit has been sent by God to rule His Church: "But when he, the Spirit of truth is come, he will teach you all truth." And I believe that the continuous, unbroken succession of the truth communicated by Christ to His Church has survived to our own day; not because of the human organization of the Church, for that is carried on by frail vessels, but because of a profusion of the Spirit of Love over Christ's Vicar and all who belong to Christ's mystical body.

[catholicculture.org](http://catholicculture.org)

## Vocations Prayer

**Pope Saint Paul VI**, composed for the first World Day of Prayer for Vocations in 1964

O Jesus, divine Shepherd of souls, you called the apostles and made them fishers of men.

Continue to draw to yourself ardent and generous souls from among the young, in order to make them your followers and your ministers.

Give them a share in your thirst for the redemption of all... Open before them the horizons of the entire world...

By responding to your call, may they prolong your mission here on earth, build up your Mystical Body which is the Church, and be 'the salt of the earth' and 'the light of the world'.

"The Church does not evangelize because she is faced with the great challenge of secularization, but because she must be obedient to the Lord's command to proclaim His Gospel to every creature."

**Archbishop Rino Fisichella, Pro-Prefect of the Dicastery for Evangelization**

# The Mystery of the Trinity

**Venerable Fulton J. Sheen, 16-03-1930**

Three in one, Father, Son, and Holy Ghost; three persons in one God; one in essence, distinction of persons – such is the mystery of the Trinity, such is the inner life of God. Just as I am, I know, and I love and yet am one; just as the three angles of a triangle do not make three triangles but one; just as the heat, power, and light of the sun do not make three suns, but one; just as water, air, and steam are all manifestations of the one substance; just as the form, colour, and perfume of the rose do not make three roses, but one; just as our soul, our intellect, and our will do not make three substances, but one; just as one times one times one times one, does not equal three, but one – so too in some much more mysterious way, there are three Persons in God and yet only one God.

[catholicculture.org](http://catholicculture.org)

## Grandparents

**Pope Francis, Papal flight, 24-07-2022**

It is Grandparents' Day: grandparents, grandmothers, who are the ones who have passed on history, traditions, customs and so many things. Today we need to go back to the grandparents... in the sense that young people must have contact with their grandparents, go back to them, go back to their roots, not to stay there, no, but to carry them forward, like the tree that takes strength from its roots and carries it forward in flowers and fruit. I always remember that poem by Bernárdez: everything that blooms on the tree comes to it from that which it has underground, which are the grandparents. And I would also like to remember, as a religious, the old men and women religious, the "grandparents" of consecrated life: please, do not hide them away, they are the wisdom of a religious family; and may the new men and women religious, the novices, have contact with them: they will give us all the life experience that will help us so much to move forward.

Each of us has grandfathers and grandmothers, some are gone, others are alive; let us remember them today in a special way. From them we have received many things, first of all history. Thank you!

[Vatican.va](http://Vatican.va)

## Eucharistic Adoration in Gippsland, Victoria

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
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 10am-11am (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am–12pm
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	2 <sup>nd</sup> Friday (9.30am Mass) – 10.30am

*Most Sacred Heart of Jesus,  
Have mercy on us.*

## Without Ulterior Motives

### Pope Francis, General Audience, 16-11-2022

As children, it often happens that we look for our parents to obtain something from them, a toy, some money to buy an ice cream, permission... And so, we look for them not for themselves, but for personal gain. And yet, the greatest gift is them, our parents, and we understand this gradually as we grow up.

Many of our prayers are also somewhat like this: they are requests for favours addressed to the Lord, without any real interest in him. We go to ask, to ask, to ask the Lord. The Gospel notes that Jesus was often surrounded by many people who sought him out in order to obtain something: healing, material assistance, but not simply to be with him. ...

It does us a great deal of good to learn to *be with him*, to be with the Lord, to learn to be with the Lord *without ulterior motives*, exactly as it happens with people we care for: we wish to know them more and more, because it is good to be with them.

Vatican.va

## Contact *Into the Deep*

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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 15<sup>th</sup> 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

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

- no longer have a voice in 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**