

Into the Deep

Issue 260

Newsletter of orthodox Catholics of Gippsland

September 2025

We Are One

Pope Francis, General Audience, 25-09-2025

In the Creed we say "I believe in one... Church". In other words we profess that the Church is one, and this Church by her nature is one. However if we look at the Catholic Church in the world, we discover that it includes almost 3,000 dioceses scattered over all the continents: so many languages, so many cultures! ... And yet the thousands of Catholic communities form a unit. How can this be?

We find a concise answer in the Compendium of the Catechism of the Catholic Church which says: the Catholic Church in the world "has but one faith, one sacramental life, one apostolic succession, one common hope, and one and the same charity" (n.161).

It is a beautiful definition, clear, it orients us well. Unity in faith, hope and charity, unity in the sacraments, in the ministry: these are like the pillars that hold up and keep together the one great edifice of the Church.

Wherever we go, even to the smallest parish in the most remote corner of this earth, there is the one Church. We are at home, we are in the family, we are among brothers and sisters. And this is a great gift of God! The Church is one for us all. There is not one Church for Europeans, one for Africans, one for Americans, one for Asians, one for those who live in Oceania. No, she is one and the same everywhere. It is like being in a family: some of its members may be far away, scattered across the world, but the deep bonds that unite all the members of a family stay solid however great the distance. ...

Let us all ask ourselves: as a Catholic, do I feel this unity? As a Catholic, do I live this unity of the Church? Or doesn't it concern me because I am closed within my own small group or within myself? ... When I hear that so many Christians in the world are suffering, am I indifferent or is it as if one of my family were suffering? When I think or hear it said that many Christians are persecuted and give their lives for their faith, does this touch my heart or not? ... Do we pray for each other? ... It is important to look beyond our own boundaries, to feel that we are Church, one family in God! ...

Finally, the last step which takes us to a greater depth...: who is the driving force of the Church's unity? It is the Holy Spirit, whom we have all received at Baptism and also in the Sacrament of Confirmation. Our unity is not primarily a fruit of our own consensus or of the democracy in the Church, or of our effort to get along with each other; rather, it comes from the One who creates unity in diversity, because the Holy Spirit is harmony and always creates harmony in the Church. ... This is why prayer is important. It is the soul of our commitment as men and women of communion, of unity.

Vatican.va

Last Chance!

As mentioned previously, ITD will be winding up next month. *This means that there is only one more issue of ITD!* If ITD has meant anything to you at all over the years, please put pen to paper (or finger to keyboard) and send your thoughts to me. I want to publish as many letters as possible in our final issue. Thank you!

Ed.

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

The Power of Forgiveness

Pope Leo XIV, General Audience, 20-08-2025

Today we will look at one of the most striking and luminous gestures in the Gospel: the moment when Jesus, during the last supper, offers a morsel to the one who is about to betray him. It is not only a gesture of sharing; it is much more; it is love's last attempt not to give up.

Saint John, with his profound spiritual sensibility, tells us about this moment as follows: [During supper, when] "the devil had already induced Judas, son of Simon the Iscariot, to hand him over... Jesus knew that his hour had come to pass ... he loved them to the end" (Jn 13:1-2). To love until the end: here is the key to understanding Christ's heart. A love that does not cease in the face of rejection, disappointment, even ingratitude.

Jesus knows the time, but he does not submit to it: he chooses it. It is he who recognizes the moment in which his love must pass through the most painful wound, that of betrayal. And instead of withdrawing, accusing, defending himself... he continues to love: he washes the feet, dips the bread and offers it.

"It is the one to whom I hand the morsel after I have dipped it" (Jn 13:26). With this simple and humble gesture, Jesus carries his love forward and to its depths, not because he is ignoring what is happening, but precisely because he sees it clearly. He has understood that the freedom of the other, even when it is lost in evil, can still be reached by the light of a meek gesture, because he knows that true forgiveness does not await repentance, but offers itself first, as a free gift, even before it is accepted.

Judas, unfortunately, does not understand. After the morsel – says the Gospel – "Satan entered him" (v. 27). This passage strikes us: as if evil, hidden until then, manifested itself after love showed its most defenceless face. And precisely for this reason, brothers and sisters, that morsel is our salvation: because it tells us that God does everything – absolutely everything – to reach us, even in the hour when we reject him.

It is here that forgiveness reveals all its power and manifests the true face of hope. It is not forgetfulness; it is not weakness. It is the ability to set the other free, while loving him to the end. Jesus' love does not deny the truth of pain, but it does not allow evil to have the last word. This is the mystery Jesus accomplishes for us, in which we too, at times, are called to participate.

How many relationships are broken, how many stories become complicated, how many unspoken words remain suspended. And yet the Gospel shows us that there is always a way to continue to love, even when everything seems irredeemably compromised. To forgive does not mean to deny evil, but to prevent it from generating further evil. It is not to say that nothing has happened, but to do everything possible to ensure that resentment does not determine the future.

When Judas leaves the room, "it was night" (v. 30). But immediately afterwards, Jesus says, "Now is the Son of Man glorified" (v. 31). The night is still there, but a light has already begun to shine. And it shines because Christ remains faithful to the end, and so his love is stronger than hatred.

Dear brothers and sisters, we too experience painful and difficult nights. Nights of the soul, nights of disappointment, nights in which someone has hurt or betrayed us. In those moments, the temptation is to close ourselves up, to protect ourselves, to return the blow. But the Lord shows us the hope that another way exists, always exists. He teaches us that one can offer a morsel even to someone who turns their back on us. That one can respond with the silence of trust. And that we can move forward with dignity, without renouncing love.

Let us ask today for the grace to be able to forgive, even when we do not feel understood, even when we feel abandoned. Because it is precisely in those hours that love can reach its pinnacle. As Jesus teaches us, to love means to leave the other free – even to betray – without ever ceasing to believe that even that freedom, wounded and lost, can be snatched from the deception of darkness and returned to the light of goodness.

When the light of forgiveness succeeds in filtering through the deepest crevices of the heart, we understand that it is never futile. Even if the other does not accept it, even if it seems to be in vain, forgiveness frees those who give it: it dispels resentment, it restores peace, it returns us to ourselves.

Jesus, with the simple gesture of offering bread, shows that every betrayal can become an opportunity for salvation, if it is chosen as a space for a greater love. It does not give in to evil, but conquers it with good, preventing it from extinguishing what is truest in us: the capacity to love.

God Already Knows

According to Saint Augustine, we need not pray for what we need because God already knows what we need before we even ask.

Instead, we ought to pray, he suggests, to increase our desire for God, and so that we might be able to receive what He is preparing to give us.

"The entire life of a Christian is in fact an exercise of holy desire. You do not yet see what you long for, but the very act of desiring prepares you, so that when He comes you may see and be utterly satisfied...

The deeper our faith, the stronger our hope, the greater our desire, the larger will be our capacity to receive that gift, which is very great indeed...

The more fervent the desire, the more worthy will be its fruits.

When the Apostle tells us: Pray without ceasing (1Thes 5:16), he means this: Desire unceasingly that life of happiness which is nothing if not eternal, and ask it of him alone who is able to give it."

(Saint Augustine, Sermon 130)

(Augustinian Facebook page)

Good Timing

It is many years ago since I got the first copy of Into the Deep. Now however, old age has really caught up with me – 96 years old this month. I have enjoyed reading ITD very much, but with failing health I find that I and my wife respectfully thank you for the monthly visits of ITD but will not require it from now on.

Brian Dillon, Bendigo, Victoria

Teacher of Prayer

Pope Francis, General Audience, 11-11-2020

Without Jesus, our prayer risks being reduced to human effort, destined most of the time to failure. But he has taken on himself every cry, every groan, every jubilation, every supplication ... every human prayer. And let us not forget the Holy Spirit who prays in us; it is he who leads us to pray, he leads us to Jesus. He is the gift that the Father and the Son gave us to foster an encounter with God. And the Holy Spirit, when we pray, is the Holy Spirit who prays in our hearts. ...

May the Holy Spirit, Teacher of prayer, teach us the path of prayer.

Vatican.va

Mary and the Trinity

St Louis Marie de Montfort, True Devotion to Mary

23. God the **Father** made an assemblage of all the waters and He named it the sea (*mare*). He made an assemblage of all His graces and he called it Mary (*Maria*). This great God has a most rich treasury in which He has laid up all that He has of beauty and splendor, of rarity and preciousness, including even His own Son: and this immense treasury is none other than Mary, whom the saints have named the Treasure of the Lord, out of whose plenitude all men are made rich.

24. God the **Son** has communicated to His Mother all that He acquired by His life and His death, His infinite merits and His admirable virtues; and He has made her the treasurer of all that His Father gave Him for His inheritance. It is by her that He applies His merits to His members, and that He communicates His virtues, and distributes His graces. She is His mysterious canal; she is His aqueduct, through which He makes His mercies flow gently and abundantly.

25. To Mary, His faithful spouse, God the **Holy Spirit** has communicated His unspeakable gifts; and He has chosen her to be the dispenser of all He possesses, in such wise that she distributes to whom she wills, as much as she wills, as she wills and when she wills, all His gifts and graces. The Holy Spirit gives no heavenly gift to men which He does not have pass through her virginal hands. Such has been the will of God, who has willed that we should have everything through Mary, so that she who, impoverished, humbled, and who hid herself even unto the abyss of nothingness by her profound humility her whole life long, should now be enriched and exalted and honored by the Most High. Such are the sentiments of the Church and the holy Fathers.

The Courage to Choose

Pope Leo XIV, dialogue with young people during the Jubilee Vigil, 02-08-2025

Q: ... Holy Father, our years are marked by important decisions as we are faced with choices that will shape our future. However, due to the climate of uncertainty surrounding us, we are tempted to procrastinate, and we are paralyzed by the fear of an uncertain future. We know that choosing means giving something else up and this becomes an obstacle for us. ... Holy Father, we ask you: where do we find the courage to choose? ...

A: ... To choose is a fundamental human act. Looking at it closely, we realize that it is not just a matter of choosing something, but of choosing someone. When we make a choice, in the strict sense, we decide who we want to become. The most important choice is the decision about the direction of our life: What kind of man do you want to be? What kind of woman do you want to be?

Dear young people, we learn to choose through the trials of life, but above all by remembering that we have been chosen. This reality must be explored and fostered. We received life as a gift, without choosing it! Our existence did not originate from our decision, but from a love that wanted us. Throughout our lives, those who help us recognize and renew this grace through our choices prove themselves to be our true friends.

Dear young people, you said it well: "choosing means giving something else up and this becomes an obstacle for us." To be free, we need to start from a stable foundation, from the rock that supports our steps. This rock is a love that precedes us, surprises us and is infinitely greater than us: the love of God. Therefore, before God, choice becomes a judgment that takes nothing away, but always leads to the greatest good.

The courage to choose comes from love, which God shows us in Christ. It is he who loved us with his whole self, saving the world and thus showing us that self-giving is the way to our fulfillment. For this reason, the encounter with Jesus corresponds to the deepest longings of our hearts, because Jesus is God's love made man.

Twenty-five years ago, right here where we are now, Saint John Paul II spoke on this subject, saying: "It is Jesus in fact that you seek when you dream of happiness; he is waiting for you when nothing else you find satisfies you; he is the beauty to which you are so attracted; it is he who provokes you with that thirst for fullness that will not let you settle for compromise; it is he who urges you to shed the masks of a false life; it is he who reads in your hearts your most genuine choices, the choices that others try to stifle" (*Prayer Vigil on the 15th World Youth Day*, 19 August 2000). Fear then gives way to hope, because we are certain that God brings to completion what he begins.

We recognize his faithfulness in the words of those who truly love, because they have been truly loved. "You are my life, Lord": this is what a priest and a consecrated sister say full of joy and in complete freedom, "You are my life, Lord." "I take you to be my wife and I take you to be my husband": this is the phrase that transforms the love of a man and a woman into an efficacious sign of God's love in marriage. These are radical, meaningful choices: Matrimony, Holy Orders, and Consecrated Life. They express the free and liberating gift of self that makes us truly happy. That is where we find happiness, when we learn to give ourselves, to give our lives for others.

Vatican.va

The Birth of the Blessed Virgin Mary

St Andrew of Crete

The present Feast forms a link between the New and the Old Testament. It shows that Truth succeeds symbols and figures and that the New Covenant replaces the Old. Hence, all creation sings with joy, exults, and participates in the joy of this day... This is, in fact, the day on which the Creator of the world constructed His temple; today is the day on which by a stupendous project a creature becomes the preferred dwelling of the Creator.

Mary's Meals Reaches a New Milestone

By Guglielmo Gallone – Rimini, Vatican News 27-08-2025

"Every day, more than three million children receive a meal at school thanks to our support." With these words, Magnus MacFarlane-Barrow, founder and CEO of Mary's Meals, shared the latest milestone in an interview with Vatican Media. The official announcement, entitled *More than 3 Million*, will take place on 8 September, the feast of the Nativity of the Blessed Virgin Mary, to whom the charity is dedicated. But MacFarlane-Barrow wanted to preview the news at the Rimini Meeting, offering it as a message of hope and reconciliation – an invitation, echoing this year's theme, to "build in desert places with new bricks."

"When we first started feeding around a hundred children in 2002, we could never have imagined that the work would grow in such an extraordinary way," MacFarlane-Barrow explained. "The message I want to share today is one of hope: even in a world full of problems, good things can grow. A simple act can change lives and transform whole communities." ...

Mary's Meals is especially active in places often forgotten by the headlines and overlooked by international politics, yet which are deeply caught up in what Pope Francis has described as a "third world war fought piecemeal." In Africa, the charity has expanded significantly in Malawi and Zambia, where it now reaches more than 1.3 million and 600,000 children, respectively, despite droughts, floods, and economic crises. In Ethiopia's war-scarred Tigray region, the number of children receiving meals has risen from 30,000 to over 245,000 in less than two years. In Haiti, amid violence and political instability driven by gangs, more than 196,000 children now receive a daily school meal.

This year alone, compared with 2024, Mary's Meals has been able to reach an additional 800,000 children – an exceptional increase. Yet the need remains immense: 71 million primary-school-aged children are currently out of school worldwide, a figure greater than the total number of primary school pupils in the UK, Europe, the US, and Canada combined. Research consistently shows that effective school meal programmes are a powerful incentive for children to attend school.

The strength of the project lies in its simplicity: a safe, nutritious meal at school, encouraging attendance and offering new opportunities for the future.

VaticanNews.va

Our Encounters with Jesus

Pope Francis, Regina Caeli address, 14-04-2024

Every day we are bombarded with a thousand messages. Many of them are superficial and useless, others reveal an indiscreet curiosity or, worse still, arise from gossip and malice. They are news that have no purpose; on the contrary, they do harm. But there is also good news, positive and constructive, and we all know how good it is for us to hear good things, and how much better we are when this happens. And it is also good to share the realities that, for better or worse, have touched our lives, so as to help others.

And yet there is something we often struggle to talk about. What do we struggle to talk about? The most beautiful thing we have to tell: *our encounter with Jesus*. Every one of us has encountered the Lord and we struggle to speak about it. Each one of us could say so much about this: seeing how the Lord has touched us, and sharing this, not by being a lecturer to others, but by sharing the unique moments in which we perceived the Lord alive and close, who kindled joy in our hearts or dried our tears, who transmitted confidence and consolation, strength and enthusiasm, or forgiveness, tenderness. These encounters, that every one of us has had with Jesus, share them and transmit them. It is important to do this in the family, in the community, with friends. Just as it does good to talk about the good inspirations that have guided us in life, the good thoughts and feelings that help us so much to go forward, and also about our efforts and labours to understand and to progress in the life of faith, perhaps even to repent and retrace our steps. If we do this, Jesus, just as He did with the disciples of Emmaus on the evening of Passover, will surprise us and make our encounters and our environments even more beautiful.

Vatican.va

This Hoard of Yours

Homily by Fr John Speakman, 18th Sunday in Ordinary Time - Year C

This hoard of yours...

Are you a hoarder or, at least, do you have hoarder tendencies? Lots of people do, you know. It's a baffling urge which the psychologists tell us has its origins in insecurity. Personally, and I'm no expert, I believe hoarding, like most personality dysfunctions, has its origins in our fear of death.

However right or wrong that may be we all know that hoarding is such a problem in our society that they are making all sorts of reality TV shows about it.

People hoard all kinds of things. Imelda Marcos, it seems, had a thing about shoes. Others collect old newspapers, bottle tops, canned food, animals, clothes, or cutlery. Some collect popularity, power, prestige or just plain old ordinary cash. It doesn't really matter what is being collected it just seems that having a lot of it is somehow 'comforting'.

But hoarding has another dimension. It is not simply the collecting of items – it is also the inability to part with them. Hoarding is all about *me*. All those things I've hoarded are *mine*, and not *yours*. This is why the final question of Jesus is such a painful taunt to the hoarder: *and this hoard of yours, whose will it be then?*

Hoarding, then, is not just a harmless affirmation of *self*; it is – consciously or unconsciously – a rejection of the *other*. Count the number of first person pronouns in these few lines:

What am I to do? I have not enough room to store my crops ... This is what I will do: I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time.

Even the word *you* which is used only once is directed to the self. Where the 'other' should stand only the 'I' can be found. Tragically the hoarder of the gospel has become an icon of all hoarders, amassing for himself and speaking to himself.

With startling energy Jesus cries out: *Fool...!* You can almost see the man jump! He is right in the middle of the process of making a decision about his future life. He believes he has it all worked out: *This is what I will do*; and Jesus cries, 'Fool!'

It is to this groundless confidence that Jesus directs his cry. *This very night the demand will be made for your soul*. In other words, 'Fool, you may store up grain, you may store up goods, but you can't store up years because they are stored in *my* barn not yours. And tonight there are no more left for you.'

Let us not forget that Jesus speaks this teaching, this warning, to all who live totally absorbed in the here-and-now, wrapped up in comforting material illusions without any thought at all for God or for others.

Watch, and be on your guard against avarice of any kind, for a man's life is not made secure by what he owns, even when he has more than he needs. These are words of life spoken by the author of all life. They are full of wisdom and light and the wise take them seriously: *A man's life is not made secure by what he owns.*

Undoubtedly we all seek security. It is a natural instinct. And we are all, to varying degrees, afraid of death, the ultimate source of insecurity. Jesus knows this about us and he knows of our hapless tendency to grasp at anything, anything at all, which we suspect might make us feel less the insecurity which comes with being alive.

The more insecure the world becomes the more common becomes the phenomenon of hoarding. And it doesn't matter if what we collect is hundred dollar bills, fame, or old newspapers, it's still hoarding and it's still a waste of time. It does not and cannot make us safe.

Real safety is assured only by making ourselves *rich in the sight of God*. To do this we must change our basic orientation to the passing material things of this world, none of which, ultimately, are worth collecting.

St Paul's counsel is invaluable: *...look for the things that are in heaven ...* Let your thoughts be on heavenly things, not on the things that are on the earth. To this we may add the words of the psalm: *Make us know the shortness of our life that we may gain wisdom of heart*. Then we may rejoice with the alleluia verse: *How happy are the poor in spirit: theirs is the kingdom of heaven*.

"In My Day"

Growing up, I knew of only one person who'd had a baby out of wedlock. At university, I knew one more. The first time I'd heard of anyone living together before marriage was in my first year of work – one of my colleagues, and it was radical. Then a few years later I learnt of two Catholic teachers living together before marriage and I couldn't believe they were still allowed to teach in a Catholic school. That would've been the mid 1990's.

And now look at us. Now it's the norm to sleep together when dating, to live together whenever it suits, and to have children without considering marriage. Did I live a sheltered life, or did morals really change that much in such a short time? Am I getting old, that my sentences start with "in my day", like my mother's used to?

Most of the current generation of young people would have no idea that sex before marriage was ever considered immoral, let alone understand why. And yet these same young people are living with the very consequences of those changes in morals. It's resulted in them having to live through the trauma of their parents' broken relationships, of absent parents, step parents and parents' partners, of half-siblings, missing siblings, step siblings, of living between two homes, of living through legal proceedings and custody battles.

Now they think that's the norm, and they see no value in chastity before marriage or fidelity within marriage. They don't understand what they've missed out on, or what they're now depriving themselves or their children of. They end up avoiding responsibility and commitment and sacrifice, which is precisely where joy and fulfillment and security and true love come from.

At the root of it all, I'm convinced, is the loss of faith within families. When I was growing up, nearly everyone went to church on Sundays, whether Catholic or other denomination. It was the norm. It was what Sunday was all about. Now it's rare, even among my own generation. Religion is frowned upon at best, mocked and persecuted at worst. How do we turn the tide...?

Ed.

Looking for Friendship

Pope Leo XIV, dialogue with young people during the Jubilee Vigil, 02-08-2025

Q: ... *Holy Father, my question is: how can we find true friendship and genuine love that will lead us to true hope? How can faith help us build our future?*

A: ... Dear young people, every person naturally desires a good life, just as lungs long for air, but how difficult it is to find it! How difficult it is to find true friendship! Centuries ago, Saint Augustine understood the deepest desire of our hearts, the desire of every human heart, even without the technological developments of today. He too had a restless youth, but he did not settle for less, he did not silence the cry of his heart. Augustine sought the truth, the truth that does not disappoint and the beauty that does not fade. And how did he find it? How did he find true friendship and a love capable of giving hope? By finding the one who was already looking for him, by finding Jesus Christ. How did he build his future? By following the one who had always been his friend. In his own words, friendship is nowhere faithful but in Christ. Saint Augustine tells us there is no friendship that is authentic if that is not in Christ. And the true friendship is always in Jesus Christ with truth, love and respect. Only in him can it be eternal and happy. The one who loves God in his friend, truly loves his friend, Saint Augustine tells us. Friendship with Christ, which forms the basis of faith, is not just one aid among many others for building the future; it is our guiding star. According to Blessed Pier Giorgio Frassati, to live without faith, without a patrimony to defend, without a steady struggle for truth, is not living, but existing. It is when our friendships reflect this intense bond with Jesus that they really become sincere, generous and true.

Dear young people, love one another! Love one another in Christ! Know how to see Jesus in others. Friendship can truly change the world. Friendship is a path to peace.

Vatican.va

St John Henry Newman to be a Doctor of the Church

By Alessandro De Carolis, Vatican News 31-07-2025

... Pope Leo XIV has "confirmed the affirmative opinion of the Plenary Session of Cardinals and Bishops, Members of the Dicastery for the Causes of Saints, regarding the title of Doctor of the Universal Church, which will soon be conferred on Saint John Henry Newman."

John Henry Newman was 32 years old when this poignant prayer ["Lead, Kindly Light" – see p.8 of this ITD – Ed.] rose from his heart during his return to England after a long journey through Italy. Born in 1801, he had already been an Anglican priest for eight years and was widely recognized as one of the most brilliant minds in his church – a man who captivated with both spoken and written word.

The 1832 trip to Italy deepened his inner search. Newman carried within him a thirst to know the depths of God, His "kindly Light," which for him was also the light of Truth – truth about Christ, the true nature of the Church, and the tradition of the early centuries, when the Church Fathers spoke to a still undivided Church. Oxford – epicentre of his faith and the place where the future saint lived and worked – became the road along which his convictions gradually shifted toward Catholicism.

In 1845, he distilled his spiritual journey into the *Essay on the Development of Christian Doctrine*, the fruit of a long pursuit of that Light, which he came to recognize in the Catholic Church – a Church he saw as the very one born from the heart of Christ, the Church of the martyrs and the ancient Fathers, which, like a tree, had grown and developed through history. Soon after, he asked to be received into the Catholic Church, which took place on October 8, 1845. He later wrote of that moment: "It was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption."

In 1846, he returned to Italy to enter, as a humble seminarian – despite being a theologian and thinker of international renown – the Collegio di Propaganda Fide. "It is so wonderful to be here," he wrote. "It is like a dream, and yet so calm, so secure, so happy, as if it were the fulfilment of a long hope, and the beginning of a new life." On May 30, 1847, the circle of his vocation was completed with his ordination to the priesthood.

During these months, Newman was deeply drawn to the figure of St. Philip Neri – another soul, like himself, "adopted" by Rome. When Blessed Pope Pius IX encouraged him to return to England, Newman went on to found an Oratory there, dedicated to the saint with whom he shared a joyful disposition. That good humour remained intact even through the many challenges he faced in establishing Catholic institutions in his homeland, many of which seemed at first to falter. Still, his mind continued to produce brilliant writings in defense and support of Catholicism – even under fierce attack.

In 1879, Pope Leo XIII made him a cardinal. Upon hearing the news, Newman wept with joy: "The cloud is lifted forever." He continued his apostolic work with undiminished intensity until his death on August 11, 1890. On his tomb, he asked that only his name and a brief phrase be inscribed, one that encapsulates the extraordinary arc of his 89 years of life: *Ex umbris et imaginibus in Veritatem*, "From shadows and images into the Truth."

Benedict XVI beatified him in 2010, honouring a man of deep prayer who, in the Pope's words, "lived out that profoundly human vision of priestly ministry in his devoted care" for people: "visiting the sick and the poor, comforting the bereaved, caring for those in prison."

Newman was canonized in 2019 by Pope Francis, who, in the encyclical *Dilexit nos*, explained why the English cardinal had chosen as his motto the phrase *Cor ad cor loquitur* – "Heart speaks to heart." Because, the Pope noted, beyond any dialectical argument, the Lord saves us by speaking from His heart to ours: "This realization led him, the distinguished intellectual, to recognize that his deepest encounter with himself and with the Lord came not from his reading or reflection, but from his prayerful dialogue, heart to heart, with Christ, alive and present. It was in the Eucharist that Newman encountered the living heart of Jesus, capable of setting us free, giving meaning to each moment of our lives, and bestowing true peace."

VaticanNews.va

Lead, Kindly Light

St John Henry Newman

Lead, Kindly Light, amidst th'encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!
So long Thy power hath blest me, sure it still
Will lead me on.
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile!

Pray for our Priests

"When people want to destroy religion
they begin by attacking the priest;
for when there is no priest,
there is no sacrifice:
and when there is no sacrifice,
there is no religion."

St John Vianney

Intimacy with Christ

**Pope John Paul II, Letter to the Bishop of Liege,
Belgium, 28-05-1996**

Contemplation prolongs Communion and enables
one to meet Christ, true God and true man, in a
lasting way, to let oneself be seen by him and to
experience his presence. When we contemplate
him present in the Blessed Sacrament of the altar,
Christ draws near to us and becomes more intimate
to us than we are to ourselves.

Who Do You Say That I Am?

On the last Sunday of the month of June, the Church celebrated the Solemnity of the Apostles Saints Peter and Paul. The Gospel for day was from Saint Matthew (16:13-19) in which Jesus asked his Apostles the question, "Who do people say the Son of Man is?"

And they said, 'Some say he is John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' 'But you,' he said 'who do you say I am?' Then Simon Peter spoke up, 'You are the Christ,' he said 'the Son of the living God.' Jesus replied, 'Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.'

What has always struck me about this Gospel passage is that when Peter declares who Jesus is, Jesus then tells Peter who he is, and what he is to be.

What the Bible in a Year with Fr Mike has taught me, is that there are so many instances in the New and Old Testaments in which God calls ordinary people, young and old, with their broken, fallen human nature, and commissions them. Some of them are the most unlikely and unworthy characters, like Abraham, a pagan chieftain, Moses, an uncircumcised murderer and stutterer, King David, a simple shepherd boy, St Paul, a Jew who persecuted Christians and stoned them to death to preserve his traditions. Then there is the weeping Prophet Jeremiah, who claimed that he was only a child, and the funniest of all, Jonah, who thought he could escape his divine commission by sailing away; and there are numerous others. Just as the Bible divinely recounts these stories of how people responded to God's call and obeyed his commands and statutes, it clearly and fully reveals who we are, and what we are called to be.

As a matter of fact, from the very beginning, when God created us, he told who we are, and why he formed us, and even after the Fall when we disobey his commands, he sent his only begotten Son to redeem us and restore us to our original divine human nature so that we can be united with him in heaven.

Gregory Kingman, Morwell

Confession and Indulgences

Pope Francis, Bull of Indiction of the Ordinary Jubilee of the year 2025 (n.23)

Indeed, the *indulgence* is a way of discovering the unlimited nature of God's mercy. Not by chance, for the ancients, the terms "mercy" and "indulgence" were interchangeable, as expressions of the fullness of God's forgiveness, which knows no bounds.

The *sacrament of Penance* assures us that God wipes away our sins. We experience those powerful and comforting words of the Psalm: "It is he who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion... The Lord is compassion and love, slow to anger and rich in mercy... He does not treat us according to our sins, nor repay us according to our faults. For as the heavens are high above the earth, so strong is his love for those who fear him. As far as the east is from the west, so far does he remove our sins" (Ps 103:3-4.8.10-12).

The sacrament of Reconciliation is not only a magnificent spiritual gift, but also a decisive, essential and fundamental step on our journey of faith. There, we allow the Lord to erase our sins, to heal our hearts, to raise us up, to embrace us and to reveal to us his tender and compassionate countenance. There is no better way to know God than to let him reconcile us to himself (cf. 2Cor 5:20) and savour his forgiveness.

Let us not neglect Confession, but rediscover the beauty of this sacrament of healing and joy, the beauty of God's forgiveness of our sins!

Still, as we know from personal experience, every sin "leaves its mark". Sin has consequences, not only outwardly in the effects of the wrong we do, but also inwardly, inasmuch as "every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death, in the state called Purgatory" [Catechism n.1472]. In our humanity, weak and attracted by evil, certain residual effects of sin remain. These are removed by the indulgence, always by the grace of Christ, who, as Saint Paul VI wrote, "is himself our 'indulgence'". [Apostolorum Limina] ...

This experience of full forgiveness cannot fail to open our hearts and minds to the need to *forgive others* in turn. Forgiveness does not change the past; it cannot change what happened in the past, yet it can allow us to change the future and to live different lives, free of anger, animosity and vindictiveness. Forgiveness makes possible a brighter future, which enables us to look at the past with different eyes, now more serene, albeit still bearing the trace of past tears. ...

In this Jubilee Year, may no one be deprived of the opportunity to receive God's forgiveness and consolation.

Vatican.va

Put Jesus at the Centre of Your Life

Pope Leo XIV, to the National Pilgrimage of Altar Servers from France, 25-08-2025

Hope is precisely the theme of this Holy Year. Perhaps you sense how much we need to hope. You are certainly hearing that the world is in trouble, facing increasingly serious and worrying challenges. You or those around you may be affected by suffering, illness or disability, failure, the loss of a loved one; and, in the face of this trial, your heart is filled with sadness and anguish. Who will come to our aid? Who will have pity on us? Who will come to save us? Not only from our sorrows, our limitations, and our faults, but also from death itself?

The answer is perfectly clear and has echoed throughout history for 2,000 years: Jesus alone comes to save us, and no one else: because He alone has the power – He is God Almighty in person – and because He loves us.

Saint Peter said it forcefully: "*There is no other name under heaven given among men by which we can be saved*" (Acts 4:12). Never forget this word, dear friends, engrave it in your heart; and put Jesus at the centre of your life.

Vatican.va [Translated from the French with Google Translate]

Sacraments are for the Living

Things Serious, Silly, and Sublime, by Fr John Speakman (p.12,13)

The phone rang. 1am. Groan! Could I come to the hospital? Sergio was dying. I'll be there in 15 minutes. It was not an unpleasant walk to the hospital – a warm night, the street busy with students going to or coming back from the pub. I made my way through the night entry door with my swipe card – silent corridors, a lift which immediately responded to the press of the button, another silent corridor on the 3rd floor. I walked quickly to room 18 and knocked, pushing the door open. Suddenly a hand on my chest – Sergio's wife, pushing me back out. *Oh, Father, thank you for coming. You can't go in.*

Oh?

Yes, you can't go in, Sergio will think he's dying.

Really? So I can't go in? But you did call me, didn't you?

Yes, I did, I panicked.

Okay, so what do you want me to do? Let me go in and give him the Sacraments.

Ooh, no! Please, Father!

Okay, so what do you want me to do?

I'm sorry, Father, please just go home. [I know, you think I'm making this up, don't you? Well, I'm not!]

It was an equally pleasant walk back to the presbytery and I imagined my bed was still warm in parts. Soon I was back in slumber land. Ring! Ring! Oh no. *Hello.* The nurse put Maria on. *Yes, Maria, I'll come at once. Sorry to hear that Sergio has gone.* The clock showed 5am.

Now the street was different – colder, some traffic, no pedestrians except for me.

This time I was met at the door. Maria was in tears. About 15 family members stood around the bed. I gave Absolution and the Plenary Indulgence and anointed Sergio's strangely cold forehead.

On the way out, curious, I asked the nurse to check the chart for time of death. 3am!

Help for the Dying

Things Serious, Silly, and Sublime, by Fr John Speakman (p.16)

A chaplain friend from the hospital, an elderly nun, and I were sitting listening to a priest giving a sermon. His politically correct words were shaved of every sharp teaching and protruding bit of Gospel. His voice, too, had been sandpapered and polished into something which sounded strangely like a flute.

She leaned over to me and whispered: *He's giving us palliative care!*

Free Postage!

Order Fr Speakman's book now at only \$15, *including postage!* Cheques to be made out to Janet Kingman, sent to 12 Vincent Road, Morwell 3840. Or direct deposit: a/c name: Janet Kingman, BSB 013-745, a/c number: 2901-63632.

Ed.

A Moment of Rudeness

Things Serious, Silly, and Sublime, by Fr John Speakman (p.25)

I was chatting to a Protestant chaplain the other day.

I told her I was praying to the Blessed Virgin for her intercession in a particular matter.

She condescendingly told me she goes *direct* to God.

I flared up and replied, perhaps a little too strongly: *Oh no, you don't!*

She was startled.

Didn't you ask me the other day to pray for you?

Yes, but I was expecting that you would go straight to God.

*I did, but **you** didn't. You asked **me** to pray for you!*

Eucharistic Adoration in Gippsland, Victoria

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 10am–11am (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 10am – 11am Mass
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	2 nd Friday (9.30am Mass) – 10.30am

"May you alone
be my refuge and my help,
my wisdom and my possession,
my treasure
in whom my heart and my soul
may remain fixed
immovably,
forever.
Amen."

St Bonaventure

I Love You

Prayer of St John Vianney

I love You, O my God, and my only desire is to love
You until the last breath of my life.

I love You, O my infinitely lovable God, and I would
rather die loving You, than live without loving You.

I love You, Lord and the only grace I ask is to love
You eternally...

My God, if my tongue cannot say in every moment
that I love You, I want my heart to repeat it to You
as often as I draw breath.

Amen.

Contact *Into the Deep*

www.stoneswillshout.com

stoneswillshout@bigpond.com

12 Vincent Road, Morwell, Vic, 3840, Australia

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

ITD is released on or around the first day of each month by
email and on the website; printed copies about a week later.

Editor: Janet Kingman

Subscription is free.

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.

**** The last issue of ITD will be October 2025 ****

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 St John Paul II