

Into the Deep

Issue 148

Newsletter of orthodox Catholics of Gippsland

April 2015

Happy Easter!

Pope Francis, Easter Sunday 2014

A happy and holy Easter!

The Church throughout the world echoes the angel's message to the women: 'Do not be afraid! I know that you are looking for Jesus who was crucified. He is not here; for he has been raised. Come, see the place where he lay.'

This is the culmination of the Gospel, it is the Good News par excellence: Jesus, who was crucified, is risen!

This event is the basis of our faith and our hope. If Christ were not raised, Christianity would lose its very meaning; the whole mission of the Church would lose its impulse, for this is the point from which it first set out and continues to set out ever anew.

The message which Christians bring to the world is this: Jesus, Love incarnate, died on the cross for our sins, but God the Father raised him and made him the Lord of life and death. In Jesus, love has triumphed over hatred, mercy over sinfulness, goodness over evil, truth over falsehood, life over death.

Vatican Information Service 20-04-2014

"Heaven is a city on a hill, hence we cannot coast into it; we have to climb."

Venerable Archbishop Fulton Sheen

Causing Division

Pope Francis, Homily 21-03-2015

The Word of the Lord, yesterday like today, always causes a division – the word of God always divides – between those who welcome it and those who reject it. Sometimes, it sparks an interior conflict in our hearts; this happens when we perceive the attractiveness, beauty and truth of Jesus' words, but at the same time we reject them because they are challenging, they put us in difficulty, and cost us too much to observe.

Zenit.org 21-03-2015

Bake Us Hard

Prayer from St John Fisher, preached in a sermon in 1508

Lord, according to your promise that the Gospel should be preached throughout the whole world, raise up men fit for such work. The apostles were but soft and yielding clay till they were baked hard by the fire of the Holy Ghost.

So, good Lord, do now in like manner with Thy Church militant, change and make the soft and slippery earth into hard stones; set in Thy Church strong and mighty pillars that may suffer and endure great labours, watching, poverty, thirst, hunger, cold and heat which also shall not fear the threatenings of princes, persecution, neither death, but always persuade and think with themselves to suffer with a good will, slanders, shame, and all kinds of torments, for the glory and laud of Thy Holy Name.

By this manner, good Lord, the truth of Thy Gospel shall be preached throughout all the world.

Therefore, merciful Lord, exercise Thy mercy, show it indeed upon Thy Church.

I Belong to One Body

St Augustine

Are you part of the one body of Christ? Do you love the unity of the church?

Now if a pagan asks you why you do not speak all languages, since it is written that those who received the Holy Spirit spoke all languages, respond without hesitating, 'Certainly I speak all languages. In fact I belong to a body, the Church, that speaks all languages and proclaims in all languages the mighty works of God.'

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

Teaching With Authority

Pope Francis, Angelus Address, 01-02-2015

...Jesus “taught them as one having authority and not as the scribes.”

What does “with authority” mean? It means that in the human word of Jesus, the strength of the Word of God was felt, the same authoritativeness of God was felt, inspirer of the Holy Scripture.

And one of the characteristics of the Word of God is that it carries out that which it says. Because the word of God corresponds with His will. Instead, we often pronounce empty words, without roots or...words that do not correspond with the truth. The Word of God, instead, corresponds to the truth and is united to His will and does what He says.

In fact, Jesus, after having preached, quickly demonstrates His authority by freeing a man, present in the synagogue, who was possessed by a demon. It was precisely the divine authority of Christ that brought out Satan’s reaction, hidden within that man; Jesus, for his part, immediately recognizes the voice of evil and “rebuked him and said, ‘Quiet! Come out of him!’” With only the strength of His word, Jesus frees the person from evil. And once again those present were astonished. “But this man, where does He come from? He commands even the unclean spirits and they obey him.” The word of God astonishes us with that strength. ...

The Gospel is the word of life: it does not oppress people, on the contrary, it frees those who are enslaved by so many evil spirits in this world: vanity, the attachment to money, pride, sensuality... The Gospel changes the heart! It changes life; it transforms the inclination to evil to resolutions of good. ... Therefore it is the duty of Christians to spread everywhere the redeeming power, becoming missionaries and heralds of the Word of God. ... “His fame – Jesus’ fame – spread everywhere throughout the whole region of Galilee.”

The new doctrine taught with authority by Jesus is that which the Church brings to the world, together with the effective signs of His presence: the authoritative teaching and the liberating action of the Son of God becomes the words of salvation and the gestures of love of the missionary Church.

Zenit.org 01-02-2015

Facebook

I’m gradually learning how to use Facebook. There are plenty of interesting things to share there, but it does take time! Visit ITD’s Facebook page to keep up to date with the latest, add your opinions, and share ITD with others.

- Ed.

“New Bishop For Sale”

My odd humour immediately saw the funny side of this heading on page 3 of your Jan/February 2015 edition of the ITD. I couldn’t help wondering what price you would want to pay for a bishop. I guess for a good bishop/really good bishop one would be willing to offer quite a large sum! Enough said.

Therese Hagan, Gleneagle, Queensland

Cover to Cover

Thank you for continuing to provide us with such a reliable Catholic resource. All those we distribute Into the Deep to here continue to receive it with enthusiasm and gratitude and I must say that the March edition was a straight-through read. Thank you for keeping the saintly Pope Benedict’s wisdom in your content.

Laurel Smith, Sandringham, Victoria

Catholic Treasure

I found your website through “Catholic Citizens of Illinois”. Your publication is a real Catholic treasure. Keep up the good work. Enclosed is a money order to help continue your efforts.

I have reprinted some quotes taken from ITD (with acknowledgement of ITD and relevant issue) for a booklet of quotes I am compiling for use in Sunday bulletins. This is a no-profit venture. Copies of the booklet are supplied free for limited distribution. The intended use is for Sunday parish bulletins, mainly in the diocese of Joliet, Illinois. Purpose – to generate interest in these bulletins and offer words of wisdom, inspiration and comments on contemporary moral issues, along with occasional humour.

Louis Kubacki, Plainfield, Illinois, U.S.A.

Filling a Void

Enclosed is a donation which I have been going to send for a very long time. I hope it covers some of the expense which Into the Deep has incurred over the years in sending me copies. I hope ITD continues into the future – it certainly fills a void. One has to wonder if Sale is trying to kill the faith. Don’t let them wear you down!

Bernie O’Callaghan, Landsborough, Vic

Thank You!

Thank you to everyone for your ongoing donations. I think I’m up to date with individual thanks, but would hate to miss anyone! Every donation is much appreciated and keeps us strong.

- Ed.

The Only Way Out of The Tangle

Archbishop Charles Chaput, Weekly Column 27-02-2015

Reconciliation sounds great as an idea, but how do you reconcile with someone who's bitterly hurt you and won't even acknowledge that he or she has done wrong? Isn't forgiveness a two-way street?

Forgiving those who hurt us is our business. Making our forgiveness contingent on the other person's admission of guilt is just another way of demanding justice and insisting on our "rights." That's a subtle form of pride. Jesus forgave his murderers even as they mocked him on the cross. His forgiveness was a free gift, no strings attached. We can't follow him unless we do the same.

However, you're right that when a breach exists between two people, it can't be healed unless both sincerely want it healed. Even then, someone or something has to provide a means of bringing them back together. That's God's role. Reconciliation is the work of God. Seeking reconciliation is our work. We need to do whatever we can to make peace with others, and then leave the rest in the hands of God.

But if justice is a good thing, why would I simply walk away from it when it comes to my own needs?

You shouldn't. It's always reasonable to insist on being treated fairly and honestly, and we're obliged to treat others in the same way. Unfortunately, you and I and everyone else are also sinners – which means that, inevitably, we'll treat others unjustly and be treated unjustly ourselves. As a result, life can very quickly become a web of angry claims and counter-claims against each other, many of them just, and most of them unresolvable.

The only way to cut our way out of this tangle is to forgive. Forgiveness is an act of freedom. It creates new possibilities. It frees us from the burden of our own wounded selfishness, and it releases others to forgive and get free as well. Handing our claims over to God unburdens us of a huge weight – a weight which will cripple us, no matter how legitimate our complaints, if we carry it too long.

We always work more effectively for justice on behalf of others. When it comes to our own personal situation, the self always gets in the way and clouds our judgment. The great paradox of God's plan is that we only achieve justice through the practice of mercy. Mercy changes both the giver and the receiver. It softens the hardened heart. That's why Scripture so often likens mercy to water in a desert: It brings new life. It encourages conversion and love, which breed acts of justice, which builds peace. So if you want justice for yourself and for others, forgive. Put mercy first. Justice will follow.

Archdiocese of Philadelphia, archphila.org

The Ferals

There are many ferals in the Church. Among them, cardinals, bishops, priests and religious. Among them too are members of the laity. What qualifies them as ferals is their hostility to the Church and its teachings.

Take for instance how many feral nuns think they know better than the Church. They run many parishes, among them my own. Sr Elizabeth Roberts has just finished 20 years' service in the parish. She was roundly praised for her time in the parish. A view I do not share. In my opinion she has been the source of division in the parish. She has been ably assisted by those she has recruited over the years. As I have written before, she was a prime mover in the removal of Fr Speakman. Sr Roberts has ruled the parish for a number of years. The priests in that time have virtually acquiesced to her wishes. I could even say they become afraid to exercise their priestly authority.

There are many religious orders that have gone feral, among them the Sisters of St Joseph (the Brown Joeys). I remember fondly those Sisters who taught me back in the 40's and 50's. They taught me the faith, and my Mum and Dad taught me by their example. The Sisters today sadly are so far removed from the tenets of their founder, St Mary of the Cross.

What about the feral clergy? They too need to reassess their position. The hostility shown at the recent synod by cardinals and bishops to the revealed truth should be a wake-up call to all of us.

The common theme among all these ferals is that they think the Church is no longer relevant to the world in which we live. They contend that the Church has to change. They obviously are not aware of the world around us. Do they really think that if the Church changes, it will be relevant? Fools! They are not aware that the world has gone mad.

There are religious sisters and orders who are faithful to Christ and to His Church – thank God. They are not afraid to wear their religious habits and to proclaim the faith of our fathers. The Church has more female saints than male; courageous women who stood above the crowd and proclaimed the faith. In our time, we have that giant of the faith, Mother Angelica of EWTN fame. There were those among the hierarchy who tried to silence her, all to no avail. As a priest once said, the higher up the chain, the greater the responsibility.

Pray earnestly that these ferals will see the error of their ways and return to the fold. In conclusion, it would do them, and all of us, well to read and meditate on the words of St Ignatius of Antioch on page 1 of the Jan-Feb issue of ITD under the heading, "Perishing in our stupidity".

Incidentally, I would contend that good holy nuns have been, and always will be, the cement in our parish communities.

John Henderson, Morwell, Victoria

Australia's Hypocrisy and Shame

The political opportunism displayed by both sides of politics on the coming execution of drug-smugglers Andrew Chan and Myuran Sukumaran in Indonesia, has done nothing but demonstrate our hypocrisy as a nation. It has been embarrassing to say the least, and our leaders' duplicitous moral posing has been nothing short of shameful.

All of a sudden we as a nation are gripped by the value and sanctity of life. We judge Indonesia's drug laws as hideous, barbaric and a violation of human rights while we have legitimized the deliberate and direct killing of a human being, newly conceived and at the very beginning of its life.

We hysterically criticize and condemn Indonesia's sovereign right to execute two guilty drug traffickers, while as a nation we have made it a human right to kill innocent unborn children just weeks from birth.

For decades, the so-called 'lucky' country has been polluted by the blood of hundreds of thousands of its own sons and daughters who have been sacrificed on the altars of women's choice, women's health and women's rights. And while most Australians view Indonesia's use of the death penalty by firing squad of the condemned drug-smuggler's as utterly abhorrent, we as a nation have been shockingly silent about the deplorable and horrific methods employed by the executioners in the abortion industry.

While there has been a national outpouring of grief and candlelit vigils for the impending execution of the Bali duo, there has been nothing for the impending abortions of our nation's future and their silent cries for mercy.

Instead, those who have publicly grieved and shown concern for our children's cries have been hounded and vilified by the press and treated with contempt by the public. As a nation our hands are soaked in blood, and we have the audacity to boast about our superior humane culture and civil society.

Gregory Kingman, Morwell, Victoria

Helps to Relieve Distress

I am enclosing a small donation which I overlooked to send earlier – thank you so much for the time and effort it must cost you dedicated souls to produce such a wonderful paper. I do so look forward to receiving it, as it helps relieve some of the distress I experience when I see what is going on around me in our beloved Church. God help us all and bless you all for the fight back you give to some of those crazy ignorant so-called Catholics out there.

Margaret Regan, Elsternwick, Victoria

When We Speak of Jesus

Fr Raniero Cantalamessa, Preacher of the Pontifical Household

In our effort to bring together the spiritual treasures of the Christian East and West, let us reflect today on our common faith in Jesus Christ. Let us seek to do that as people who know we are speaking about someone who is present and not absent. If it were not for our human dullness that impedes us, every time we pronounce the name of Jesus we should think that there is someone who hears himself called by name and that he turns around to look. He is here with us even this morning and is listening, let us hope with indulgence, to what we will say about him.

Zenit.org 13-03-2015

In the Confessional

Pope Francis, Homily, 13-03-2015

The Sacrament of Reconciliation, in fact, allows us with confidence to draw near to the Father, in order to be certain of His pardon. He really is "rich in mercy" and extends His mercy with abundance over those who turn to Him with a sincere heart.

To be here in order to experience His love, however, is first of all the fruit of His grace ... The transformation of the heart that leads us to confess our sins is "God's gift", it is "His work" (cf. Eph2:8-10).

To be touched with tenderness by His hand and shaped by His grace allows us, therefore, to approach the priest without fear for our sins, but with the certainty of being welcomed by him in the name of God, and understood notwithstanding our miseries.

Coming out of the confessional, we will feel God's strength, which restores life and returns the enthusiasm of faith.

Zenit.org 13-03-2015

Bishops' Conferences Put in Their Place

Cardinal Gerhard Müller, Prefect of the Congregation for the Doctrine of the Faith, in an interview with Famille Chrétienne

Episcopal conferences have authority on certain matters, but they are not a magisterium beside the Magisterium, without the Pope and without communion with all bishops. ... An episcopal conference is not a particular council, even less so an ecumenical council. The president of an episcopal conference is nothing more than a technical moderator, and he does not have any particular magisterial authority due to this title. ... dioceses are not the branches of the secretariat of a bishops' conference... The Church is not a sum of national churches, whose presidents would vote to elect their chief on the universal level.

What Stupid Fools

The following by Cardinal George Pell was published on The Catholic Thing website, with the comment by a reader 'Dan'. I thought Dan's comment was worth sharing. - Ed.

Interestingly, Jesus' hard teaching that "what therefore God has joined together, let no man put asunder" (Mt 19:6) follows not long after his insistence to Peter on the necessity of forgiveness (see Mt 18:21-35).

It is true that Jesus did not condemn the adulterous woman who was threatened with death by stoning, but he did not tell her to keep up her good work, to continue unchanged in her ways. He told her to sin no more (see Jn 8:1-11).

One insurmountable barrier for those advocating a new doctrinal and pastoral discipline for the reception of Holy Communion is the almost complete unanimity of two thousand years of Catholic history on this point. It is true that the Orthodox have a long-standing but different tradition, forced on them originally by their Byzantine emperors, but this has never been the Catholic practice.

One might claim that the penitential disciplines in the early centuries before the Council of Nicaea were too fierce as they argued whether those guilty of murder, adultery, or apostasy could be reconciled by the Church to their local communities only once – or not at all. They always acknowledged that God could forgive, even when the Church's ability to readmit sinners to the community was limited.

Such severity was the norm at a time when the Church was expanding in numbers, despite persecution. It can no more be ignored than the teachings of the Council of Trent or those of Saint John Paul II or Pope Benedict XVI on marriage can be ignored. Were the decisions that followed Henry VIII's divorce totally unnecessary?

From the Foreword by Cardinal Pell in the book, 'The Gospel of the Family', by Perez-Sober and Kampowski

Comment by Dan: To allow the divorced and civilly remarried to be admitted to Holy Communion, we would have to be willing to go to the graves of St. John the Baptist, St. John Fisher, and St. Thomas More and say "what stupid fools you were, you died for something as silly as the indissolubility of marriage".

Marian Conference

The annual Sale diocesan Marian Conference will be held on **Saturday 9th of May** in Traralgon.

Guest speaker is Father Ken Clark of the Ordinariate Parish of the Most Holy Family (Gippsland).

Further details will be available on the blog closer to the time and in the next issue of ITD.

Un-Welcoming Parishes

After reading Dan's comment [see column left], I tried to contact him (unsuccessfully). But I found another comment of his, which confirmed for me that he's 'one of us'. - Ed.

Comment by Dan: My experience is that some of the "welcoming" parishes are in fact the most unwelcoming. Basically you are "welcome" to accept their liturgical improvisations and "welcome" to laugh at the priest's corny jokes. You are "welcome" to hold hands during the Our Father and carry on like your team just scored the winning touchdown at the sign of peace. Try reverently folding your hands, bowing during the words of the Incarnation in the creed, receive Communion on the tongue, or kneel and pray a prayer of thanksgiving after Mass, (nothing that "extreme", just following the proscribed norms and a minimal due reverence to God) and you will quickly see how "unwelcoming" such a parish actually is.

Clear Church Teaching

In his homily at Ash Wednesday Mass, St Joseph's Springvale, the parish priest declared that the teaching of the Church is very clear on the rules for fasting and abstinence in Lent.

Important as this reminder is, it seems at odds with statements in recent parish bulletins which posed the question: What are Mass intentions? The reply included the first intention "is to celebrate Mass according to what the Church does."

What the Church 'teaches' and what she 'does' are not always in harmony since it is well known that some of her members – clergy and laity – choose to 'do' and 'say' things contrary to what the Church clearly 'teaches'. True Church Teaching applies Divine Law and Tradition flowing from Christ and His apostles to all members of His Mystical Body via the authentic Magisterium of the Catholic Church, i.e. pope and college of bishops working in union with him under the guidance of the Holy Spirit. Our Faith tells us this truth can't possibly imply that any opposing 'action' by her members reflects the Church's clear teaching.

While Church teaching on Lenten fasting and abstinence is 'very clear', her guidelines for the distribution of Holy Communion are just as clear. Yet liturgical abuses in this regard continue at this same parish.

In conclusion, I refer to an important, regular parish bulletin item: "Bible Study – Tuesdays 10.15am in Bonello Room. *All are welcome.*" (my emphasis). As I am banned by the parish priest from entering the Parish Office (which incorporates the Bonello Room) 'at any time for any reason', how genuine and inclusive is the invitation 'All are welcome' to the bible study?

Peter Phillips, Springvale, VIC

The Family Photo Album

From a reflection by Fr John Speekman, previously published on his blog

I would like to consider the question of the authority of the Scriptures in the Church ... Like all scripture records they can only be fully understood by those within the tradition which produced them. For us Catholics, what is important is not so much the accounts themselves, but the way the Church understands these accounts.

In the Creed we say that we believe in “one, holy, catholic and apostolic Church.” In other words we are saying we believe in a Church founded on the Apostles. Other denominations, despite what their creeds say, believe, in practice, in a church founded on the Scriptures. If you ask a Protestant or an AOG what the final authority in their church is they will usually say, the Scriptures.

But the Catholic Church is not, strictly speaking, built on the Scriptures. It is built on the Apostles. We need to ask ourselves which came first, the Church or the Scriptures? Did Jesus establish a Church or write a book? Since the Church existed before the Scriptures, how could it be built on the Scriptures? How can the Scriptures be the foundation of something which existed long before they did?

The Scriptures were written to help the Church remember.

Because the Church recognises and accepts that they record the truth about the Lord they are considered normative. In other words, the Church authorises the Scriptures, the Scriptures do not authorise the Church.

Now I am going to say something that many people find it difficult to understand. Because the Scriptures were written by the Church and accepted as true by the Church; because they belong to the Church and are her prized possession, only the Church does and can truly know what they mean. Only the Church is authorised to interpret the Scriptures.

Here is a simple analogy: The relationship between the Church and the Scriptures is very like the relationship you have with your family photo album. The pictures help you remember your family’s life. Only the members of your family really know what the pictures record. People outside the family can work out certain things for themselves but only those who are in touch with and live the family traditions can really know the truth.

The Scriptures are the “photo album” of the Church. They record her foundation by the Master and her early life and only those within the living tradition and memory of the Church can truly know what these pictures mean. To read the book in isolation from the living memory of the Church, the Tradition of the Church, can lead to gross errors and has done so many times in the past.

A simple example is the mistaken reading of Mark 6:3 where the “brothers and sisters” of Jesus are mentioned. Those within the tradition, those within the “memory” of the Church, know that Mary had only one child, and that this seeming confusion comes from the problem of translation. Those who are outside the tradition can only say, “Well, it says here that Jesus had brothers and sisters so he must have had brothers and sisters.”

Those outside the Tradition have only the words and not the memory, just as those outside your family will have just the photo and not the family tradition. Usually they will take the picture to one of the family members and say, “When and where was this taken? Who is this? How come so and so is missing? etc. What is the meaning of this picture?”

Once an individual accepts the authority of the Church over the interpretation of Scripture so many problems disappear. Five men outside the Tradition will have five differing interpretations of Scripture. Within the Church, on basic essentials, there is only one.

We believe, for example, in the Real Presence of Jesus in the Eucharist. If you read John 6 you will get a pretty good exposition of this doctrine but that is not why we believe it. The Church believes it because Jesus revealed it to her and we believed it decades before John was written. John 6 remembers what the Church already knew and was already practising. Unfortunately, many denominations today, reading John 6 in isolation, cut off from the Tradition, reading nothing but the words, have failed to recognise the doctrine of the Real Presence contained in the writing. This is why there is so much division between the churches. It’s all a question of authority, isn’t it? And so I repeat now that the Catholic Church is built on the authority of the Apostles (and their successors).

The Scriptures have nothing to say on so many issues facing modern man. If Jesus had given us only the Scriptures to guide us then he would have failed to give us enough. What about issues such as IVF, women priests, etc? Where is the Christian to discover what Jesus would say about these things? The Catholic Church, founded on the Apostles, listens to the living voice of Jesus speaking through his present day Apostles; the bishops in union with the Pope, and the Pope on his own, when he speaks with the authority of Peter.

To finish off we might let the Scriptures have the last say in telling us who has the last say. 1 Timothy 3:14 says, “*I hope to come to you soon, but I am writing these instructions to you so that, if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth.*”

The Persecuted

Pope Benedict XVI, in Jesus of Nazareth, p.87-89

Those who do not harden their hearts to the pain and need of others, who do not give evil entry to their souls, but suffer under its power and so acknowledge the truth of God – they are the ones who open the windows of the world to let the light in.

It is to those who mourn in this sense that great consolation is promised. The second Beatitude is thus intimately connected with the eighth: “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven” (Mt 5:10).

The mourning of which the Lord speaks is nonconformity with evil; it is a way of resisting models of behavior that the individual is pressured to accept because “everyone does it.” The world cannot tolerate this kind of resistance; it demands conformity. It considers this mourning to be an accusation directed against the numbing of consciences. And so it is.

That is why those who mourn suffer persecution for the sake of righteousness. Those who mourn are promised comfort; those who are persecuted are promised the Kingdom of God – the same promise that is made to the poor in spirit. The two promises are closely related. The Kingdom of God – standing under the protection of God’s power, secure in his love – that is true comfort. ...

Jesus’ words concerning those persecuted for righteousness’ sake had a prophetic significance for Matthew and his audience. For them this was the Lord foretelling the situation of the Church which they were living through.

The Church had become a persecuted Church, persecuted “for righteousness sake.” Righteousness in the language of the Old Covenant is the term for fidelity to the Torah, to the word of God, as the Prophets were constantly reminding their hearers. It is the observance of the right path shown by God, with the Ten Commandments at its center. ...

The people who are persecuted for righteousness’ sake are those who live by God’s righteousness – by faith. Because man constantly strives for emancipation from God’s will in order to follow himself alone, faith will always appear as a contradiction to the “world” – to the ruling powers at any given time.

For this reason, there will be persecution for the sake of righteousness in every period of history. This word of comfort is addressed to the persecuted Church of all times. In her powerlessness and in her sufferings, she knows that she stands in the place where God’s Kingdom is coming.

Being Gay and Catholic

Sydney’s “The Catholic Weekly” recently published an interview by Robert Hiini with Eve Tushnet on her book *Gay and Catholic* (4 January 2015). The following is from a letter I wrote in reply:

The title of the book is problematic, because there’s a big distinction between being “homosexual and Catholic” and being “gay and Catholic”.

“Homosexuality” refers to a disposition; “gay” refers to an ideology and to practice. Some people have a deep disposition to envy, while others do not. But the disposition to envy is not the same as the enactment of envy. And the disposition to envy is not the same as promoting envy as a disposition and as a manner of living. It’s the same with homosexuality. The “gay” culture promotes an ideology that this is “okay” and “just the way one is”, and it’s “okay”, even good, to enact one’s disposition. Such ideology and enactments are not Catholic.

It may be that Eve Tushnet chose her book title, *Gay and Catholic*, because she wanted to speak to those who identify themselves as “gay” and/or because many readers do not appreciate the significant distinction between “homosexual” and “gay”. But Hiini’s interview suggests that he also is unclear on what he should be clear. He asks Tushnet, “Why do you regard gay as integral to your identity?” The question is anomalous when addressed by a Catholic to a Catholic (as was the case with this interview).

This confusion is again present in the question, “Why would a good God necessarily want to preclude sexual expression in [same-sex] relationships?” And the reply, “I’m to this day not entirely sure” is confused. Tushnet then cites in terms of same-sex love David and Jonathan, and Jesus and John. But these were not relationships of same-sex love in a genital-attraction sense of “love”.

In my view, the Church needs a more encompassing perspective on human sexual love, but this has to retain the centrality of the generative nature of human sexual love and the fidelity that this involves in matrimonial relations. Sexual engagement that is removed from this perspective involves ambiguities that are difficult to reconcile with God’s loving purposes. Tushnet speaks of “honouring both kinds of love”. She speaks without precision, and thus speaks incorrectly. We can and should honour the love that homosexual persons have for one another. But a proper appreciation of that love does not encompass sexual love in the sense of sexual intimacy. Like envy, some dispositions have to be guarded if they are not to lead to perversions.

Father P. A. McGavin, Canberra, ACT

“The wisdom of the scriptures is learned rather by prayer than by study.”

St Philip Neri

A Grain of Truth

There is no greater enemy of Christianity today than Darwin's theory of evolution. The late Stephen Jay Gould, guru of evolutionary biologists, stated that Darwinism "is the greatest vehicle of atheism ever invented", and it should come as no surprise that the planet's leading evolutionary "scientists" are invariably militant atheists, Richards Dawkins being the best-known.

Their demonically-inspired "science" could be described as a grain of truth that has evolved into a gigantic mountain of quasi-superstitious nonsense, fraud and delusion, which breaks so many fundamental rules of true science that it's truly astonishing that anyone at all believes in it. Only in a world in which faith is weak, ignorance and apathy are strong and truth goes unloved could the greatest hoax in history be passed off to billions of deceived souls as "established scientific fact".

The most pathetic believers in Darwinism are the Christian variety, who are not only silly enough to believe in evolution, but teach that the Bible and evolution can be combined to form one harmonious narrative. Disturbingly, these brainwashed folk (known as theistic evolutionists) exist at the very highest levels of the Catholic Church. A perfect exemplar is the supposedly flawlessly-orthodox George Cardinal Pell, who believes that humans "probably evolved from apes – certainly from Neanderthals in Africa"; that the Genesis account of creation is "certainly not" literal history; and that Adam and Eve were not real people (Q&A, ABC 1, 09-04-2012).

Such beliefs are, for starters, totally incompatible with Holy Scripture. For example, in Exodus 20:11, God tells Moses that "in six days the Lord made the heaven and earth, the sea, and all that is in them, and rested on the seventh; therefore the Lord blessed the sabbath day and hallowed it." But Catholic Darwinists say, "Actually, God, you don't speak the truth. A bunch of atheistic "scientists" told us that life evolved over billions of years, so your "six days" yarn is rubbish." (All things considered, the "days" referred to are literal 24 hour periods - "there was evening and there was morning, one day" - Genesis 1.)

If Adam and Eve weren't real people, this means that the genealogies detailed in Genesis 5 (from Adam up to the sons of Noah) and Luke 3 (which starts with Jesus and goes all the way back to Adam - and then directly to God) are not merely inaccurate, not merely mythical, but *fabricated lies*. There are several references to Adam and Eve in the Scriptures, all of which are rendered *false* if they didn't actually exist.

If Adam and Eve are just imaginary characters in a fairy tale, the concept of original sin is rendered meaningless. St Paul states that "sin entered the world through one man ... Adam" - who (apparently) never

existed? Not surprisingly, not believing that Adam and Eve were real people has been condemned by at least two Popes - by Pius XII in *Humani Generis* in 1950 and Paul VI in 1966. Can these clever theistic evolutionists tell us whereabouts in the Bible the mendacious fairy tales end and truth begins? No, of course they can't. So why believe any of it?

Catholic Darwinists, claiming to be wise, make fools of themselves. Not only are they dunces at science and theology, but they are prepared to thumb their noses at the Magisterium as well! This dismal situation is not helped by the fact that two organisations that advise the Pope on such matters, the Pontifical Academy of Science and the Pontifical Biblical Commission are dominated by "progressives" and "liberals" - heretics and apostates, in other words. Welcome to the Great Apostasy.

Sadly, it is evident that many, many potential Christians are lost to unbelief precisely because they cannot place their trust in a "Holy Bible" that even leaders of the Church tell them contains great swathes of primitive myth and untruths.

Anthony Blain, Forster, NSW

Easter Vigil Readings

Pope Benedict XVI, Easter Vigil Homily 2011

At the Easter Vigil, the journey along the paths of sacred Scripture begins with the account of creation. This is the liturgy's way of telling us that the creation story is itself a prophecy. It is not information about the external processes by which the cosmos and man himself came into being. The Fathers of the Church were well aware of this. They did not interpret the story as an account of the process of the origins of things, but rather as a pointer towards the essential, towards the true beginning and end of our being.

Now, one might ask: is it really important to speak also of creation during the Easter Vigil? Could we not begin with the events in which God calls man, forms a people for himself and creates his history with men upon the earth? The answer has to be: no. To omit the creation would be to misunderstand the very history of God with men, to diminish it, to lose sight of its true order of greatness. The sweep of history established by God reaches back to the origins, back to creation. Our profession of faith begins with the words: "We believe in God, the Father Almighty, Creator of heaven and earth". If we omit the beginning of the *Credo*, the whole history of salvation becomes too limited and too small. The Church is not some kind of association that concerns itself with man's religious needs but is limited to that objective. No, she brings man into contact with God and thus with the source of all things.

Zenit.org 23-04-2011

Evolution...

Pope Pius XII, Humani Generis 36

...the Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter – for the Catholic faith obliges us to hold that souls are immediately created by God.

However, this must be done in such a way that the reasons for both opinions, that is, those favourable and those unfavourable to evolution, be weighed and judged with the necessary seriousness, moderation and measure, and provided that all are prepared to submit to the judgment of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of faith.

Some however, rashly transgress this liberty of discussion, when they act as if the origin of the human body from pre-existing and living matter were already completely certain and proved by the facts which have been discovered up to now and by reasoning on those facts, and as if there were nothing in the sources of divine revelation which demands the greatest moderation and caution in this question.

... and Adam and Eve

Pope Pius XII, Humani Generis 37

When, however, there is question of another conjectural opinion, namely polygenism, the children of the Church by no means enjoy such liberty. For the faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents.

Now it is in no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and which, through generation, is passed on to all and is in everyone as his own.

Creation

Catechism of the Catholic Church, para. 337, 338

God himself created the visible world in all its richness, diversity and order. Scripture presents the work of the Creator symbolically as a succession of six days of divine ‘work,’ concluded by the ‘rest’ of the seventh day. ... Nothing exists that does not owe its existence to God the Creator. ...

Scripture

Catechism of the Catholic Church, para. 115

According to an ancient tradition, one can distinguish between two *senses* of Scripture: the literal and the spiritual, the latter being subdivided into the allegorical, moral, and anagogical senses. The profound concordance of the four sense guarantees all its richness to the living reading of Scripture in the Church.

Through the Opposite Wall

Fr Raniero Cantalamessa, Preacher of the Pontifical Household, Good Friday Homily 2013

In Christ dead and risen, the world has reached its final destination. Human progress is advancing today at a dizzying pace and humanity sees new and unexpected horizons unfolding before it, the result of its discoveries. Still, it can be said that the end of time has already come, because in Christ, who ascended to the right hand of the Father, humanity has reached its ultimate goal. The new heavens and new Earth have already begun.

Despite all the misery, injustice, the monstrosities present on Earth, he has already inaugurated the final order in the world. What we see with our own eyes may suggest otherwise, but in reality evil and death have been defeated forever. Their sources are dry; the reality is that Jesus is the Lord of the world. Evil has been radically defeated by redemption which he operated. The new world has already begun.

One thing above all appears different, seen with the eyes of faith: death! Christ entered death as we enter a dark prison; but he came out of it from the opposite wall. He did not return from whence he came, as Lazarus did who returned to life to die again. He has opened a breach towards life that no one can ever close, and through which everyone can follow him. Death is no longer a wall against which every human hope is shattered; it has become a bridge to eternity. A “bridge of sighs”, perhaps because no one likes to die, but a bridge, no longer a bottomless pit that swallows everything.

“Love is strong as death”, says the Song of Songs (8:6). In Christ it was stronger than death!

Zenit.org 29-03-2013

Start By Believing

“We can’t have full knowledge all at once. We must start by believing; then afterwards we may be led on to master the evidence for ourselves.”

St Thomas Aquinas

Hidden Pain

ITD readership might like to know about my new book "Hidden Pain - *An Insight into Childhood Sexual Abuse*". I believe it was cited in the Royal Commission and thought by a victim who was giving witness to his own abuse, as a very good book.

It is purchased from me \$30 per copy including postage and handling. I don't believe sexual abuse of children is understood and because it causes such scandal it remains to be understood.

If it was a celibacy issue, then no other denomination would be involved because clergy of other Christian denominations are married (or can be married), Rabbis can marry etc.

According to the Bureau of Statistics both in Australia and USA, the largest number of child abuse cases occur within family. From this abuse the victim then takes into his/her own life the wounds of that abuse. When there is abuse of a young child then that child has his/her psychosexual development interrupted and indeed there is an imprint of wounding. Always looking for a reason for that wound and a way to recover from that wound.

I believe that God had it so perfectly right when He created one male and one female so that together they would imprint on one another and connect with one another for life. When there is sexual intimacy not only body unites but also spirit unites and spirit does not know how to be unfaithful, so that when there is unfaithfulness the spirit is confused and looking for its original imprint.

In a society which has liberalised sex to the degree which ours is liberalised, and multiple partners involved even before marriage, then it is no wonder that there is confusion and marriage breakdown. And when there has been sexual abuse in the life of a child, especially by a member of the family, there are multiple losses experienced. Loss of trust, security, place in home, knowledge of "who I am", knowledge that all will be well. This is why sexual abuse is so vile because it destroys "innocence". Just as abortion destroys one kind of innocence (baby), sexual abuse destroys another kind of innocence (knowledge of good is violated).

Anne Lastman, *Victims of Abortion*
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Gathered Around

Pope Francis, 04-03-2015

As Bishops, we gather the communities around the Eucharist: the Bishop does not gather the people around his person, or his ideas, but around Christ present in his Word and in the Sacrament of his Body and Blood.

Year of Consecrated Life

4. *When do we see Religious Life emerging in the Church?*

From the earliest days of the Church, especially after the persecutions of Christians died down, certain men, who aspired to give their lives to God, began to leave the world and live in the desert in silence and prayer – at first as hermits and then together in monasteries, obedient to an abbot.

The early Church also saw the development of orders of Virgins who wanted to live as spouses of Christ, dedicating their whole lives to Him. These may be seen as the origin of religious life for women.

Throughout the history of the Church, many holy people have heard God's call to form religious communities (Orders) patterned on the life of Christ and based on the vows of Poverty, Chastity and Obedience.

The Conventual Sisters of St Dominic in Ganmain, NSW, have put together these paragraphs on the simple truths of Religious Life to mark the Year of Consecrated Life.

5. *What does it mean to be "consecrated to God"?*

"Consecrated" means given to God for His exclusive use. By baptism we are all handed over to God to be caught up into His life; possessed by Him.

What, then is Religious Consecration?

The religious priest, brother or sister is consecrated to God in a higher and deeper and more exclusive way. By their vows of Poverty, Chastity and Obedience they hand over their entire life to God, keeping nothing of themselves for themselves.

How does such a consecration come about?

- Firstly, God consecrates. He chooses and calls certain persons to give their lives to Him in this particular, exclusive way, offering them the grace necessary for such a self-gift.
- But the person also consecrates him or herself by his/her free "yes" to God's call.
- Finally, the Church consecrates. She puts her official stamp on the final profession of the religious person, setting him or her apart for God's worship and service and giving him or her a public identity amongst Christ's faithful.

The Conventual Sisters of St Dominic in Ganmain, NSW, have put together these paragraphs on the simple truths of Religious Life to mark the Year of Consecrated Life.

"[Religious] bear splendid and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes..."

Lumen Gentium, n.31

Suffering is Not Useless

Cardinal Raymond Burke, in an interview with Don Fier of
The Wanderer

There can be no human right that goes against the inviolable dignity of human life from the moment of conception to the moment of natural death. One can never claim as a human right the right to end his or her own life. That is suicide and is contrary to the natural moral law. The Church is not, in this case, imposing her confessional beliefs on anyone. She is simply upholding the moral law that is inscribed in every human heart, namely that human life is a gift from God Who gives it freely and Who also calls us home to Himself in His time.

A great sadness here is that we have lost all sense of the goodness of suffering, of sharing in Christ's suffering for the sake of others and for the sake of the Church. We give the sick and the suffering the idea that their suffering is useless when, in fact, it is an invitation to love even more selflessly and purely God and one's neighbour. The advocates of euthanasia have a completely man-centred, rationalist understanding of human life. They see human life as a mechanical operation that can be terminated in a situation of suffering when one chooses and according to orchestrated circumstances. The compassionate approach is to help someone to accept his or her suffering and to await, with hope and trust, God's call to come home to Him.

Thewandererpress.com 05-01-2015

Marlo Retreats

The next retreat at The Ark in Marlo will be:

- 15-18 May (weekend) – Fr Emmanuel Adami.

Payment is by anonymous donation. Everything is provided: home cooking, talks, Holy Mass, rosary, Stations of the Cross walks, beach walks, shrines, adoration, prayer and daily Benediction.

*Richard Earle, Marlo, VIC
Ph 5154 8419*

Prayer to St John Paul

Prayer of Intercession to St John Paul II, released by the Holy See Press Office:

*Oh Saint John Paul, from the window of Heaven
grant us your blessing!*

*Bless the Church that you have loved, served and
guided, pushing Her with courage towards the
paths of the world to bring Christ to all, and all
to Christ.*

*Oh Saint John Paul, from the window of Heaven,
where we see you next to Mary, send down upon
us all the blessing of God.*

Amen.

Divine Mercy Sunday

By Fr John Flader, in his book *Question Time*, n.149

Q: It seems to me that the celebration of Divine Mercy Sunday is largely ignored in Australia despite the declaration by the Holy See that the feast is to be celebrated on the Sunday after Easter. Do you have any comment on this?

A: Let me begin by saying that since the liturgy for the feast is not special, but is rather the existing liturgy for the Second Sunday of Easter, the feast *is* in fact being celebrated everywhere, at least as regards the liturgy of the Mass. What can happen, though, is that the priest makes no mention of the feast in the homily or the prayer of the faithful. That is a matter for each priest, who must be allowed to act as he thinks best.

The official Ordo, or calendar of liturgical celebrations throughout the year, for Australia and New Zealand does indicate on the Second Sunday of Easter that it is Divine Mercy Sunday, so the priest is at least reminded of this fact.

As regards the Divine Mercy devotions that are held in an ever increasing number of parishes on this Sunday, these do not form part of the official liturgy of the Church but are rather part of the devotional life of the faithful. It would be too much to expect that every parish would hold them, among other reasons because they usually require several priests to hear the confessions of the large number of people who want to receive the sacrament.

As is well known, the devotion to the Divine Mercy arose as a result of private revelations to St Faustina Kowalska, who was canonised on April 30, 2000. ...

I believe the feast was introduced into the calendar with good reason as it has much to say to our modern world. At a time of widespread awareness of evil and sin, it reminds us of the richness of the mercy of God, who is always ready to forgive. ... One of the great fruits of the devotion to the Divine Mercy is the large number of people who have recourse to the sacrament of Penance through it. ...

To encourage the devotion, the Church grants a plenary indulgence on Divine Mercy Sunday to those who take part in the prayers and devotions in honour of the Divine Mercy, or who recite an "Our Father" and a Creed in the presence of the Blessed Sacrament, adding a devout prayer to the merciful Lord Jesus, e.g. "Merciful Jesus, I trust in you." Those who are unable to go to a church may gain the indulgence if they recite the "Our Father", the Creed and a devout prayer before an image of the merciful Lord Jesus. The usual conditions of sacramental confession, Eucharistic communion, prayer for the intentions of the Pope and detachment from sin, even venial sin, must of course be fulfilled in order to gain the indulgence.

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Cowwarr	Wednesday (Low Mass 10am) 10.30 – 11am
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Heyfield Ord'te	4 th Sunday 4pm Evensong & Benediction
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 10am – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12.30pm First Friday 11.30am – 4pm
Trafalgar	Wednesday and First Saturday: (9.30am Mass) 10am – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Friday 7pm – 8pm

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

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- Contact ITD if you would like to be added to the monthly mailing list (email or hard copy).
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Editor - Janet Kingman

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

- no longer have a voice in Catholic Life, and other diocesan newspapers,
- wish to understand and defend the teachings of the Catholic Church,
- wish to support and defend those who are unjustly treated by Church bureaucrats and organisations,
- wish to campaign for the renewal of our Catholic schools,
- wish to promote Eucharistic adoration in all parishes,
- wish to have a means of support and contact for one another in remaining true to our Catholic faith.

Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters. The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church. We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom.

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.

On The Side of Truth

Pope John Paul II, Veritatis Splendor (n. 120)

Mary shares our human condition, but in complete openness to the grace of God. ... She understands sinful man and loves him with a mother's love. Precisely for this reason she is on the side of truth and shares the Church's burden in recalling always and to everyone the demands of morality. Nor does she permit sinful man to be deceived by those who claim to love him by justifying his sin, for she knows that the sacrifice of Christ her Son would thus be emptied of its power. No absolution offered by beguiling doctrines, even in the areas of philosophy and theology, can make man truly happy: only the Cross and the glory of the Risen Christ can grant peace to his conscience and salvation to his life.