

Into the Deep

Issue 149

Newsletter of orthodox Catholics of Gippsland

May 2015

Overcome Fear

Pope Benedict XVI, Pentecost Homily 2009

The Holy Spirit overcomes fear. We know that the disciples fled to the cenacle after the Master's arrest and remained there out of fear of suffering the same fate. After Jesus' resurrection this fear did not suddenly disappear. But when the Holy Spirit descended upon them at Pentecost, those men went out without fear and began to proclaim the good news of Christ crucified and risen. They had no fear, because they felt that they were in stronger hands.

Yes, dear brothers and sisters, where the Spirit of God enters, he chases out fear; he makes us know and feel that we are in the hands of an Omnipotence of love: whatever happens, his infinite love will not abandon us. The witness of the martyrs, the courage of the confessors, the intrepid élan of missionaries, the frankness of preachers, the example of all the saints – some who were even adolescents and children – demonstrate this.

It is also demonstrated by the very existence of the Church, which, despite the limits and faults of men, continues to sail across the ocean of history, driven by the breath of God and animated by his purifying fire.

With this faith and this joyous hope we repeat today, through Mary's intercession: "Send forth your Spirit, O Lord, and renew the face of the earth!"

Zenit.org 31-05-2009

Punishing Children

Pope Francis, General Audience, 08-04-2015

So many children are rejected from the beginning, abandoned, robbed of their childhood and their future. Some might dare to say, almost to justify themselves, that it was an error to make them come into the world. This is disgraceful! Please, let's not unload our faults on children! Children are never "an error." Their hunger isn't an error, as their poverty isn't, their fragility, their abandonment; nor is it their ignorance or their incapacity. What are we doing in our solemn declarations of the rights of man and the rights of children, if we then punish children for the errors of adults?

Diocese of Sale Marian Conference

"Mary, Mother of our Saviour
& Mother of Salvation"

St Michael's Catholic Church, Traralgon

Saturday 9 May 2015

9am Adoration, Holy Rosary & Confessions

10.10am Benediction

10.30am Morning tea

11am Guest speaker: Fr Gerard Ryan

11.45am Gather for Procession

12 noon Crowning of Our Lady's Statue and Holy Mass

1pm Lunch – BYO

2pm Guest Speaker: Fr Ken Clark

3pm Divine Mercy Chaplet

Enquiries, please contact Pat - 0400 218 417

Become Stronger

Archbishop Amel Shamon Nona, of Mosul

How can we live our faith in a time of great difficulty? What can we do for those who are persecuted because of their faith? ...

I realized that, above all – in the face of suffering and persecution – a true knowledge of our own faith and the cause of our persecution is of fundamental importance. ... For us the greatest gift is to know that our situation is helping others to live out their own faith with greater strength, joy and fidelity. ...

And to know that there are people in this world who are persecuted on account of their faith should be a warning – to you who live in freedom – to become better, stronger Christians; a spur to demonstrating your own faith as it confronts the difficulties of your own society; and the recognition that you too are confronted with a certain degree of persecution because of your faith, even in the West.

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

Further From the Truth

While I agree mostly with Anthony Blain (April ITD, p.8), my reason for disbelieving Darwin is based on his own proposition that in his view that “each species has been independently created is erroneous.” My source is Darwin’s own books published jointly, “The voyage of the Beagle, and The origin of species.” On page 541, by denying that God created each species, Darwin thus denies that God created the world and all in it, including humans.

Then on page 774, Darwin wrote “Most of the arguments which have convinced me that all existing species of the same group have descended from one progenitor.” But he does not answer the obvious question as to where this single progenitor came from or how it came into existence. Why and how did this single progenitor appear on this small insignificant planet which just happened to have light, heat, energy and water? How did this single progenitor reproduce itself and how did it divide into male and female to produce future generations?

How is it that our earth is the only place in the universe that has life and all the things required to maintain life? How did the sun fire up and keep firing to provide us with light, heat, water and energy? Why does it keep burning without extra fuel and maintenance? How does it just happen that the earth keeps the correct distance from the Sun? If it veered off course we would be either cooked or frozen. Darwin did not even attempt to answer these fundamental questions. Yet he claimed that he found the origin of species.

This claim is about as credible as a nuclear scientist claiming that he invented the atomic bomb when in fact he only discovered how to transport it safely in an aeroplane. Darwin is even further from the truth than that!

Pat O'Brien, Sale, Victoria

Beginning at the End

Pope Benedict XVI, in Jesus of Nazareth, p.135

In his book of spiritual exercises, Father Peter-Hans Kolvenbach, the Superior General of the Jesuits, tells the story of a staretz or spiritual advisor of the Eastern Church, who yearned “to begin the Our Father with the last verse, so that one might become worthy to finish the prayer with the initial words – ‘Our Father?’”

In this way, the staretz explained, we would be following the path to Easter. “We begin in the desert with the temptation, we return to Egypt, then we travel the path of the Exodus, through the stations of forgiveness and God’s manna, and by God’s will we attain the promised land, the kingdom of God, where he communicates to us the mystery of his name: ‘Our Father’” (Der österliche Weg, pp. 65f.).

Holy Year of Mercy:

8 December 2015, until 20 November 2016

Pope Francis, Homily, 13-03-2015

I have often thought of how the Church may make more evident her mission as witness to mercy. It is a path that begins with a spiritual conversion; and we must take this path.

Therefore, I have decided to convoke an extraordinary Jubilee, which will be centred upon God’s mercy. It will be a Holy Year of Mercy. Let us live this in the light of the Word of the Lord: ‘Be merciful, just as your Father is merciful’. And this is especially for confessors! Have mercy!

I am convinced that all the Church, which is in great need of receiving mercy, as we are sinners, may find in this Jubilee the joy of rediscovering and making fruitful God’s mercy, with which we are all called upon to give consolation to every man and every woman in our time. Let us not forget that God forgives everything, and God always forgives. Let us never tire of asking for forgiveness.

Let us hereafter entrust this Year to the Mother of Mercy, that she might turn her gaze upon us and keep watch over our path; our path of repentance, our path with an open heart, a year long, to receive God’s indulgence, to receive God’s mercy.

Vatican Information Service 14-03-2015

Works of Mercy

From the Papal Bull “Misericordiae Vultus”, by which Pope Francis convoked the Jubilee of Mercy (n.15)

It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God’s mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples.

Let us rediscover these corporal works of mercy:

- † to feed the hungry,
- † give drink to the thirsty,
- † clothe the naked,
- † welcome the stranger,
- † heal the sick,
- † visit the imprisoned, and
- † bury the dead.

And let us not forget the spiritual works of mercy:

- † to counsel the doubtful,
- † instruct the ignorant,
- † admonish sinners,
- † comfort the afflicted,
- † forgive offences,
- † bear patiently those who do us ill, and
- † pray for the living and the dead.

Back to the Father's House

Pope Francis, Divine Mercy Sunday Vespers, 11-04-2015

Many question in their hearts: why a Jubilee of Mercy today?

Simply because the Church, in this time of great historical change, is called to offer more evident signs of God's presence and closeness.

This is not the time to be distracted; on the contrary, we need to be vigilant and to reawaken in ourselves the capacity to see what is essential.

This is a time for the Church to rediscover the meaning of the mission entrusted to her by the Lord on the day of Easter: to be a sign and an instrument of the Father's mercy.

For this reason, the Holy Year must keep alive the desire to know how to welcome the numerous signs of the tenderness which God offers to the whole world and, above all, to those who suffer, who are alone and abandoned, without hope of being pardoned or feeling the Father's love. A Holy Year to experience strongly within ourselves the joy of having been found by Jesus, the Good Shepherd Who has come in search of us because we were lost. A Jubilee to receive the warmth of His love when He bears us upon his shoulders and brings us back to the Father's house. A year in which to be touched by the Lord Jesus and to be transformed by His mercy, so that we may become witnesses to mercy.

Here, then, is the reason for the Jubilee: because this is the time for mercy. It is the favourable time to heal wounds, a time not to be weary of meeting all those who are waiting to see and to touch with their hands the signs of the closeness of God, a time to offer everyone the way of forgiveness and reconciliation.

May the Mother of God open our eyes, so that we may comprehend the task to which we have been called; and may she obtain for us the grace to experience this Jubilee of Mercy as faithful and fruitful witnesses of Christ.

Vatican Information Service 12-04-2015

Accept the Invitation

From the Papal Bull "Misericordiae Vultus", by which Pope Francis convoked the Jubilee of Mercy

To stick to the way of evil will only leave one deluded and sad. True life is something entirely different. God never tires of reaching out to us. He is always ready to listen, as I am too, along with my brother bishops and priests. All one needs to do is to accept the invitation to conversion and submit oneself to justice during this special time of mercy offered by the Church. (no.19)

Ways to Honour Our Lady

By Fr Edward McNamara, professor of liturgy and dean of theology at the Regina Apostolorum university

Q: Is praying the rosary the only way to have recourse to Our Lady? What are the other possible ways? - C.M., Nairobi, Kenya

A: Although the rosary is the Marian and Christological prayer par excellence, and the one which has been most recommended by the popes over the centuries, there are other valid ways of honouring the Blessed Virgin Mary.

The Enchiridion of Indulgences offers various suggestions which the Church has officially approved by endowing them with plenary and partial indulgences.

Among these are: reciting the Magnificat; praying the Angelus or the Regina Caeli; and the prayers "Mary Mother of Grace," the "Memorare" of St Bernard, the "Salve Regina," "Sancta Maria Succurre Miseris" and the "Sub Tuum Praesidium." The latter is perhaps the oldest known invocation of Mary with the title Mother of God.

A plenary indulgence, in terms similar to the rosary, was also granted by John Paul II to those who pray or attend a recitation of the Byzantine Akathist hymn, one of the most beautiful poetical expressions of love for Our Lady.

There are, of course, many other legitimate prayers and hymns dedicated to Our Lady which foster devotion and veneration toward her and inspiration to imitate her virtues – which is the greatest honour we can offer her.

Zenit.org 21-10-2014

Sub Tuum Praesidium

Sub tuum praesidium confugimus,
sancta Dei Genetrix;
nostras deprecationes ne despicias
in necessitatibus;
sed a periculis cunctis
libera nos semper,
Virgo gloriosa et benedicta.

We fly to thy protection,
O holy Mother of God.
Despise not our petitions
in our necessities,
but deliver us always
from all dangers
O glorious and blessed Virgin.

Sheep, Not Shepherds

The parish priest is to have a special care for the Catholic education of children and young people (Canon 528.1). The diocesan bishop has the responsibility of ensuring that schools imbued with the Christian spirit are established (Canon 802.1).

Does anyone really think that our priests and bishops have exercised that God-given authority? Many of our bishops and priests have long abrogated that authority to the Catholic Education Office bureaucrats.

Thus we have the situation where our Catholic schools exist in name only. After 12 years of so-called Catholic education, students are illiterate in the knowledge of the faith. What a massive disaster and indictment on bishops and priests.

We have already lost at least two generations who are in danger of losing their souls. How many more have to be lost before bishops show courageous leadership to arrest the decline? So far these men have revealed themselves as sheep, not shepherds.

At the Synod on the family held in Rome there were many cardinals and bishops who dissented from the Church's traditional teaching on marriage and divorced and remarried Catholics. Among them were Australian bishops. Why have they not the courage to publicly state their views? They (and priests) publicly support and swear their loyalty to the Holy Father and the teachings of the Church whilst holding privately to a contrary view. Cowards – if you don't agree, say so. These are the ferals among the clergy.

As an aside, I recently received a letter from a priest regarding my last contribution to ITD. He opens by saying that it was disgraceful. No doubt a view shared by other clergy and members of the laity – water off a duck's back. He goes on to say, "What I remain concerned about is the way you misrepresented my words some years ago" (referring to an issue in ITD nearly ten years ago). He calls it contrary to the 8th Commandment, and reminds me that "an unconfessed, unreconciled sin is a serious matter".

I wonder if, in his pastoral concern, he reminds those in his own flock of the seriousness of various sins, such as deliberately missing Sunday Mass, of irregular marriages, and of practising contraception?

Get over it, Father.

John Henderson, Morwell, Victoria

Disruption of Peace

Blessed Mother Teresa

Everybody today seems to be in such a terrible rush, anxious for greater developments and greater riches and so on, so that parents have very little time for their children. Parents have very little time for each other, and in the home begins the disruption of peace of the world.

Coherence Between our Faith and our Life

Pope Francis, Angelus Address, 22-03-2015

"We would like to see Jesus" (Jn12:21):

these words, like so many others in the Gospel, go beyond this particular episode and express something *universal*; they reveal a desire present in the ages and cultures, a desire present in the heart of so many people who have heard of Christ, but have not yet *met* him.

For this, to those who also today "want to see Jesus", to those who are searching for the face of God; to those who have received a catechesis when they were little and then have not gone more in depth, maybe even losing their faith; to so many who have not yet encountered Jesus personally...; to all these people we can offer three things: *the Gospel, the crucifix and the witness* of our faith, poor but sincere.

The Gospel: there we can encounter Jesus, listen to Him, know Him.

The crucifix: sign of the love of Jesus who has given Himself for us.

And then a faith that is translated in simple gestures of fraternal charity. But mainly, in the coherence of life, between what we say and what we do. Coherence between our faith and our life, between our words and our actions: Gospel, Crucifix and Witness.

Zenit.org 22-03-2015

No Second Option

Cardinal Gerhard Müller, Prefect of the Congregation for the Doctrine of the Faith, in an interview with Italian News Agency ANSA

The Holy Year [of Mercy] shall serve to remind the people that mercy cannot exist without the truth.

The mercy of God takes us as we are, but it leaves us not in that same state in which it has found us. ...

We cannot pronounce the Resurrection without the Cross. There is not a second or third way.

What Next?

I read a short article in the Herald Sun (16-04-2015, p.3) and I couldn't believe it! I turned back to it after I'd finished the paper to read it again, in case I had misunderstood it. But it was worse the second time.

Catholic aged care facilities are allowing same-sex couples to live together in shared rooms. Mercy Health, the article says, "has implemented a new policy to specifically allow gay and lesbian couples to live together". What next!

Margaret McClusky, Warragul, Victoria

No Cheap Christianity

On March 24, the German regional newspaper Rheinische Post published an interview with Gerhard Ludwig Cardinal Müller, Prefect of the Congregation for the Doctrine of the Faith.

In it, Cardinal Müller made some important statements about several issues to be found in the so-called “Liberal Agenda,” including celibacy, the loosening of the moral teaching of the Church and the admittance of remarried Catholics to the Sacraments, especially the Holy Eucharist.

When asked whether Pope Francis will introduce such proposed liberalizing changes into the Church within the next years, Cardinal Müller replied: “Francis wants that people in difficult situations are not left alone, but, rather, are accompanied and integrated into their parishes, without any distancing from the teaching of the Church. A simple ‘Yes’ to the above-mentioned themes of the [liberal] agenda cannot be the answer of the Church to the challenges of secularization.”

Cardinal Müller thereby clearly distances himself from these attempts to liberalize the Church’s attitude and teaching on these moral matters. On the contrary, he challenges each Catholic to follow Christ’s Teaching and to meet the challenge and to trust that He will help him.

He said: “The challenge is that each man finds in Jesus the center and the foundation of his life. Each man has to know that in life and in the life thereafter he must put his trust in the Incarnate Son of God. That is our agenda, and not a cheap Christendom, a Christendom for a lower price. We are not permitted to offer to the people the Faith in a diluted way.”

When the journalist noted that these are strict and challenging words, Cardinal Müller replied: “If someone has doubts about Eternal Life, to that person the Church cannot simply say: ‘It does not matter after all, the main thing is that you sometimes do something good.’ Or, when people are Catholic, but do not attend Holy Mass, we cannot say: ‘One can be a good Christian without [going to] Mass.’ No, both belong to one another. Who in his heart believes and confesses with his mouth, he will be saved, says the Apostle St Paul. We cannot simply give into the ‘secular Zeitgeist.’”

From an article by Maïke Hickson, LifeSiteNews.com, 10-04-2015

Vocational Crisis

Pope Francis to formators

I am also convinced that there isn’t a vocational crisis where there are consecrated persons capable of transmitting, with their own witness, the beauty of consecration. And the testimony is fruitful. If there is no witness, if there is no coherence, there will be no vocations.

A Witness

Pope Francis, Regina Coeli Address, 19-04-2015

A witness is one who has seen, who recalls, and recounts. ...

The witness is one who has seen, but not with indifferent eyes; he has seen and allowed himself to be involved in the event.

Therefore, he also remembers, not only because he is able to precisely reconstruct the facts, but because these facts have spoken to him and he has grasped their deep meaning.

And so the witness recounts, not in a cold or detached way, but as one who has allowed himself to be questioned, and has from that day forth changed his life.

The content of Christian witness is not a theory, and ideology, or a complex system of precepts and prohibitions, but rather a message of salvation, a concrete event, or rather a Person: it is the risen Christ, the sole and living Saviour of all.

Vatican Information Service 19-04-2015

Vocation, Properly Understood

There is a common mis-use of the word “vocation”. Properly understood, in Catholic usage the language of vocation speaks to choices that a person of himself or herself cannot choose. For example, a man of himself cannot choose to be a priest. He has to gain a sense that God is calling him to this particular dedication, and his sense of God’s calling has to be confirmed by the hierarchy of the Church. This “call” is not necessarily of a disposition kind. A man so called may have a strong disposition to marriage and family and a strong disposition to different life enactments. Properly understood, “vocation” is not about what one may be inclined to do or to be. It is about answering a call to a state of life that is part of the mission of the Church. Each baptised person has life circumstances and experiences that in particular ways equip one to certain witnesses in the living of the Catholic faith. But that’s not “vocation”, properly understood.

Father P A McGavin, Canberra, ACT

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, Victoria, Ph 5154 8419

The Twenty One

I had not seen anyone being killed before. It was not something I wanted to see, and it was not something I expected to see. I should've known, really, that it was coming, but I didn't realise until it was too late.

Someone sent me a video called "20 martyrs". I didn't watch it initially, as I guessed it might be the one by ISIS of the 21 Coptic Christian men who were martyred on a beach in Libya.

Days later I got back to it and thought I'd better watch it to see what it was about, maybe a documentary or a news report about it.

As it unfolded, I realised these were the real men I was watching being lined up on the beach, each with a captor behind him. The kneeling Christians were ordinary men, strong, young, good-looking. Calm. Surprisingly calm. Composed. Solemn. The black-clad men behind them were covered, disguised, masked. Faceless men. Large, strong. Armed. They gripped the collars of the bound men kneeling in front of them on the beach, waves lapping behind them. There was a leader terrorist talking, and subtitles translating it. I tried to follow.

And then it happened. The captive men fell forward, and it was only when I saw some of the men hacking their heads off that I realised what had happened. I was horrified. I sat motionless, hand over my mouth, struggling to come to terms with what I was seeing. These men who were quiet and calm a moment ago, now with their severed, bleeding heads being placed on their backs as trophies. It was an image I could never have been prepared for. And then their blood mingling with the waves. Red sea. And the captors proud, brave, triumphant.

I'm not sure how long it was after that video ended that I was still sitting in front of my blank screen, crying. Shocked. Traumatized. Horrified. I'd seen horror. Evil. This was not a movie, these were not actors and special effects. These were real men, ordinary people, fellow Christians. There were mothers, wives, sisters, who would also be able to watch their men brutally killed. Who gets to see a video of a crime? The actual murder of the man you know and love? It's hard to comprehend.

I sat praying for them. We're all supposed to be prepared to be martyrs for Christ. But we trust it will never happen. For these men it happened. I prayed for them, for their families, friends, neighbours, workmates. Then I prayed for their murderers. They were in more need of prayer than their victims. Imagine if they would repent, convert, be saved. Imagine the joy of Christ if the souls of these callous, violent, men could be saved.

Then I realised the irony of this killing. The point of the video was to threaten Christians. And yet they'd made Christian martyrs of them – real martyrs, not figurative ones. Martyrs who would bypass Purgatory and enter Heaven immediately, to be united with the Christ they died for. What a privilege!

And we know from history that the blood of martyrs is the seed of Christians. The vile deed of those ISIS men, the waves awash with the real blood of those Christian men, will serve only to strengthen and increase Christianity. It will not threaten us, the "nations of the cross", as they call us.

I have since seen and heard and read about these men in all sorts of places, the latest being a homily of the Preacher of the Pontifical Household. "True martyrs for Christ do not die with clenched fists but with their hands joined in prayer. We have had many recent examples of this. Christ is the one who gave the twenty-one Coptic Christians beheaded in Libya by ISIS this past February 22 the strength to die whispering the name of Jesus," said Fr Raniero Cantalamessa.

They were officially recognised as martyrs shortly after their death, and their names added to the liturgical calendar of the Coptic Church. In April, the first stone of a church dedicated to them was laid in Al Awar, Egypt. It will be called the Church of the Martyrs of Libya. The home village of a group of them has been renamed The Village of Martyrs.

Their captors intended their deaths to scare us, and instead they have inspired us.

- Ed.

The Names of the Martyrs

- | | | |
|----------------------------|----------------------------|-----------------------------|
| 1. Milad Makeen Zaky | 8. Malak Ibrahim Sinweet | 15. Worker from Awr village |
| 2. Abanub Ayad Atiya | 9. Tawadros Yusuf Tawadros | 16. Ezat Bishri Naseef |
| 3. Maged Solaiman Shehata | 10. Girgis Milad Sinweet | 17. Loqa Nagaty |
| 4. Yusuf Shukry Yunan | 11. Mina Fayez Aziz | 18. Gaber Munir Adly |
| 5. Kirolos Shokry Fawzy | 12. Hany Abdelmesih Salib | 19. Esam Badir Samir |
| 6. Bishoy Astafanus Kamel | 13. Bishoy Adel Khalaf | 20. Malak Farag Abram |
| 7. Somaily Astafanus Kamel | 14. Samuel Alham Wilson | 21. Sameh Salah Faruq |

Another Thirty

There has since been another video released by ISIS, of another 30 Christians being slaughtered on a beach in Libya. These Christians were Ethiopian.

An article in the Catholic Herald, UK, (20-04-2015) states that one militant said, "To the nations of the cross, we're back again..." and another said, "Those who convert to Islam are safe. Those who refuse, we don't have anything for them but the sword."

I haven't watched the video but have seen the photo that accompanied the article: more humbled men in orange suits being led, bound, by anonymous, proud military men with covered heads. The article explains that one lot of 15 Christians were beheaded, another 15 shot in the head. I do not want to see the video. But I already see it in my mind, and I feel traumatised by it. Again, I sit in front of my still computer screen and pray for these men. All of them. And for us – those of us Christians who are too scared to even speak up for our faith in the peace and security of our country.

Pope Francis said in his homily at morning Mass on 21 April, "Let us unite ourselves to Jesus in the Eucharist, and unite ourselves to so many brothers and sisters who suffer the martyrdom of persecution, of calumny and of murder for being faithful to the only bread that satisfies, that is, Jesus."

In a message to the patriarch of the Ethiopian Orthodox Church in response to the ISIS video, Pope Francis writes, "It makes no difference whether the victims are Catholic, Copt, Orthodox or Protestant. Their blood is one and the same in their confession of Christ! The blood of our Christian brothers and sisters is a testimony which cries out to be heard by everyone who can still distinguish between good and evil."

Let us make sure we never lose the ability to distinguish good from evil.

- Ed.

Selective Media Reports

On April 4 'my ABC', on its News Radio program, alluded several times to a number of Garissa University students in Kenya who had been murdered on April 2. That the 147 murdered students were all Christians, and had been shot or beheaded by Islamic gunmen after fellow students who were Muslims had been set free, was not mentioned by Aunty ABC.

Is it ABC policy to routinely hide, in its news sessions, certain aspects of atrocities against Christians in various parts of the world? If that is the case, will ABC's management please explain what underpins its obvious reluctance 'to tell the whole story' whenever Christians have been bloodily persecuted?

Henk Verhoeven, Beacon Hill, NSW

Reawakening Moral Sense

Veritatis Splendor, n.93

Finally, martyrdom is an *outstanding sign of the holiness of the Church*. Fidelity to God's holy law, witnessed to by death, is a solemn proclamation and missionary commitment *usque ad sanguinem*, so that the splendour of moral truth may be undimmed in the behaviour and thinking of individuals and society.

This witness makes an extraordinarily valuable contribution to warding off, in civil society and within the ecclesial communities themselves, a headlong plunge into the most dangerous crisis which can afflict man: the *confusion between good and evil*, which makes it impossible to build up and to preserve the moral order of individuals and communities.

By their eloquent and attractive example of a life completely transfigured by the splendour of moral truth, the martyrs and, in general, all the Church's Saints, light up every period of history by reawakening its moral sense.

By witnessing fully to the good, they are a living reproof to those who transgress the law (cf. Wis2:12), and they make the words of the Prophet echo ever afresh: "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (Is5:20).

Although martyrdom represents the high point of the witness to moral truth, and one to which relatively few people are called, there is nonetheless a consistent witness which all Christians must daily be ready to make, even at the cost of suffering and grave sacrifice.

Indeed, faced with the many difficulties which fidelity to the moral order can demand, even in the most ordinary circumstances, the Christian is called, with the grace of God invoked in prayer, to a sometimes heroic commitment. In this he or she is sustained by the virtue of fortitude, whereby – as Gregory the Great teaches – one can actually "love the difficulties of this world for the sake of eternal rewards".

Advice For Priests

Pope Francis to Seminarians in Naples, 21-03-2015

If you do not have Jesus at the centre, hold off your ordination. If you are not sure that Christ is at the centre, wait a bit more time to be sure. If not, you will start a path that you won't know how to finish. ...

A priest, a bishop, a religious who does not pray to Our Lady, who does not pray the Rosary..., the Mother will be unable to give Her Son. The centre and essence of Our Lady is a mother, who gives Jesus to us.

Zenit.org 21-03-2015

Faithful to Themselves

I commend John Henderson on his accurate diagnosis on the state of affairs in Morwell parish, the diocese and the Church in general (March ITD, p.3). Sobering indeed!

I am always amazed by the persistence of many lay, left-liberal ‘Catholics’ in cyberspace who publicly deny the revealed truth of Divine Revelation and replace its authority with their own committed opinions and uninformed consciences.

These ferals incessantly canvass distrust and suspicion of the Church and her teachings in the hope of recruiting some of the 90 percent who have stopped practising the faith for one reason or another. They seem to use every opportunity on the internet to politicise their rejection of Church doctrine on faith and morals in order to get these nominal Catholics, especially the young, to identify with them. Maybe they’re afraid of dying out.

These progressives no longer pray, believe, think or act with the Church. They believe themselves intelligent enough to produce their own ideas about prayer, worship, truth, faith, morality and church.

If the truth be known, these men and women have simply lost the faith and are at pains to use the crimes and sins of office-holders in the Church to justify their loss. And despite this, they dogmatically consider themselves credible, mature ‘Catholics’ who should not only have a place in the Church, but a voice that should be listened to.

And what shall we say about all the left-liberal, dissenting hierarchy, the likes of sacked Bishop Morris, censured and retired Bishop Robinson, and of course all the Swag-subscribing ferals? These are servant office-holders of holy Mother Church who publicly swore to be faithful and to defend the deposit of the faith.

What of the shepherds who project an image of themselves as compassionate, consultative and democratic ‘pastors’, only to end up using their authority to behave like little dictators in the implementation of their own progressive fancies? They have put their personal ambitions, aspirations and interests above that of the spiritual welfare of the souls charged to their care.

We have some leaders who have become so drunk with positivism that they are unable to reflect critically on their own ailing leadership and disengaging policies, along with the devastating spiritual effects on a diocese. They court their own ruin, and when their personal ambitions fail, they bitterly blame and malign orthodox Catholics who choose to be obedient and faithful to the Church and her Magisterium.

Gregory Kingman, Morwell, Victoria

As If God Did Not Exist

John Paul II, Veritatis Splendor, n.88

The attempt to set freedom in opposition to truth, and indeed to separate them radically, is the consequence, manifestation and consummation of *another more serious and destructive dichotomy, that which separates faith from morality.*

This separation represents one of the most acute pastoral concerns of the Church amid today’s growing secularism, wherein many, indeed too many, people think and live “as if God did not exist”. We are speaking of a mentality which affects, often in a profound, extensive and all-embracing way, even the attitudes and behaviour of Christians, whose faith is weakened and loses its character as a new and original criterion for thinking and acting in personal, family and social life. In a widely dechristianized culture, the criteria employed by believers themselves in making judgments and decisions often appear extraneous or even contrary to those of the Gospel.

It is urgent then that Christians should rediscover *the newness of the faith and its power to judge* a prevalent and all-intrusive culture. As the Apostle Paul admonishes us: “Once you were darkness, but now you are light in the Lord; walk as children of the light (for the fruit of the light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful words of darkness, but instead expose them... Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil” (Eph 5:8-11, 15-16; cf. 1 Th 5:4-8).

It is urgent to rediscover and to set forth once more the authentic reality of the Christian faith, which is not simply a set of propositions to be accepted with intellectual assent. Rather, faith is a lived knowledge of Christ, a living remembrance of his commandments, and a *truth to be lived out.*

*“The Lord transforms obedience
into wisdom,
with the action of his Holy Spirit.”*

Pope Francis, Feast of the Presentation 2015

*“If you want to make peace,
you don’t talk to your friends.
You talk to your enemies.”*

Blessed Teresa of Calcutta

The Doctrine is Clear

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

For instance, any change with regard to the reception of Holy Communion on the part of those in irregular matrimonial unions cannot occur. The doctrine is clear – it is the word of Christ Himself Who said, “Everyone who divorces his wife and marries another commits adultery.” The meaning is very clear because even His disciples said to Him, “If that is the case of a man with his wife, it is better not to marry.” But Our Lord reassures them that if a person is called to marriage, God will give him or her the grace to live the sacrament. So there can be no change with regard to the truth of the indissolubility of marriage. Therefore, there is an inability for those who attempt a second marriage, while still bound in a matrimonial union, to receive Holy Communion. They are living in an objective state of grave sin.

It would be the same with regard to the suggestion that the Church could discover elements of goodness in extramarital sexual relations. This is impossible – these are gravely sinful relations, and there cannot be anything good about them. The same is true for homosexual acts.

Give witness

The Church cannot change her teaching on the indissolubility of marriage and the grave sinfulness of sexual relations outside the matrimonial union and the grave sinfulness of homosexual acts.

The laity needs to nourish themselves with the teaching of the Church’s Magisterium on marriage, with the teaching that is contained in the Catechism of the Catholic Church.

They must also give witness to it in their everyday dealings, not only with other Catholics but with people who are not of the Catholic Faith, to make it clear that the Church is not changing her teaching – indeed, that she cannot. ...

Who am I to judge?

The phrase “Who am I to judge?” is one that I have to understand according to sound Catholic teaching and practice, namely, “Who am I to judge the individual?”

We have always withheld judgment on an individual because to be in grave sin, one must have knowledge and full consent of the will. The Church has always taught that we love the sinner, but we hate the sin. On the other hand, a person is bound to judge evil acts as evil. We cannot pretend – tolerance cannot fly in the face of truth. We are held to judge if we see an act which is objectively disordered – to make that judgment. For instance, if people are involved in extramarital activities, one must be charitable to them, loving the sinner but at the same time being very clear that the acts they are committing are gravely immoral.

Thewandererpress.com 05-01-2015

Unaware of His Divinity

Once in a while, St Joseph’s Parish Springvale Charismatic Prayer Group has a guest speaker on a specific topic. A recent talk was on the power of the Holy Spirit. Among the speaker’s very confident statements was her assertion that, until the Spirit descended in the form of a dove over Him at His Baptism in the Jordan, Our Lord was not aware He was the Son of God.

Every informed Catholic knows this is heresy. He must have been clearly aware from the moment His Divine Person was united with His human intellect as His conception in His Mother’s womb.

One would expect a fervent prayer group in a Catholic parish to be an avenue to share and live the truth of Catholic belief and teaching.

With this open display of distorted truth by an allegedly reputable speaker on spiritual matters, is the fact that the prayer group is officially acknowledged by the parish priest. The leader regularly emphasises the necessity for the prayer group to have approval by the parish priest in any developments impacting on its faithful functioning in the parish.

It would never occur to me that the above heretical statement was approved by the parish priest and I’m still not certain if it even ever reached his ears.

Peter Phillips, Springvale, Victoria

We Men

Archbishop Charles Chaput, 2014 Man-Up Philly Conference

We men bear special responsibility...because the Gospel tasks us as leaders. St John Chrysostom described every human father as the bishop of his family. All of you fathers here today are bishops. And every father shapes the soul of the next generation with his love or the lack of it. ...

In the end, renewal in the Church is the work of God. But he works through us. The privilege and the challenge belong to us. So we need to ask ourselves: What do I want my life to mean? If I claim to be a believing Catholic man, can I prove it with the patterns of my life? When do I pray? How often do I seek out the Sacrament of Penance? What am I doing for the poor? How am I serving the needy? Do I really know Jesus Christ? Who am I leading to the Church? How many young people have I asked to consider a vocation? How much time do I spend sharing about God with my wife, my children and my friends? How well and how often do I listen for God’s will in my own life?

The Church has many good reasons why people should believe in God, believe in Jesus Christ and believe in the beauty and urgency of her own mission. But she has only one irrefutable argument for the truth of what she teaches – the personal example of her saints.

Year of Consecrated Life

6. Religious follow the Evangelical Counsels. What are they?

Every Christian is bound to obey God's *Commandments*.

Christ also issued *invitations*, e.g. to sell everything and follow Him; to make oneself a "eunuch" for the sake of the Kingdom of Heaven. These are known as the *Evangelical Counsels*.

These invitations, as He made clear, are not for all, but for those who seek to be perfect; for those who are given the grace to pursue them.

What if we refuse the invitation?

Our salvation does not depend on our living out of the counsels.

But if God invites us to embrace the counsels and we refuse, our spiritual life will be impoverished and made more difficult, as is always the case when we refuse God's graces.

What are the Counsels vowed by Religious?

The Evangelical Counsels specially identified by the Church and vowed by Religious are:

- Poverty (to sell everything and follow Christ),
- Chastity (to choose a life of virginity in imitation of Him), and
- Obedience (to place our will under the direction of someone who mediates God's will to us).

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.

"The call to holiness ... can be cultivated only in the silence of adoration before the infinite transcendence of God." Vita Consecrata, n.38

7. The Religious Vow of Poverty:

You occasionally hear comments from lay people to this effect: "You, religious, take a vow of poverty, but we keep it!" There may, at times, be some truth in this observation, but it by no means reflects the *theology* of the Vow as the Church sees it.

What are religious doing when they vow Holy Poverty?

They are choosing to imitate Christ's own life of poverty.

- His was *not* a life of destitution, of anxious insecurity or driving ambition for material gain and independence.
- It *was* a life of simplicity, sharing and total dependence on God's Providence.

These, then, are the qualities and values which the Church expects Religious to live and proclaim with their lives. She says in the Vatican II document on the renewal of Religious Life that religious must be "poor both in *spirit* and in *fact* and have their treasures in Heaven".

What exactly do Religious promise by their Vow of Poverty?

- Religious vow to have nothing of their own and to depend on God, through their community, for all their material needs.
- But the community also needs to live very simply, witnessing by a simple, unworldly life to the values of the next world.
- Wealth and luxurious living in religious communities always causes their decline and is always a source of scandal and moral breakdown in the Church.

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.

Allow Yourself to Be Transformed

Pope Francis, in his Message for World Day of Prayer for Vocations, 11 May 2014

I turn now to those who are well disposed to listen to the voice of Christ that rings out in the Church and to understand what their own vocation is. I invite you to listen to and follow Jesus, and to allow yourselves to be transformed interiorly by his words, which 'are spirit and life'. Mary, the Mother of Jesus and ours, also says to us: 'Do whatever he tells you'. ...

Dear brothers and sisters, this 'high standard of ordinary Christian living' means sometimes going against the tide and also encountering obstacles, outside ourselves and within ourselves. Jesus himself warns us: the good seed of God's word is often snatched away by the Evil one, blocked by tribulation, and choked by worldly cares and temptation. All of these difficulties could discourage us, making us fall back on seemingly more comfortable paths. However, the true joy of those who are called consists in believing and experiencing that he, the Lord, is faithful, and that with him we can walk, be disciples and witnesses of God's love, open our hearts to great ideals, to great things. ...

25 in 25

There are still some misunderstandings about the Ordinariate. ITD asked Fr Ken Clark, Ordinariate priest in Gippsland, to clarify a few things "in 25 words or less" to keep it simple.

1. **Are you Catholic or Anglican?** Catholic.
2. **Are you a Catholic priest?** Yes, ordained by Bishop Christopher Prowse on 19 October 2013.
3. **Are you really married?** Yes.
4. **Does this mean that you think the Catholic Church should become like the Anglicans and allow priests to be married?** No. I received dispensation from Pope Francis as I was an Anglican minister preparing for ordination in the Catholic Church. Celibacy is still the norm.
5. **What does the word "Ordinariate" mean?** A non-geographical diocese administered by an Ordinary i.e. a bishop or priest with ordinary jurisdiction over the diocese under canon law.
6. **What area does the Ordinariate cover?** The Personal Ordinariate of Our Lady of the Southern Cross covers Australia and Japan. (There is also an Ordinariate in USA/Canada, and the UK).
7. **How many parishes are there in the Ordinariate?** There are currently twelve.
8. **Who is the Bishop?** Monsignor Harry Entwistle is the Ordinary (he's not a bishop because he's married). Monsignor Harry is a member of the Australian Catholic Bishops Conference.
9. **Aren't you under the authority of Bishop Patrick O'Regan, Bishop of Sale?** Not as an Ordinariate priest. But I also have faculties as a priest in the Diocese of Sale, so I am under his authority in relation to that e.g. when I say Mass in the Cathedral parish.
10. **Where is your parish?** It covers all Ordinariate members in Gippsland, but we are based in Heyfield and Cowwarr.
11. **Where do you say Sunday Mass?** St Michael's church in Heyfield, 10am.
12. **Does that mean there are two Catholic parishes in Heyfield now?** Yes, there is the Ordinariate Parish of the Most Holy Family, and St Michael's Parish, both Catholic, sharing the same churches. But the Ordinariate parish extends across the rest of Gippsland as well.
13. **Where do you live?** Maffra. My wife and I manage the Motel.
14. **Does the Diocese of Sale support you?** No, because I am not a Sale diocesan priest but an Ordinariate priest. I do get a supply stipend when offering Mass for the Sale Diocese.
15. **Why aren't you a full-time parish priest like other Catholic priests?** I am a full-time priest, but with few members in a new parish, I need to support myself by working a 'day job' as well.
16. **Why don't you live in a presbytery?** The Ordinariate parish does not yet own its own church or presbytery.
17. **Why didn't you become Catholic like other converts, and simply join your local Catholic parish?** I did offer in 2008 but was told to wait by many Catholic bishops. The Personal Ordinariate was being established as a corporate way for Anglican ministers and their congregations to become Catholic.
18. **Why was the Ordinariate established? Anglicans can always join the Catholic Church the regular way.** Establishing the Ordinariates allowed Anglicans to enter into full communion with the Catholic Church as a group, with the Church approving various "traditions of the Anglican Communion as a treasure to be shared".
19. **Is the Ordinariate a way of trying to change the Catholic Church to become more Protestant?** No, it is the other way round. The Ordinariates are realised ecumenism, with true unity of faith and divine worship.
20. **When you say Mass for the Diocese of Sale, do you face the altar or the people?** The people.
21. **I thought there was only one Catholic Mass. Why isn't yours the same as ours?** The Sacrifice of the Mass is the Catholic Mass. The Novus Ordo, Latin Mass, and Ordinariate Mass are differing ways of expressing the Sacrifice.
22. **What are the differences?** The differences are minor, e.g. the priest faces the altar with the people, we use sacral language "Thee and Thy".
23. **Do you say the Latin Mass?** Not yet, I am learning.
24. **When we put money in the collection plate at an Ordinariate Mass, who gets it and how is it used?** Unless expressly noted for the local parish, all monies go to establish the Ordinariate.
25. **If we want to donate to the Ordinariate, are we still supporting the Catholic Church?** Yes.

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

Contact *Into the Deep*

Blog - stoneswillshout.com/wp

Email - stoneswillshout@bigpond.com

Mail - 12 Vincent Road, Morwell, Vic 3840
Australia

- 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.

Enter Into the Mystery

Pope Francis, Easter Vigil 2015

“To enter into the mystery” means the ability to wonder, to contemplate; the ability to listen to the silence and to hear the tiny whisper amid great silence by which God speaks to us (cf 1 Kings 19:12). ... To enter into the mystery, we need humility, the lowliness to abase ourselves, to come down from the pedestal of our “I” which is so proud, of our presumption; the humility not to take ourselves so seriously, recognizing who we really are: creatures with strengths and weaknesses, sinners in need of forgiveness. To enter into the mystery we need the lowliness that is powerlessness, the renunciation of our idols... in a word, we need to adore. Without adoration, we cannot enter into the mystery.