

# ***Into the Deep***

Issue 175

Newsletter of orthodox Catholics of Gippsland

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## **The Strength of a Christian**

**Pope Francis, General Audience, 28-06-2017**

The Gospel is the sole strength of a Christian. In times of difficulty, we must believe that Jesus is before us, and does not cease to accompany His disciples.

Persecution is not a contradiction of the Gospel, but part of it: if they persecuted our Master, how can we hope that we will be spared the fight? However, in the midst of the whirlwind a Christian must not lose hope, thinking that he has been abandoned. Jesus reassures His own saying: "even the hairs of your head are all numbered", as if to say that none of man's sufferings, not even the most minute and hidden, are invisible to God's eyes. God sees, and He certainly protects, and He will offer His rescue. ...

This fidelity to Jesus' style – style of hope – to death, would be called by the first Christians with a most beautiful name: "martyrdom", which means "witness." ... Martyrs do not live for themselves, they do not fight to affirm their own ideas, and they accept having to die only out of fidelity to the Gospel. Martyrdom is not even the supreme ideal of the Christian life because above it is charity, namely love of God and of neighbour. ... The Apostle Paul says it very well in the hymn of charity: "If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing". Repugnant to Christians is the idea that suicide attackers can be called "martyrs": there is nothing in their end that comes close to the attitude of children of God.

Sometimes, reading the histories of the many martyrs of yesterday and of today – that are more numerous than the martyrs of the early times – we remain astonished in face of the fortitude with which they faced their trial. This fortitude is sign of the *great hope* that animated them: the certain hope that nothing and no one could separate them from the love of God given to us in Jesus Christ.

May God give us always the strength to be His witnesses.

Zenit.org 28-06-2017

## **A Prayer for Priests**

**St Therese of Lisieux**

O Jesus, eternal Priest,  
Keep your priests within the shelter of Your Sacred Heart, where none may touch them.  
Keep unstained their anointed hands, which daily touch Your Sacred Body.  
Keep unsullied their lips, daily purpled with your Precious Blood.  
Keep pure and unearthly their hearts, sealed with the sublime mark of the priesthood.  
Let Your holy love surround them and shield them from the world's contagion.  
Bless their labours with abundant fruit,  
And may the souls to whom they minister be their joy and consolation here, and in heaven their beautiful and everlasting crown. Amen.

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

# To Be Catholic

**Fr Ken Clark, in his parish bulletin, Ordinariate Parish of the Most Holy Family, Gippsland, 12-02-2017**

Someone asked me, "Father, who is a Catholic?" To be a Catholic – it is simple – follow Christ, His Church, and be obedient to the Magisterium, do not separate yourself from the Church by creating delusions that are not Catholic.

How do you know if it is a delusion, and leading oneself away from holiness? Test it, test what people are telling you. Test what bishops, and priests are telling you. Go to the Catechism. See what it states about faith and morals. It is all there. Two thousand years of prayer, research, tradition, study, and living a Catholic life.

From the Catechism (n.11): "[The] catechism ... [presents]... an organic synthesis of the essential and fundamental contents of Catholic doctrine, as regards both faith and morals, in the light of the Second Vatican Council and the whole of the Church's Tradition."

Be faithful to what we have received – you are either Catholic or you are not. Be proud of being Catholic. By that I do not mean be 'pumped up and full of vainglory', but be strong in your faith, become articulate in what you profess, and be forthright when challenged. Be wary of those who profess something other than what the Magisterium teaches, if they teach or say anything from their own opinion, or because they do not want to offend anyone. What regard have they for their own soul, and the soul of others if they lead people astray, and away from what God has ordained?

## It's All in the Asking

A recent opinion poll in The Age asked: "Would you want the right to end your own life if you were terminally ill?" This doesn't make sense. Of course we have the right to end our own life, anytime, anywhere, for any reason. It's called suicide, and once you've done it, no one is going to arrest you or charge you with an offence. It's also a right that we try strenuously to stop people from exercising, by trying to help them find meaning and love in their lives. What The Age's poll meant, of course, is "Would you want a doctor to have the right to kill you if you were terminally ill?" If we're going to ask difficult questions, let's at least ask them truthfully.

Ed.

# What Saves The Boat

**Pope Francis, Angelus Address, 13-08-2017**

Today, the Gospel (Mt 14:22-33) describes the episode of Jesus who, after having prayed all night on the shore of Lake Galilee, went towards His disciples' boat, walking on the water. The boat was in the middle of the Lake, blocked by a strong adverse wind. When they saw Jesus walking on the water, the disciples thought he was a ghost and got scared. But He reassured them: "Take heart, it is I, have no fear!" Peter, with his usual intrepidity, said to Him: "Lord, if it is you, bid me come to you on the water": and Jesus called him "Come!" Peter got out of the boat and walked on the water towards Jesus; however, because of the wind, he was afraid and began to sink. Then he cried out: "Lord, save me!" and Jesus reached out His hand and caught him. ...

This episode is a stupendous image of the reality of the Church of all times: a boat that, along the crossing must also face adverse winds and storms, which threaten to sink it. What saves it is not the courage and quality of its men: the guarantee against shipwreck is faith in Christ and in His word. In this boat we are safe, despite our miseries and weaknesses, especially when we kneel and adore the Lord, like the disciples that, at the end, "prostrated themselves before Him, saying: "Truly you are the Son of God!" (v. 33). How beautiful it is to say this word to Jesus: "Truly you are the Son of God!"

Zenit.org 14-08-2017

## Stating the Obvious

Royal Dutch Airlines (KLM) tried to support 'gay pride' recently, only to end up making a strong case for natural marriage! They promoted an advert that had 3 sets of rainbow-coloured seatbelts lined up, with the statement, "It doesn't matter who you click with." The irony of the ad is that when it comes to seatbelts, it most definitely DOES matter which pair you use, as only the natural opposites click! The pair of 'female-ended' seatbelts just won't work and the pair of 'male-ended' seatbelts are equally useless. KLM might've tried to be gay-friendly, but they just proved the obvious, that only complementary sexes can unite (and that colour doesn't matter!)

Ed.

# Use of Extraordinary Ministers

Fr La Volpe's defence of extraordinary ministers (August ITD, p.6) raises a few questions.

Mass attendance "can" number in the 100s, he writes. So when attendance is less, does Fr La Volpe still have extraordinary ministers? Almost all parishes where I have been to Mass have a roster of these ministers (that is, they can predict the future). And the ministers appear even when the congregation is pitifully small. At one Mass with about 20 people, two concelebrating priests called for an extraordinary minister from the congregation to help them.

I believe that the Church does not intend that non-consecrated hands touch the Blessed Sacrament. In the past it was forbidden, and even today it is permitted by the Church only for what might be termed emergencies.

Some years ago there were no extraordinary ministers, but priests still managed, and I never heard any of them complain of the numbers, far greater than those today. To the priests I knew, their consecrated hands were a divine privilege, and distributing the Blessed Sacrament was a great honour and fearful responsibility.

I have been to Masses with large congregations, but they were in places where other priests were available to help. My small parish in Korea, had as many as 1,000 in the church. In the Philippines my parish church typically had 1,700 at the 9am Sunday Mass, or 500 daily during the week. I have not seen a Sunday Mass with much over 200 in Australia for perhaps 30 years, and some Sunday congregations are down around 50.

Fr La Volpe may have a genuine case for using extraordinary ministers. But for much of Australia they are just another abuse in the Mass, disobedience to the Church, and offence to God, for which these priests and their enabling bishops must one day answer.

**Richard Stokes, Burpengary, Queensland**

## Family Conference

The 2017 National Association of Catholic Families (NACF) conference/retreat will be held in Melbourne (Belgrave Heights) September 29 - October 1.

Activities during the weekend will include Mass, rosary procession, talks running concurrently for parents, youth and children, sporting events, workshops, and a family bush dance.

The conference will feature many speakers and presenters from across Australia including: The NET Ministries, Fr Andrew Grace, Fr Paschal Corby, Annie & Steve Lawrence, Anna Krohn, Peter Stevens, James Parker, Andrew Mullins and Pat Byrne.

This is a chance for Catholic families to come together for mutual spiritual, moral and social support in a fun holiday atmosphere. Rates are designed to be family-friendly and affordable.

Registrations close 10 September 2017.

For more information contact Claire on 9543 5613 or go to [www.nacf.info](http://www.nacf.info).

**Dennis Murphy, Bunyip, Victoria**

## Wasted Opportunity

There are many Catholics who will vote 'yes' in the upcoming plebiscite on changing the definition of marriage to include same-sex couples. Usually this is because they have a son or a daughter or a brother or a friend in a same-sex relationship and their judgement is clouded by their personal experience. They give up on clear Church teaching, and 'go with the flow' of politically-correct thought, claiming that it's an issue of equality or love or whatever.

There's not much time before the plebiscite, and there's a lot of confusion out there. So you'd think Catholic Life (Sale's diocesan newspaper) would dedicate some space to explaining Church teaching on the matter and helping Catholics understand why it's crucial to vote 'no'. Especially considering the paper goes to all Catholic schools.

But no, all Catholic Life does is dedicate a half-page article to discuss the merits and cost of a postal vote. With a photo of a lesbian couple in wedding outfits to accompany it. Pathetic.

**Ed.**

# Vote No to Redefining Marriage

Excerpts from *Stealing From A Child: The injustice of 'marriage equality'*, by David van Gend

Connor Court Publishing, 2016

Lesbian social historian E.J. Graff exults that "same-sex marriage is a breathtakingly subversive idea," but we, the public, are assured that nothing will change. This book takes a hard look at the changes that will come with this subversive idea: how it redefines marriage and family for all of us; how it breaks a child's bonds of kinship and identity; how it usurps parental authority over their child's education; how it eats away at core liberties of speech, conscience and religion; how it serves that century-long ideological quest to deconstruct the natural family and subjugate it to the authority of the State. (p.9)

## Most Primal Bond

Injustice against the child is the central offence of 'marriage equality'. We are guilty of stealing a child's birthright when we institute motherless families and fatherless homes as an ideal in our law.

Why would we do that to a future child? Have we learnt nothing from past government policies that broke bonds of blood and belonging? In 2013 our then Prime Minister, Julia Gillard, gave the National Apology for Forced Adoption of babies from their teenage mothers. In a moving speech she confessed our shame for a policy that broke "the most primal and sacred bond there is, the bond between a mother and her baby". Just three years later we are being asked to support a new policy that will break that primal and sacred bond all over again; for if we institute the 'marriage' of two men, we are instituting motherless families. We are saying that future children do not need a mother; we are legislating to guarantee they will not have a mother. We are shallow fools. (p.10)

## Defined by Nature

Marriage is ultimately defined by nature. Marriage is not a social invention to be cut to shape according to political fad; it is a social recognition of pre-existing biological reality: male, female, offspring. ... All of our marriage laws and customs exist to reinforce this biological foundation, helping bind a man to his mate for the sake of social stability and, above all, for the sake of any child they might create.

Not all marriages do create children – but typically they do, and an institution exists for the typical case. Married couples who cannot have children are still fully married because they fulfil the twin criteria of marriage: they bring together the two halves of nature, male and female, in a conjugal union; they are able to give a child, albeit an adopted child, the mother and father relationship a child needs. Same-sex couples obviously do not bring together the two halves of nature in a conjugal union; they cannot give a child, any child, the mother and father relationship a child needs. It is a statement of anthropological fact, not a personal slight, to say that two males cannot marry. Same-sex relationships matter greatly to the individuals involved and demand neighbourly civility, but they are a different kind of thing to the great natural project of marriage and family. They need to find a different word. (p.11)

## The Full Rainbow Package Deal

This...argument gets emotive to the point of blackmail: "Give us marriage equality or you are causing young people to suffer, be bullied, and even commit suicide!" ... This all-purpose ultimatum to comply with LGBT demands on marriage, sex-education and transgender rights – and if we don't, we are culpable for LGBT deaths – reminds us that legalising same-sex 'marriage' is only part of a package deal of demands. It is the most important means to the more ambitious end of normalising everything homosexual/bisexual/transsexual with the force of law. Indeed, after the Irish referendum was over, [former Irish President Mary] McAleese confirmed the broader goal: "There is more to be done, for the work of dismantling the entire architecture of homophobia is still not complete. The achievement of marriage equality surely and irrevocably propelled us further along the road..."

"Dismantling the entire architecture of homophobia" is another way of saying, "imposing the entire architecture of homophilia", or coercing society to accept and affirm the entire LGBTQ spectrum of rainbow politics. ... So if you vote Yes at the plebiscite, you will get so much more than just 'marriage equality'; you will get the full rainbow package deal, whether you like it or not. (p.20,21)

*David van Gend is a family doctor in Queensland and President of the Australian Marriage Forum*

# The Fallacy of Sola Scriptura

Non-Catholic Christians place an enormous emphasis on reading and studying the Bible, and most of them make it sound like it is impossible to receive salvation without it. They believe the Bible alone is necessary for salvation ("Sola Scriptura"). But if that were the case, what happened to the people who lived before the Bible was printed? Especially when one considers that the Bible as we now have it was not printed at all until almost 1500 years after the birth of Jesus Christ, but only existed in handwritten form. How were people introduced to Jesus before the 16<sup>th</sup> century?

For 1500 years before the Protestant Reformation, Christians prayed the Scriptures and learned about its stories from the Liturgy, sermons, by seeing them in artworks in Catholic Churches, and in plays. Here you will find the beauty and magnificence of the Catholic Church.

In all eternity God desired and willed that the whole of his creation would come to know and follow the life and teachings of Jesus Christ through his Catholic Church. This is her divinely ordained vocation. He willed that through the Catholic Church men and women from every age and everywhere should find salvation, and experience Communion with the most Holy Trinity and with one another.

The Catholic Church gave the Bible to the world. The Catholic Church, inspired and guided by the Holy Spirit, is responsible for the formulation, preservation and integrity of the Bible. For 1500 years when there were no Baptists, Lutherans, Pentecostals, Methodists, Anglicans, Evangelicals, non-denominationalists or any other Christians of any type, the Catholic Church preserved the Bible from error, saved it from destruction and extinction, multiplied it in every language under the sun, and preached and taught the truths it contains to people everywhere.

It is a paradox to claim to love Jesus but not the divinely-willed Church. The living voice of the Catholic Church stands as a beacon for all nations of good will, and announces the life and teachings of Jesus Christ, with tradition in one hand, and the Scriptures in the other.

And, while the Scriptures are easy to read they are not always easy to understand. This is why the Church is the sole authority with the sole right to interpret their meaning.

For 2000 years she has been teaching that all of sacred Scripture constitutes one Book and this one Book is Christ – for the whole of Scripture, that is, the Old Testament and the New Testament, speaks of Jesus Christ, and is definitively revealed and fulfilled in Him in His Church. It is only when one encounters this risen Christ in the liturgical life of the Catholic Church and her divine Scriptures that one becomes a Christian in all fullness.

**Gregory Kingman, Morwell, Victoria**

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## "Live and Let Live"

**Stealing From A Child: The injustice of 'marriage equality', by David van Gend, p.25** [see more p.4 this ITD]

"Redefining marriage redefines parenthood. It moves us well beyond our "live and let live" philosophy into the land where our society promotes a family structure where children will always suffer loss ... Have we really arrived at a time when we are considering institutionalizing the stripping of a child's natural right to a mother and a father in order to validate the emotions of adults?" - *Katy Faust [daughter of a lesbian couple]*

This is the heart of opposition to same-sex 'marriage': that it means same-sex parenting, and same-sex parenting means that future children must miss out on either their mother or their father.

That's because 'marriage and parenting' is a compound right under Article 16 of the Universal Declaration of Human Rights: "the right to marry and to found a family". Therefore homosexual 'marriage' includes both the legal recognition of an exclusive relationship and the right to form a family by artificial reproduction – such as surrogacy. As the result of a law for 'marriage equality', future children will be deprived of the primal relationship with either their mother or their father – not through tragic circumstance, but by an Act of Parliament.

# Tired and Oppressed by Life

Pope Francis, Angelus Address, 09-07-2017

"Come to Me, all who labour and are heavy laden, and I will give you rest" (Mt 11:28).

The Lord does not reserve this phrase for some of His friends, no, He addresses to "all" those that are tired and oppressed by life. And who can feel excluded from this invitation? The Lord knows what a burden life can be. He knows that many things weary the heart: past disappointments and wounds, burdens to carry and wrongs to be endured in the present, uncertainties and worries for the future.

In the face of all this, Jesus' first word is an invitation, an invitation to move and react: "Come." The mistake, when things go badly, is to stay where one is, lying there. It seems evident, but how difficult it is to react and open oneself! It's not easy. In dark moments it is natural to stay with oneself, to brood over how unjust life is, over how ungrateful others are and how evil the world is, and so on. We all know it. We have suffered this awful experience sometimes. But thus, closed in on ourselves, we see everything black. ... Instead, Jesus wants to extricate us from this "quicksand" and therefore He says to each one: "Come!" ... The way out is in relation, in extending the hand and raising one's eyes towards the One who really loves us.

In fact, to come out of oneself isn't enough, it is necessary to know where to go, because so many aims are illusory: they promise rest and distract somewhat, assuring peace and giving amusement, then leaving one in the solitude of before; they are "fireworks." Therefore Jesus points out where to go: "Come to Me." Often, in face of a burden of life or a situation that pains us, we try to talk about it with someone who listens to us, with a friend, with an expert. It is a great good to do this, but let us not forget Jesus! Let us not forget to open ourselves to Him and to tell Him about our life, to entrust people and situations to Him. Perhaps there are "areas" of our life that we have never opened to Him and that have remained dark, because they have never seen the Lord's light. Each one of us has his/her own story. And if someone has this dark area, seek Jesus, go to a missionary of mercy, go to a priest, go. But go to Jesus, and tell this to Jesus. Today He says to each one of us: "Courage, do not give in to the burdens of life, do not close yourself in the face of fears and sins, but come to Me!"

He waits for us, He always waits for us, not to resolve our problems magically, but to make us strong in our problems. Jesus does not remove the burdens of life, but the anguish of heart; He does not take the cross away from us, but carries it with us. And with Him, every burden becomes light (cf.v.30), because He is the rest that we seek. When Jesus enters our life, peace comes, that peace that remains even in trials, in sufferings.

Let us go to Jesus, let us give Him our time, let us meet Him every day in prayer, in a confident and personal dialogue; let us familiarize ourselves with His Word, let us rediscover His forgiveness without fear, let us be satiated with His Bread of life: we will feel loved and consoled by Him.

[Translation by Virginia M. Forrester] Zenit.org 09-07-2017

## Violence Within

Pope Francis, World Day of Peace, 01-01-2017

Jesus himself lived in violent times. Yet he taught that the true battlefield, where violence and peace meet, is the human heart: for "it is from within, from the human heart, that evil intentions come" (Mk7:21). ...

Whoever accepts the Good News of Jesus is able to acknowledge the violence within and be healed by God's mercy, becoming in turn an instrument of reconciliation. In the words of St Francis of Assisi: "As you announce peace with your mouth, make sure that you have greater peace in your hearts".

## Marriage 'Equality'

"The Australian Bureau of Statistics tells us that 1% of couples in Australia are same-sex. The Australian Parliament tells us that same-sex couples now have 100% the same legal status and benefits as any other couple in Australia. So where is the inequality? Where is the injustice that 'marriage equality' is supposed to address?" (p.15)

***Stealing From A Child: The injustice of 'marriage equality', by David van Gend*** [see more p.4 this ITD]

Stealing From A Child is available at Koorong.com, www.AustralianMarriage.org, Amazon or Apple iBooks.

# Daily Mass for Priests

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

**Q:** ...you say that daily Mass "is recommended for all priests even if nobody can be present." Your opinion is based, presumably, on Canon 904 ... However, I have always understood that the rules of the Church on this matter make it clear that a priest should not celebrate Mass if there is not at least one other person present. ... stated clearly in Canon 906... – P.A., London

**A:** First of all, I agree with our reader's principle that the Mass is essentially public worship and not a private devotion. It would not be correct for a priest to prefer to celebrate alone whenever having at least one member of the faithful is possible. I would also say that he should usually prefer a community celebration. However, I would beg to differ that saying Mass alone is forbidden ...

The canons referred to by our reader are the following:

"Canon 904. Remembering always that in the mystery of the eucharistic sacrifice the work of redemption is exercised continually, priests are to celebrate frequently; indeed, daily celebration is recommended earnestly since, even if the faithful cannot be present, it is the act of Christ and the Church in which priests fulfill their principal function."

"Canon 906. Except for a just and reasonable cause, a priest is not to celebrate the eucharistic sacrifice without the participation of at least some member of the faithful."

Therefore we have two norms which are not in contradiction. One recommends daily Mass; the other requires the presence of the faithful. Of these two canons the older tradition is that of Canon 906. The prohibition of Mass without a server, or at least the presence of a member of the faithful who could respond, is found since the 12<sup>th</sup> century. ... The insistence of the presence of the server was because the server represented the whole Catholic people. ... On the other hand, the recommendation to celebrate daily is relatively new. The 1917 Code obliged priests to celebrate several times a year, and it was generally considered that three or four times was sufficient to fulfill the obligation.

However, the practice of daily celebration was increasingly promoted as part of a priest's mission and became ever more common. In this case any celebration of Mass would be a public act because a priest is a public person and his liturgical acts are never a question of private devotion but always an action of the Church. It was in this context that the Servant of God Felix Cappello (1879-1962), the great Jesuit canonist, gradually persuaded the Holy See to ease the restrictions and consider the personal desire of the priest to celebrate Mass as sufficient cause to celebrate even if no member of the faithful were present. This line of thinking about the Mass as the priest's central mission was reflected in the thinking of the Second Vatican Council and in papal magisterium. ...

I believe that it is this reflection on the centrality of the Mass in the life of the priest and indeed in the life of the Church that led to the easing of the restrictions that we find in the 1983 code, while maintaining the principle that the community celebration is always preferable.

Zenit.org 22-11-2016

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## No Business of Government

***Stealing From A Child: The injustice of 'marriage equality', by David van Gend, p.11,12*** [see more p.4 this ITD]

This is not a theological argument. The atheist philosopher Bertrand Russell understood the child-centred basis for marriage, writing in his 1929 book *Marriage & Morals*: "It is through children alone that sexual relations become of importance to society, and worthy to be taken cognisance of by a legal institution." Same-sex relationships obviously cannot create children, so society has no institutional interest in regulating such friendships. It is only because the man-woman pair-bond typically results in offspring that every society has needed to put great effort into reinforcing that relationship – striving to keep the feral-by-nature male faithful to the mother of his child, because the alternative is abandoned mothers, fatherless children, poverty and chaos.

# Highwater Mark is Not Enough

Fr Raniero Cantalamessa, preacher of the Pontifical Household, 2<sup>nd</sup> Sunday of Lent, 2017

The divinity of Christ is the cornerstone that holds up the two principal mysteries of Christian faith: the Trinity and the Incarnation. They are like two doors that open and close together. ...

Everyone believes that Jesus was a man; what distinguishes believers from non-believers is the belief that he is God. The faith of Christians is in the divinity of Christ.

We need to ask ourselves a serious question. What place does Jesus Christ have in our society and in the faith of Christians? ...

What do those who call themselves "believers" in Europe and elsewhere really believe? Most of the time they believe in the existence of a Supreme Being, a Creator; they believe in a "hereafter." However, this is deistic faith and not yet Christian faith. ...

The dialogue between science and faith also leads, unintentionally, to putting Christ in parentheses. It does have God, the Creator, as its object, but the historical person of Jesus of Nazareth has no place in it whatsoever. The same thing happens in the dialogue with philosophy that likes to concern itself with metaphysical concepts rather than historical reality, not to mention interfaith dialogue in which peace and ecology are discussed, but not Jesus.

It takes just a simple glance at the New Testament to see how far we are here from the original meaning of the word "faith" in the New Testament. For Paul, the faith that justifies sinners and confers the Holy Spirit (see Gal 3:2) – in other words the faith that saves – is faith in Jesus Christ, in the paschal mystery of his death and resurrection.

During the earthly life of Jesus, the word "faith" already meant faith in him. When Jesus says, "your faith has saved you," and when he reproves the apostles and calls them "you of little faith," he is not referring to a generic faith in God that was a given for the Jews; he is speaking about faith in himself! ...

We therefore need to allow ourselves to directly confront the question Jesus asked his disciples one day after they had told him the opinions of people around him: "But who do you say that I am?" (Mt 16:15), and to confront the question that is even more personal, "Do you believe? Do you truly believe? Do you believe with your whole heart?" St Paul says, "Man believes with his heart and so is justified, and he confesses with his lips and so is saved" (Rom 10:10). St Augustine exclaims that faith "springs from the root of the heart." ...

We need to recreate the conditions for a faith in the divinity of Christ without reservation or hesitation. We need to reproduce the enthusiasm of faith from which the formula of faith was born.

The Church body once produced a supreme effort through which it raised itself in faith above all human systems and all the opposition of reason. Afterward the fruit of this effort remained. The tide rose at one time to its greatest level and its trace was left behind on the rock. Its trace is the definition by Nicea that we proclaim in the creed.

However, that rising tide needs to happen again; its trace is not enough. It is not enough to recite the Nicene Creed; we need to renew the enthusiastic surge of faith that existed at that time concerning the divinity of Christ and that has had no equal for centuries. We need to experience this again.

Zenit.org 17-03-2017

## Courageous Point

Mr Christopher Holt (August ITD, p. 5) makes a courageous point.

I am one of those who would rather not appear before my divine Judge, having called Him a tyrant.

**Richard Stokes, Burpengary, Queensland**

## No Ill-Will

"To say a same-sex couple cannot marry is like saying a man cannot attend a women's hospital; there is no ill-will, no unjust discrimination, just a statement of the biological obvious." (p.16)

*Stealing From A Child: The injustice of 'marriage equality'*, by David van Gend [see more p.4 this ITD]



# The Woman and Society

Contemporary western society has "cultivated the art of learning while neglecting the art of thinking" (Chesterton). It has, for example, recognized the importance of women and their contribution to society's well-being and the requirement to eradicate all forms of violence and discrimination against them. It is also very willing to highlight the actual or perceived past and present faults of others regarding the fairer sex. However, because society's thinking is dominated by subjectivism, relativism and pragmatism, it is oblivious to its own prejudice towards The Woman, The Blessed Virgin Mary, called by the poet Wordsworth "our tainted nature's solitary boast" (Karl Keating, "Catholicism and Fundamentalism", Ignatius Press 1988, p.271).

Society's thinking regarding family, marriage, co-habitation, divorce, motherhood or life matters (abortion, contraception and euthanasia), are the antithesis of her own. Virginity is now considered 'quaint' or 'novel' and by extension, celibacy is considered "unnatural" and self-mastery "impossible" due in part to society falling under the influence of Freud's "materialist psychological revolution". While the pro-abortion lobby's slogan "keep your rosary off my ovaries" is obviously aimed at perceived religious bigotry, less obvious is the implicit resentment to her giving birth to a Son, the Author of all life (John 1.3).

How is she treated by Christians, those who profess belief in her Son – revered, misunderstood, under-appreciated or simply ignored? The Blessed Virgin figures in several Vatican II documents. She is "the perfect example of this type of the spiritual and apostolic life" (Decree on the Apostolate of the Laity, par 4); "a wonderful example of docility" (Decree on the Ministry and Life of Priests, par 18), and the subject of chapter 8 of *Lumen Gentium*, the Dogmatic Constitution of the Church which includes: "This most Holy Synod deliberately teaches this Catholic doctrine and at the same time admonishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin, be generously fostered, and the practices and exercises of piety, recommended by the magisterium of the Church toward her in the course of the centuries be made of great moment, and those decrees, which have been given in the early days, regarding the cult of images of Christ, the Blessed Virgin and the saints, be religiously observed. But it exhorts theologians and preachers of the divine word to abstain zealously both from gross exaggerations as well as from petty narrow-mindedness in considering the singular dignity of the Mother of God" (par 67).

Provided one clearly understands the necessary difference between "Latria" – the worship of adoration due to God alone (1<sup>st</sup> Commandment, CCC 1378-1380, 2135, 2628); and "hyperdulia" – the veneration offered to Our Lady" (CCC971) and "dulia" – the veneration offered to the saints (CCC 1090, 1192, 2130- 2132), the risk of gross exaggeration is minimized. To avoid petty narrow-mindedness, par 8 of The Council's Declaration on Religious Freedom "Dignitatis Humanae" is helpful and includes: "not a few can be found who seem inclined to use the name of freedom as the pretext for refusing to submit to authority and for making light of the duty of obedience".

The main difficulty concerning Our Lady, writes Karl Keating (p.277), is the phrase "Mother of God", "Theotokos" – God bearer (CCC 495), even though all Christians profess Jesus to be true God and true man. As many, including some Catholics, are unaware of the necessary distinction to be made between "person" and "nature" especially where Jesus and the Blessed Trinity are concerned (CCC 252, 466, 468), the more comfortable-sounding and familiar "Mother of Jesus" or "Mother of Christ" is more readily acceptable. This proves an underlying drift into Nestorianism (CCC 466, Keating p.276) and the full implication of the central Christian doctrine of the Incarnation, the divinity of Jesus Christ, (CCC 252, 468) is thus being nuanced or denied.

The importance of Our Lady is not restricted to Christianity as she also provides an undeniable link between the two other monotheistic religions of Judaism and Islam. As a Jewess by birth and faithful to the Law of Moses, her lineage is traced back to Abraham through his son Isaac by Sarah. Islam professes the faith of Abraham through his son Ishmael by Hagar. While Muslims do not acknowledge Jesus as God, they revere Him as a prophet and honour Mary, His virgin Mother (the Koran dedicates a Sura to her) and at times call on her with devotion (CCC 841, cf *Lumen Gentium* 16, *Nostra Aetate* 3). The appearance of Blessed Virgin at the town of Fatima, named after the daughter of Mohammed, is hardly coincidental but invitational.

Mother Mary, draw us all closer to your Son, our Lord and Saviour Jesus Christ.

**John M. Royal, Bundaberg West, Queensland**

# Turn to the Light

**Pope Francis, General Audience, 02-08-2017**

There was a time when the churches were oriented to the East. One entered the sacred building by a door open to the West and, walking in the nave, one was directed to the East. It was an important symbol for ancient man, an allegory that in the course of history progressively declined. We men of the modern age, much less used to gathering the great signs of the cosmos, almost never notice a particular of the sort. The West is the cardinal point of the sunset, where light dies. The East, instead, is the place where the darkness is overcome by the early light of dawn and reminds us of Christ, Sun come from on High to the horizon of the world (cf. Luke 1:78).

The ancient rites of Baptism foresaw that the catechumens should emit the first part of their profession of faith with their eyes turned to the West. And in that position, they were asked: "Do you renounce Satan, his service and his works?" And the future Christians repeated in unison: "I renounce!" Then they turned to the apse, in the direction of the East, where light is born, and the candidates to Baptism were again asked: "Do you believe in God the Father, Son and Holy Spirit?" And this time they answered: "I believe!" ...

Christians are not exempt from darkness, external and also internal. They don't live outside of the world, however, by the grace of Christ received in Baptism, they are "oriented" men and women: they don't believe in darkness, but in the light of day; they do not succumb to the night, but wait for the dawn; they are not defeated by death, but long to rise again; they are not bowed by evil, because they always trust in the infinite possibility of the good. And this is our Christian hope: the light of Jesus, the salvation that Jesus brings us with His light, which saves us from the darkness. ...

[Translation by Virginia M. Forrester] Zenit.org 02-08-2017

## Treasure and Pearl

**Pope Francis, Angelus Address, 30-07-2017**

Jesus is the hidden treasure; He is the pearl of great value. He is the fundamental discovery, who can give a decisive turn to our life, filling it with meaning. In face of the unexpected discovery, both the farmer as well as the merchant realize they have before them a unique occasion that they must not miss. Therefore, they sell all that they possess.

The assessment of the inestimable value of the treasure leads to a decision that also implies sacrifice, detachment and renunciations. When the treasure and the pearl were discovered, when, that is, we have found the Lord, this discovery must not be left sterile, but we must sacrifice for it everything else.

It is not about showing contempt for the rest but of subordinating it to Jesus, putting Him in the first place – grace in the first place.

Christ's disciple is not one who has deprived himself of something that is essential: he is one who has found much more: he has found the full joy that only the Lord can give. It is the evangelical joy of the cured sick, of the forgiven sinners, of the thief for whom the door of Paradise opens.

Zenit.org 31-07-2017

## Ego-Crisis, Not Eco-Crisis

Thank you so much for your monthly stimulation for going deeper into the Faith.

Our Archbishop of Hobart, Most Rev. Julian Porteous couldn't wait any longer and consecrated Tasmania to the Immaculate Heart of Mary on the thirteenth day of May 2017. Our Archbishop is aware that we are living in a culture in which there is just no discipline anymore. For quite some time now we have spoiled our children with: "whatever you like, darling", not realising that a spoiled child never loves its parents. It is trained to look for the gift and overlook the giver. We have finished up with living in an ego-crisis, not eco-crisis. Society is teaching and bringing up our children through childcare, and at what cost? "Bonding" between mum, dad and child has been taken away through childcare, and at what cost?

Let us all join together in building a society in which we come back to Christ's teaching, through Mary, His and our Mother, and share those values with each other.

**Bert Van Galen, Launceston, Tasmania**

# To Us Catholics, The Church Speaks This Way:

**Monsignor Fulton J. Sheen, Ph.D., D.D., L.L.D.,  
Preface to the Radio Replies Series**

... the living Church which began with Christ Himself. That Church or that Mystical Person which has been living all these centuries is the basis of our faith and to us Catholics it speaks this way:

"I live with Christ. I saw His Mother and I know her to be a Virgin and the loveliest and purest of all women in heaven or on earth; I saw Christ at Caesarea-Philippi, when, after changing Simon's name to Rock, He told him he was the rock upon which the Church would be built and that it would endure unto the consummation of the world.

I saw Christ hanging on a cross and I saw Him rise from His tomb; I saw Magdalene rush to His feet; I saw the angels clad in white beside the great stone; I was in the Cenacle room when doubting Thomas put fingers into His hands; I was on Olivet when He ascended into heaven and promised to send His Spirit to the apostles to make them the foundation of His new Mystical Body on earth.

I was at the stoning of Stephen, saw Saul hold the garments of those who slew him, and later I heard Saul, as Paul, preach Christ and Him crucified; I witnessed the beheading of Peter and Paul in Rome, and with my very eyes saw tens of thousands of martyrs crimson the sands with their blood, rather than deny the faith Peter and Paul had preached unto them; I was living when Boniface was sent to Germany, when Augustine when to England, Cyril and Methodius to the Poles, and Patrick to Ireland; at the beginning of the ninth century I recall seeing Charlemagne crowned as king in matters temporal as Peter's vicar was recognized as supreme in matters spiritual; in the thirteenth century I saw the great stones cry out in tribute to me, and burst into Gothic Cathedrals; in the shadows of those same walls I saw great Cathedrals of thought arise in the prose of Aquinas and Bonaventure, and in the poetry of Dante; in the sixteenth century I saw my children softened by the spirit of the world leave the Father's house and reform the faith instead of reforming discipline which would have brought them back again into my embrace; in the last century and at the beginning of this I heard the world say it could not accept me because I was behind the times.

I am not behind the times, I am only behind the scenes. I have adapted myself to every form of government the world has ever known; I have lived with Caesars and kings, tyrants and dictators, parliaments and presidents, monarchies and republics. I have welcomed every advance of science, and were it not for me the great records of the pagan world would not have been preserved.

It is true I have not changed my doctrine, but that is because the doctrine is not mine but His who sent Me. I change my garments which belong to time, but not my Spirit which belongs to eternity. In the course of my long life I have seen so many modern ideas become unmodern, that I know I shall live to chant a requiem over the modern ideas of this day, as I chanted it over the modern ideas of the last century.

I celebrated the nineteen-hundredth anniversary of the death of my Redeemer and yet I am no older now than then, for my Spirit is Eternal, and the Eternal never ages. I am the abiding Personage of the centuries. I am the contemporary of all civilizations. I am never out of date, because the dateless; never out of time, because the timeless.

I have four great marks: I am One, because I have the same Soul I had in the beginning; I am Holy, because that Soul is the Spirit of Holiness; I am Catholic, because that Spirit pervades every living cell of my Body; I am Apostolic, because my origin is identical with Nazareth, Galilee and Jerusalem.

I shall grow weak when my members become rich and cease to pray, but I shall never die. I shall be persecuted as I am persecuted now in Mexico and Russia; I shall be crucified as I was on Calvary, but I shall rise again, and finally when time shall be no more, and I shall have grown to my full stature, then shall I be taken into heaven as the bride of my Head, Christ, where the celestial nuptials shall be celebrated, and God shall be all in all, because His Spirit is Love and Love is Heaven."

## Hours of Eucharistic Adoration

### in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfield	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30pm Heyfield 10.00am – 4.30pm
Cowwarr Ord.	Wednesday (Low Mass 10am) 10.30 – 11.00am
Churchill	Saturday (9.30am Mass) 10.00am – 11.00am
Cranbourne	Fri & Sat in church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11.00am First Fri 4pm–8pm (every 2 <sup>nd</sup> month, Dec on)
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday 2pm – 6pm (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) 10am – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 11.30am – 12pm First Friday 11.30am – 4pm
Trafalgar	Wed & First Sat: (9.30am Mass) –10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10.00am – 11.00am First Fri 4pm–8pm (every 2 <sup>nd</sup> month, Jan on)
Wonthaggi	First Friday 7.00pm – 8.00pm

“God dwells in our midst, in the  
Blessed Sacrament of the altar.”

**St Maximilian Kolbe**

## Turn to Our Lady

**Archbishop Julian Porteous, in his pastoral letter on  
the Consecration of Tasmania to the Immaculate  
Heart of Mary, 13-05-2017**

This consecration will have greater effect if we the Catholic people turn to the Blessed Virgin Mary in our own prayer. I encourage all Catholics to pray the great Marian prayers in our tradition, above all, the rosary. I encourage every Catholic family to make a place for an image of Our Lady in their home, and parents to foster within their children a love for Our Blessed Mother.

In this consecration we invoke the protection of the Blessed Virgin Mary over the people of Tasmania, over our society and government, and over the life and mission of the Church. Through this consecration may the grace and mercy of God flow abundantly in Tasmania.

## Contact *Into the Deep*

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

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

**Letters to the Editor:**

Readers are encouraged to contribute letters. There is no guarantee that every letter will be published, and we reserve the right to edit letters. Name and contact details must accompany letters, however, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.

## Mary, our Mother

And Mother of the Redeemer,  
Gate of heaven and Star of the sea,  
Come to the aid of your people,  
Who have sinned, yet also yearn to rise again!  
Come to the Church's aid,  
Enlighten your devoted children,  
Strengthen the faithful throughout the world,  
Let those who have drifted hear your call,  
And may they who live as prisoners of evil  
Be converted!

**Pope John Paul II**