

Into the Deep

Issue 176

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October 2017

15 Years! And Counting?

This month marks the 15th birthday of Into the Deep! Have a look on www.stoneswillshout.com/wp to see the humble beginnings of Issue 1 in October 2002. ITD has come a long way since then, and there is a lot of history and interesting reading in those many pages of many issues. Thank you to everyone who has made a contribution along the way, whether financial or by submitting letters to the editor. Your help and support is very much appreciated.

It takes a big chunk of time and effort to produce ITD. I am willing to do it, and I enjoy it (although it does take some extra commitment and discipline when I'm feeling tired or lazy!), and I learn so much about my faith in the process. In recent months there has been a slowing of donations, which has led me to wonder if the time has come to lay ITD to rest. I appealed for funds in May this year, and the response was very encouraging and has kept us going since then. But now we're in the same predicament again. So it's over to you again. If you want ITD to continue, help to support it, and it will. If the time has come, I will gradually wean myself off it and let it go.

Ed.

Devotion to the Blessed Virgin

Catechism of the Catholic Church, para 971

"All generations will call me blessed": The Church's devotion to the Blessed Virgin is intrinsic to Christian worship. The Church rightly honours the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honoured with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs.... This very special devotion...differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration. The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.

"Go to the Madonna. Love her!
Always say the Rosary. Say it well. Say it as often as you can!
Be souls of prayer. Never tire of praying, it is what is essential.
Prayer shakes the Heart of God, it obtains necessary graces!"

St Pio of Pietrelcina

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

The Splendour of Truth

From an article by Archbishop Charles J. Chaput, Archbishop of Philadelphia, October 2017 in *First Things*
www.firstthings.com

Next year, 2018, marks the twenty-fifth anniversary of the release of *Veritatis Splendor*, John Paul's great encyclical on the "splendor of truth." Written to encourage a renewal in Catholic moral theology and a return to its classical Catholic roots, *Veritatis Splendor* grounds itself in a few simple convictions. Briefly put: Truth exists, whether we like it or not. We don't create truth; we find it, and we have no power to change it to our tastes. The truth may not make us comfortable, but it does make us free. And knowing and living the truth ennoble our lives. It is the only path to lasting happiness.

In the years that have passed, the crisis of truth has only seemed to grow. Our age is one of cleverness and irony, not real intellect and character. Today the wisdom of *Veritatis Splendor* is more urgently needed than ever.

It's common, even among people who identify as Catholics, to assume that the Church's moral guidance is essentially about imposing rules, rules that breed a kind of pharisaism. But this is exactly wrong. It's an error that radically misunderstands the substance of Catholic teaching. It's also one of the worst obstacles to spreading the faith.

... Christian morality is about seeking fellowship with God, which is our true happiness, the goal of our human existence. Yes, moral rules, laws, and commandments do exist. But they have value because they point to something far more profound: how to live in order to grow in virtue and attain fullness of life.

Every parent knows the importance of what might be called "common-sense virtue ethics." When children are young, a family's rules serve as guardrails against accidents; later, they become guides toward virtue, maturity, and the capacity for self-command. In other words, good parents want their children to be happy. That's why they give them rules. And that's also why they sometimes need to admonish their children for breaking the rules. But the reason behind the rules is not arbitrary. The rules are an expression of love. Their motive is a desire to raise children who will become happy, virtuous, mature, flourishing adults.

God treats us in much the same way. Catholic teaching as a morality of virtue and happiness is not hard to understand. Like any good parent, God does indeed give us rules. The Ten Commandments are central among them. But this is not because he's interested in displaying his power, or making us obey him. God does not "need" our obedience. It adds nothing to his sovereignty. But God is love, and that means he exercises his sovereignty to protect us from danger and lead us to grow in virtue. In the end, the reason for God's commandments is very simple. He loves us and wants us to be happy. ...

In the Gospel, Jesus gives us a new commandment, the new law of love. This new law does not abolish the Mosaic Law and the Old Testament commandments. It does not override the natural law written on every person's heart. Rather, it fulfills them and helps us live them in a more perfect way. Jesus teaches us the truth about right and wrong, and this truth does not diminish our liberty: "You will know the truth, and the truth will make you free" (John 8:32).

Our Paper

Please find enclosed our financial contribution to our paper that we appreciate and look forward to receiving every month.

We have a list of people that are happy to read the copies of *Into the Deep* when we pass them on each month. May God bless you.

**John 88 and Helen 84 Casanova,
Westmere, Victoria**

Life and Death

Pope Benedict XVI, 04-03-2007

For a Christian to pray is not to evade reality and the responsibilities it entails, but to assume them to the end, trusting in the faithful and inexhaustible love of the Lord. ... Prayer is not something accessory, it is not 'optional,' but rather a question of life or death. Only one who prays, that is, who entrusts himself to God with filial love, can enter into eternal life, which is God himself.

Passing It on

Thank you so much for ITD. I so look forward to it every month. Sadly when I tell some other Catholics about certain articles, they say: why are you worried about that, you are over the top, it is a different world out there, times have changed – as if that is ok! So I usually keep my mouth shut.

My many friends, and like-minded people, have all died. I am 81, not great health. But I am lucky enough to have Fr Michael at St Pius X church, who offers Mass 7 days a week and has Confession Saturday after 10am Mass. We also have an adoration chapel dedicated to St Mary of the Cross. But Fr Michael, I feel, would not be rapt with me getting ITD. I feel a lot of priests feel threatened by it – why? But we sure need some more sermons that I grew up with, making us aware of our sinfulness – seems nothing is sin anymore.

I am going to try to give some copies of ITD to some people I feel could be like-minded. So if you would not mind sending me 5 extra copies of August and September issues, I would very much appreciate it. Thank you so much for the great work you do. I for one am really grateful that the truth of our faith is still being told.

My mum and dad and 9 children were sponsored out from Holland, so I am a child of the Great Depression and 2nd World War – a lot of memories, we were occupied, Germans shot holes in our dykes and water came in and reclaimed our land. Two hours to get out. But when migrating, first thing Dad asked: can we go to Mass? Our faith was most important to Mum and Dad.

May God bless you and all the fantastic work you do.

Cynthia Lourey, Warrnambool, Victoria

No More

You have done a fantastic job with ITD over many years, although I did not like Greg's 'canonisation' of Fr John Speekman and his 'damning' of Fr Dan Hourigan (August ITD, p.9). As for Francis, if you continue to quote him, please don't send ITD to me anymore. We shall pray for his conversion.

Richard Earle, Marlo, Victoria

Authentic Church Teaching

Thank you for a really good newsletter. I do enjoy reading all the articles, especially those with authentic Catholic Church teaching. I hope you continue for a very long time.

Maureen Whyte, Templestowe, Victoria

In Sickness

St Paul of the Cross

What beautiful virtues can be practiced in sickness! Above all, love of humiliation, helplessness, gratitude, and gentleness of heart toward those who take care of you, blind obedience to the doctor and the nurses. Keep your countenance cheerful and remain in bed as on the Cross of the Saviour. Love to suffer those pains and fevers as the Lord sends them.

"At the hour of death,

you will see that you have saved more souls by your illness than by all the good works you might have accomplished in health."
St John Vianney

Marriage Equality

The "marriage equality" brigade want marriage to mean "a union between two people", so that "everybody can marry the person they love".

But if that's all marriage is, then why limit it to two people? Two people only makes sense if it's a man and a woman, because through that true union, children are born. And children have a right to be raised and loved by their mother and father.

If marriage is no longer between one man and one woman, then why should it still be between "two" people? That's not "marriage equality" for those who love more than one person. It's discrimination.

Where does the madness end?

Ed.

Make the Gospel Resound in Our Time

From the message of Pope Francis for World Missionary Day 2017, which will be celebrated on 22 October

Once again this year, World Mission Day gathers us around the person of Jesus, "the very first and greatest evangelizer" (Paul VI, *Evangelii Nuntiandi*, 7), who continually sends us forth to proclaim the Gospel of the love of God the Father in the power of the Holy Spirit. This Day invites us to reflect anew on the mission at the heart of the Christian faith. ...

The Church's mission, directed to all men and women of good will, is based on the transformative power of the Gospel. The Gospel is Good News filled with contagious joy, for it contains and offers new life: the life of the Risen Christ who, by bestowing his life-giving Spirit, becomes for us the Way, the Truth and the Life. ... The preaching of the Gospel thus becomes a vital and effective word that accomplishes what it proclaims: Jesus Christ, who constantly takes flesh in every human situation. ...

Let us never forget that "being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a Person, which gives life a new horizon and a decisive direction" (Benedict XVI, *Deus Caritas Est*, 1). The Gospel is a Person who continually offers himself and constantly invites those who receive him with humble and religious faith to share his life by an effective participation in the paschal mystery of his death and resurrection.

Through *Baptism*, the Gospel becomes a source of new life, freed of the dominion of sin, enlightened and transformed by the Holy Spirit.

Through *Confirmation*, it becomes a fortifying anointing that, through the same Spirit, points out new ways and strategies for witness and accompaniment.

Through the *Eucharist*, it becomes food for new life, a "medicine of immortality" (Ignatius of Antioch). ...

The Church's mission impels us to undertake a *constant pilgrimage* across the various deserts of life, through the different experiences of hunger and thirst for truth and justice. The Church's mission inspires a sense of *constant exile*, to make us aware, in our thirst for the infinite, that we are exiles journeying towards our final home, poised between the "already" and "not yet" of the Kingdom of Heaven.

Mission reminds the Church that she is not an end unto herself, but a humble instrument and mediation of the Kingdom. ...

May the Virgin Mother help us to say our own "yes", conscious of the urgent need to make the Good News of Jesus resound in our time. May she obtain for us renewed zeal in bringing to everyone the Good News of the life that is victorious over death. May she intercede for us so that we can acquire the holy audacity needed to discover new ways to bring the gift of salvation to every man and woman.

National Collarless Priests (NCP)

In recent days I received 'The Swag', organ of the NCP (National Council of Priests), with the new Parish Priest of St Mary's Geelong, Father James Clark as the new/current chairman. A local lad, some parishioners welcomed him as a replacement to 'high profile' Fr Kevin Dillon, noted for his secular connection with our Geelong Advertiser as a weekly commentator on football, Geelong or Sydney, carparks in his favourite street, elderly climbing ladders; but no, oh no, nothing on articles of Faith. His going, a complete surprise, followed his intention to trash St Margaret's church, East Geelong.

Perusing 'The Swag', you have the reason for the absence of the clerical collar in your parishes in Gippsland – 21 individual photos of Australian priests, not one clerical collar. It is quite the fashion here in Geelong with the exception of a lone Irishman Rev. Fr Maurice Barry O.Carm, a sincere friend of mine and my late brother, for decades.

The approximately half-century division between the ACCC (Australian Confraternity of Catholic Clergy) and the NCP will never be healed. God help us all.

John Bohan, Geelong West, Victoria

I Stand For God

I am a 2nd generation Irish Australian Catholic and I stand by the campaign against same-sex marriage. I hold most dearly my Irish faith for which the blood of so many Irish was spilled at the hands of the protestant Brits. I stand for God and for His Glory, the Lord Supreme and God of all. This is an old Irish Catholic hymn which I learned when I was a boy. As a boy marching the streets on Corpus Christi Sunday it was sung to demonstrate to the public how strong the Faith was. It is a hymn that I often think about when our Catholic Faith is threatened as it is now, and also it serves to strengthen my resolve when I find myself personally under attack because of my Faith. I am often abused face to face because I do not shy away from letting others know I am a Catholic.

According to Godsongs.net, "This triumphal hymn was written by Irish Dominican J.P. O'Daly OP (d May 1940) who worked in Rome (verses 1 and 2 and the chorus) and John O'Brien, 1878-1953 (verse 3). With irregular meter, it is set to *Noi Vogliam Dio*, a traditional Italian folk tune, originally with Marian lyrics. It was of the official hymn of the Holy Name Society in Australia and New Zealand and it is likely that the 3rd verse, with a reference to the Southern Cross, was written for this." John O'Brien is most certainly the Australian poet of "Around the Boree Log" fame. His real name was Fr Patrick Hartigan.

We stand for God and for his glory,
The Lord supreme and God of all;
Against his foes we raise his standard;
Around the cross we hear his call.

*Chorus: Strengthen our faith, Redeemer;
Guard us when danger is nigh;
To thee we pledge our lives and service,
For God we live, for God we'll die:
To thee we pledge our lives and service,
For God we live, for God we die.*

We stand for God! Jesus our master
Has died for us with love untold;
His law divine and truth unchanging
In this our land their place must hold.

We stand for God! in ages olden
He placed "the Cross" our stars beside;
O may our land, gracious and golden,
Be faithful to the Crucified.

John Francis Gerard McMahan, Kolonga, Queensland

Remember Your Baptism

Pope Francis, General Audience, 02-08-2017

I would like to ask you: how many of you remember the date of your Baptism? ...

Today's commitment is to learn or to remember the date of Baptism, which is the date of rebirth, it is the date of light...

We were born twice: the first to natural life; the second, thanks to the encounter with Christ, in the baptismal font. There we died to death, to live as children of God in this world. There we became human as we could never have imagined. ...

What a grace when a Christian truly becomes a "christ-opher [Christopher]" that is, a "Christ-bearer" in the world! – especially for those going through situations of mourning, of despair, of darkness and of hatred. ...

In the future, when the history of our days is written, what will be said of us? That we were capable of hope or that we put our light under the bushel? If we are faithful to our Baptism, we will spread the light of hope, Baptism is the beginning of hope, that hope of God and we will be able to transmit to the future generations reasons for living.

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

Not a Home Garden

Pope Francis to newly-appointed bishops, 14-09-2017

The mission that awaits you is not to bring your own ideas and projects, nor solutions that are abstractly designed by those who consider the Church a home garden but humbly, without attention-seeking or narcissism, to offer your concrete witness of union with God, serving the Gospel that should be cultivated and helped to grow in that specific situation.

Discerning therefore means humility and obedience. Humility with regard to one's own projects. Obedience to the Gospel, the ultimate criterion; to the Magisterium, which conserves it; to the norms of the universal Church, which serve it; and to the concrete situation of people, for whom we want nothing other than to draw from the treasure of the Church what is most fruitful for their salvation today.

Zenit.org 14-09-2017

Contemplate the Face of Christ in the Rosary

Rosarium Virginis Mariae, Pope John Paul II, n.18, 20-23

The Rosary is one of the traditional paths of Christian prayer directed to the contemplation of Christ's face. Pope Paul VI described it in these words: "As a Gospel prayer, centred on the mystery of the redemptive Incarnation, the Rosary is a prayer with a clearly Christological orientation. Its most characteristic element, in fact, the litany-like succession of *Hail Marys*, becomes in itself an unceasing praise of Christ, who is the ultimate object both of the Angel's announcement and of the greeting of the Mother of John the Baptist: 'Blessed is the fruit of your womb'. ...

The Joyful Mysteries

The first five decades, the "joyful mysteries", are marked by *the joy radiating from the event of the Incarnation*. This is clear from the very first mystery, the Annunciation, where Gabriel's greeting to the Virgin of Nazareth is linked to an invitation to messianic joy: "Rejoice, Mary". The whole of salvation history, in some sense the entire history of the world, has led up to this greeting. If it is the Father's plan to unite all things in Christ, then the whole of the universe is in some way touched by the divine favour with which the Father looks upon Mary and makes her the Mother of his Son. The whole of humanity, in turn, is embraced by the *fiat* with which she readily agrees to the will of God.

Exultation is the keynote of the encounter with Elizabeth, where the sound of Mary's voice and the presence of Christ in her womb cause John to "leap for joy". Gladness also fills the scene in Bethlehem, when the birth of the divine Child, the Saviour of the world, is announced by the song of the angels and proclaimed to the shepherds as "news of great joy".

The final two mysteries, while preserving this climate of joy, already point to the drama yet to come. The Presentation in the Temple not only expresses the joy of the Child's consecration and the ecstasy of the aged Simeon; it also records the prophecy that Christ will be a "sign of contradiction" for Israel and that a sword will pierce his mother's heart. Joy mixed with drama marks the fifth mystery, the finding of the twelve-year-old Jesus in the Temple. Here he appears in his divine wisdom as he listens and raises questions, already in effect one who "teaches". The revelation of his mystery as the Son wholly dedicated to his Father's affairs proclaims the radical nature of the Gospel, in which even the closest of human relationships are challenged by the absolute demands of the Kingdom. Mary and Joseph, fearful and anxious, "did not understand" his words.

To meditate upon the "joyful" mysteries, then, is to enter into the ultimate causes and the deepest meaning of Christian joy. It is to focus on the realism of the mystery of the Incarnation and on the obscure foreshadowing of the mystery of the saving Passion. Mary leads us to discover the secret of Christian joy, reminding us that Christianity is, first and foremost, *evangelion*, "good news", which has as its heart and its whole content the person of Jesus Christ, the Word made flesh, the one Saviour of the world.

The Mysteries of Light

Moving on from the infancy and the hidden life in Nazareth to the public life of Jesus, our contemplation brings us to those mysteries which may be called in a special way "mysteries of light". Certainly the whole mystery of Christ is a mystery of light. He is the "light of the world". Yet this truth emerges in a special way during the years of his public life, when he proclaims the Gospel of the Kingdom. ...

Each of these mysteries is *a revelation of the Kingdom now present in the very person of Jesus*. The Baptism in the Jordan is first of all a mystery of light. Here, as Christ descends into the waters, the innocent one who became "sin" for our sake, the heavens open wide and the voice of the Father declares him the beloved Son, while the Spirit descends on him to invest him with the mission which he is to carry out. Another mystery of light is the first of the signs, given at Cana, when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers. Another mystery of light is the preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion and forgives the sins of all who draw near to him in humble trust: the inauguration of that ministry of mercy which he continues to exercise until the end of the world, particularly through the Sacrament of Reconciliation which he has entrusted to his Church. The mystery of light *par excellence* is the Transfiguration, traditionally believed to have taken place on Mount Tabor. The glory of

the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to "listen to him" and to prepare to experience with him the agony of the Passion, so as to come with him to the joy of the Resurrection and a life transfigured by the Holy Spirit. A final mystery of light is the institution of the Eucharist, in which Christ offers his body and blood as food under the signs of bread and wine, and testifies "to the end" his love for humanity, for whose salvation he will offer himself in sacrifice.

In these mysteries, apart from the miracle at Cana, *the presence of Mary remains in the background*. The Gospels make only the briefest reference to her occasional presence at one moment or other during the preaching of Jesus, and they give no indication that she was present at the Last Supper and the institution of the Eucharist. Yet the role she assumed at Cana in some way accompanies Christ throughout his ministry. The revelation made directly by the Father at the Baptism in the Jordan and echoed by John the Baptist is placed upon Mary's lips at Cana, and it becomes the great maternal counsel which Mary addresses to the Church of every age: "Do whatever he tells you". This counsel is a fitting introduction to the words and signs of Christ's public ministry and it forms the Marian foundation of all the "mysteries of light".

The Sorrowful Mysteries

The Gospels give great prominence to the sorrowful mysteries of Christ. From the beginning Christian piety, especially during the Lenten devotion of the *Way of the Cross*, has focused on the individual moments of the Passion, realizing that here is found the *culmination of the revelation of God's love* and the source of our salvation. The Rosary selects certain moments from the Passion, inviting the faithful to contemplate them in their hearts and to relive them. The sequence of meditations begins with Gethsemane, where Christ experiences a moment of great anguish before the will of the Father, against which the weakness of the flesh would be tempted to rebel. There Jesus encounters all the temptations and confronts all the sins of humanity, in order to say to the Father: "Not my will but yours be done". This "Yes" of Christ reverses the "No" of our first parents in the Garden of Eden. And the cost of this faithfulness to the Father's will is made clear in the following mysteries; by his scourging, his crowning with thorns, his carrying the Cross and his death on the Cross, the Lord is cast into the most abject suffering: *Ecce homo!*

This abject suffering reveals not only the love of God but also the meaning of man himself.

Ecce homo: the meaning, origin and fulfilment of man is to be found in Christ, the God who humbles himself out of love "even unto death, death on a cross". The sorrowful mysteries help the believer to relive the death of Jesus, to stand at the foot of the Cross beside Mary, to enter with her into the depths of God's love for man and to experience all its life-giving power.

The Glorious Mysteries

"The contemplation of Christ's face cannot stop at the image of the Crucified One. He is the Risen One!" The Rosary has always expressed this knowledge born of faith and invited the believer to pass beyond the darkness of the Passion in order to gaze upon Christ's glory in the Resurrection and Ascension. Contemplating the Risen One, Christians *rediscover the reasons for their own faith* and relive the joy not only of those to whom Christ appeared – the Apostles, Mary Magdalene and the disciples on the road to Emmaus – but also *the joy of Mary*, who must have had an equally intense experience of the new life of her glorified Son. In the Ascension, Christ was raised in glory to the right hand of the Father, while Mary herself would be raised to that same glory in the Assumption, enjoying beforehand, by a unique privilege, the destiny reserved for all the just at the resurrection of the dead. Crowned in glory – as she appears in the last glorious mystery – Mary shines forth as Queen of the Angels and Saints, the anticipation and the supreme realization of the eschatological state of the Church.

At the centre of this unfolding sequence of the glory of the Son and the Mother, the Rosary sets before us the third glorious mystery, Pentecost, which reveals the face of the Church as a family gathered together with Mary, enlivened by the powerful outpouring of the Spirit and ready for the mission of evangelization. The contemplation of this scene, like that of the other glorious mysteries, ought to lead the faithful to an ever greater appreciation of their new life in Christ, lived in the heart of the Church, a life of which the scene of Pentecost itself is the great "icon". The glorious mysteries thus lead the faithful to *greater hope for the eschatological goal* towards which they journey as members of the pilgrim People of God in history. This can only impel them to bear courageous witness to that "good news" which gives meaning to their entire existence.

Treadmill of Insanity

It hasn't taken long for Australia to get on board the treadmill of insanity gripping the modern West. There's a saying that when people stop believing in God, it's not that they end up believing in nothing, but that they end up believing anything. Yes, even lies that only the insane could believe.

The current lie which we are asked to embrace is that a boy must be considered a girl if he claims that he is "deep down," even though the claim is made based on nothing but feelings. Moreover, we're to be considered bigots for not participating in his delusion or for denying him access to the toilets of his choice. Then of course, there's that self-indulgent obsession with same-sex marriage.

Currently the genuine crisis in morality we are witnessing in this country and especially the Church, is one of fidelity to Catholic truth. It was first brought about by the Protestant reformers, then followed by dissenting laity, priests and religious for not accepting the truth of *Humanae Vitae*, and the abject failure on the part of bishops in enforcing and defending that truth. As a matter of fact, the shepherds themselves have been dissenters!

Take for example Bishop Vincent Long Van Nguyen of Parramatta Diocese and Bishop William Wright of Newcastle-Maitland Diocese, both publicly giving equal weight to the 'yes' and 'no' campaign on same-sex marriage. This betrayal and hypocrisy is scandalous, and they certainly are not Robinson Crusoe, since there are other closet supporters within their ranks.

As successors of the apostles, bishops must stand out as fearless prophets, witnesses and servants of Christ, who are obligated to lead men and women from the shadows of moral confusion and ambiguous thinking into the radiance of Christ's truth and love.

They have an irrepressible duty and responsibility to the world, to give an incisive and faithful explanation of Catholic doctrine regarding marriage and the family in order to counter the secular, pragmatic and cultural opinion which has gained ground in the area of legislation.

Compromise with the world and its spirit produces no vocations, no evangelisers, no martyrs or saints, only disaffected Catholics and critics.

Quite frankly, I cannot see how the Church is going to overcome this serious crisis of truth if it continues to allow bishops who are not sincerely committed to the Catechism of the Catholic Church to continue to lead, preach, teach and represent the Church.

Gregory Kingman, Morwell, Victoria

Suicide Equality

My body, my choice; my right to die how and when I choose, they say. Why don't we use the same argument for suicide? Everyone considers suicide a tragedy, and everyone close to someone who has committed suicide keeps thinking – what could I have done to prevent this? Why didn't he tell me? Why didn't he reach out? Why didn't I notice anything? Didn't he think I loved him enough? Didn't he love me enough to stay? Why couldn't we as a society have done better? How did we let them down?

We naturally refuse to accept suicide as a "my right to die how and when I choose" thing. We don't just say we have to respect the decision of the person who wants to commit suicide, and if the sort of help they want is a lethal injection by a doctor, or a hose for their car, or a short-term loan of a gun, then they should have the right to that. We don't say, who are we to judge, and if they considered their suffering unbearable, then so be it.

There are national campaigns to prevent suicide. Yet there are campaigns for assisted suicide for "others" – those society secretly thinks are past their use-by date anyway and would be better off dead. Beware! One day you might be the one that people are offering to "assist" in your suicide. When you're young and healthy, everybody wants you to live, and will step in to try to save you, or at least mourn your death. When you're old and not-so-healthy, everyone's fighting for your right to die, and after you're gone, hailing the freedom you had to choose.

Ed.

Marginal Christians

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

Love depends on knowledge, for we cannot aspire nor desire the unknown. Our great country is filled with what might be called marginal Christians, i.e., those who live on the fringe of religion and who are descendants of Christian living parents, but who now are Christians only in name. They retain a few of its ideals out of indolence and force of habit; they knew the glorious history of Christianity only through certain emasculated forms of it, which have married the spirit of the age and are now dying with it.

Of Catholicism and its sacraments, its pardon, its grace, its certitude and its peace, they know nothing except a few inherited prejudices. And yet they are good people who want to do the right thing, but who have no definite philosophy concerning it. They educate their children without religion, and yet they resent the compromising morals of their children.

They would be angry if you told them they were not Christian, and yet they do not believe that Christ is God. They resent being called pagans and yet they never take a practical cognizance of the existence of God.

There is only one thing of which they are certain and that is that things are not right as they are. It is just that single certitude which makes them what might be called the great "potentials," for they are ready to be pulled in either of two directions. Within a short time they must take sides; they must either gather with Christ or they must scatter; they must either be with Him or against Him; they must either be on the cross as other Christs, or under it as other executioners. Which way will these marginal Christians tend?

The answer depends upon those who have the faith. Like the multitudes who followed Our Lord into the desert, they are as sheep without a shepherd. They are waiting to be shepherded either with the sheep or goats. Only this much is certain. Being human and having hearts they want more than class struggle and economics; they want Life, they want Truth, and they want Love. In a word, they want Christ.

Prayers for Altar Servers

Servers: A Handbook, by Fr Peter J. Elliott, 1984

Before serving Mass:

God, my loving Father, I am here to serve you, at your altar. Help me to share well in offering the Sacrifice of Jesus your son. Send your Holy Spirit, to guide me, to serve with reverence and skill. May I always work as a member of a team, willing to help others by what I say and do. Here I am, Lord. I come to do your will. Amen.

Mary, my Mother, pray for all who assist at the altar of your Son.

After serving Mass:

Lord Jesus Christ, I thank you for being able to serve. I thank you for giving yourself to me, in the Eucharist. I thank you for our priests, for my friends who serve with me and for all the people of our parish community. As I serve you at this altar, help me to serve you each day by showing love, respect and kindness to the people I meet. As I serve at your altar on earth, so, one day may I rejoice for ever in heaven. Amen.

God Still Calls

Pope Francis, Colombia, 09-09-2017

Under what conditions are the vocational fruits of special consecration born? No doubt in situations full of contradictions, of light and darkness, of complex relational realities. We all would like to count on a world with straightforward families and relationships, but we are a part of this changing age, of this cultural crisis and, in the midst of it, in response to it, God continues to call. So they'd better not come to me saying: "Of course there is a shortage of vocations to special forms of consecration due to the crisis we are living". Do you know what this is? This is nonsense! Are we clear? Even within this crisis, God still calls. ... And it has been this way since the beginning: don't think of an ideal situation, for this situation is the real one. God manifests his closeness and his election where he wills, in the land he wills, in whatever situation it is in, with its real contradictions, as he wills. He changes the course of events to call men and women in the frailty of their own personal and shared history.

Zenit.org 09-09-2017

Vote No to Redefining Marriage

Excerpts from *Stealing From A Child: The injustice of 'marriage equality'*, by David van Gend
Connor Court Publishing, 2016

Adult Children of Homosexual Homes Speak Out (p.45, 46)

Millie Fontana Fox [raised by lesbian couple]: This is not equality for children, this is equality for adults, and the very term 'marriage equality' actually offends me, because nobody is thinking about the consequence on the other side of the coin: what comes out of that union. And what comes out of that union is us.

BN Klein [woman raised by lesbian mother]: I believe as long as two people are not hurting anyone they should have the same rights as I have. But same-sex marriage extends past two people. It is a Trojan horse that will damage women and children. It also strays as far as you can get from "not hurting anyone else" and "between two adults." Using one woman to harvest eggs from and another as the long-term gestation uterus goes beyond two people. Next add a third, a child. I count three people. And not hurting? Who says "not hurting"?

Robert Lopez [raised by lesbian couple]: I can support same-sex civil unions and some kinds of foster care for gay couples, but I object strenuously to marriage and adoption for gay couples. Both marriage and adoption involve using the force of the state to force unwilling children into emotional relationships with people who are not their parents – and this coercion is permanent, hurtful, and discriminatory, insofar as all children have a mother and father but children placed in same-sex-couple homes are stripped of one of these two figures without their consent. We must honor the universal relationship between children and their father and mother. We must respect the fact that children are 'born that way' with a mother and father, always.

Dawn Stefanowicz [raised by homosexual father]: For many of us adult children of gay parents, we have come to the conclusion that same-sex marriage is more about promoting adults' "desires" than about safeguarding children's rights to know and be raised by their biological parents.

Heather Barwick [raised by lesbian couple]: Gay marriage doesn't just redefine marriage, but also parenting. It promotes and normalizes a family structure that necessarily denies us something precious and foundational. It denies us something we need and long for, while at the same time tells us that we don't need what we naturally crave. That we will be okay. But we're not. We're hurting."

Running Cold

For about a month the media has run hot with activists and celebrities pushing the same sex marriage agenda. In this time I have not seen any similar attempt by bishops or clergy to answer their false claims.

The response from the bishops includes what seems to me a rather bland statement on the benefits of marriage, and a larger statement on social justice. I don't hear mention of the great offence to God, nor of the evil nature of a 'yes' vote, and its possible eternal consequences.

I don't know what will be the outcome. But previous battles against immorality – the 'Family' Court, abortion, contraception – have resulted in evil pushing its way to a new level in our society.

Normal decent Australians seem to be in the majority. So how is it that we keep losing?

Richard Stokes, Burpengary, Queensland

Unpublished

This is my email to three Melbourne papers. None of them published it in their "Letters to the editor" section:

The "vote yes" people have had their say on same sex marriage.

In the Bible - Leviticus 18:22, God had His say.

"You shall not lie with a male as one lies with a woman: it is an abomination".

John Schmid, Boronia, Victoria

A New Chance

Misericordiae Vultus, 21

Mercy is not opposed to justice but rather expresses God's way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe.

October, Month of the Rosary

Fr John Flader, in *Question Time*, p.274

Q. *I have sometimes heard it said that October is the month of the Rosary. Is this something official of the Church or just a matter of popular piety? Also, can you tell me something of the origin of the feast of Our Lady of the Rosary on October 7?*

A. The designation of October as the month of the Rosary is official. It was proclaimed by Pope Leo XIII in his Encyclical *Supremi Apostolatus*, dated 1 September 1883. In view of the many dangers afflicting the Church at the time, Pope Leo asked that five decades of the Rosary and the Litany of Loreto be recited each day of October that year in every parish church throughout the world.

The Pope granted special indulgences for all who participated in this devotion. The following year, in another encyclical, *Superiore Anno*, dated 30 August, he again asked that the Rosary be recited in all parishes of the world every day of October.

Pope Leo XIII was so convinced of the power of the Rosary and had so great a love for it that he wrote an encyclical letter on the Rosary every year for 16 years, beginning in 1883. In 1891, in his encyclical *Octobri mense*, dated 22 September, he mentioned the fact that the month of October is dedicated and consecrated to the Blessed Virgin of the Rosary.

The feast of Our Lady of the Rosary owes its origin to the victory of the Christian navies over the Turks in the battle of Lepanto on 7 October 1571. The Turkish navy had been dominating the Mediterranean until an opposing force, put together by several European states under the command of the 25 year-old Don Juan of Austria, set out to engage it. The Christian fleet had only 208 galleys, as against the 286 of the Turks.

To assist in the endeavour, Pope St Pius V gave Don Juan a copy of the image of Our Lady of Guadalupe, which had been touched to the image imprinted miraculously on the cloak of Juan Diego, a Mexican Indian, 40 years before. The image was placed in the chapel of the ship commanded by Admiral Giovanni Andrea Doria of Genoa. The Christian navy put to sea on September 16 and Pope Pius V, who had standardised the Rosary in its present form in 1569, asked the Church to pray the Rosary in order to implore the help of Almighty God through the intercession of the Blessed Virgin.

Finally, at dawn on October 7 the two navies met in battle off the coast of Lepanto, in the Gulf of Corinth. Significantly, as the Vatican Archives later revealed, at the very time the battle began, the Pope, accompanied by many faithful, was praying the Rosary in the Basilica of Saint Mary Major. The prayers continued throughout the day. Although the wind initially favoured the Turks, it suddenly changed to favour the Christians. When the battle was finally won around 4 pm, the Turks had lost some 200 galleys and 25,000 men, while the Christian casualties numbered only some 7,500.

In thanksgiving for the victory, Pope Pius declared that a commemoration of the Rosary under the title Our Lady of Victories would be a part of the Vatican's Mass every October 7 thereafter. In 1573 his successor, Pope Gregory XIII, changed the name of the feast to Our Lady of the Rosary, and ordered that it be celebrated in all churches with altars dedicated to the Rosary. In 1671 Pope Clement X extended observance of the feast to all of Spain. Finally, in 1716, following the victory of the Christian armies over the Turks at Peterwardein in Hungary, Pope Clement XI extended the feast of the Rosary to the universal Church.

Thus there is a great deal of history behind the feast we celebrate each year on October 7. The Rosary is indeed a powerful prayer and we do well to recite it often.

Question 132, Question Time: 150 Questions and Answers on the Catholic Faith, Connor Court Publishing 2008

"By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord. In this way the unfathomable riches of these mysteries are disclosed." **Pope Paul VI, *Marialis Cultus***

Hours of Eucharistic Adoration

in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfield	1 st 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 nd 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 nd month, Jan on)
Wonthaggi	First Friday 7.00pm – 8.00pm

“Let no sadness be so strong to the point of making you forget that Christ is resurrected.”

St Teresa of Calcutta

Learn to Adore

Pope Francis to Priests and Religious, 09-09-2017

Prayer frees us from the burden of worldliness, and teaches us to live joyfully, to distance ourselves from superficiality, in an exercise of true freedom. In prayer we grow in freedom, in prayer we learn to be free. Prayer draws us out of our self-centredness, from being reclusive in an empty religious experience; it leads us to place ourselves, with docility, in the hands of God in order to fulfil his will and to realize his plan of salvation. In prayer. And I want to offer you some advice here: ask, contemplate, thank, intercede, but also be familiar with the need to adore. It is not very fashionable to adore. Grow accustomed to adoring. To learn to adore in silence. Learn to pray in this way.

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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