

Into the Deep

Issue 83

Newsletter of orthodox Catholics of Gippsland

August 2009

Pray For Our Bishop

*Prayer for Most Reverend Christopher Prowse, DD
Bishop of Sale*

(from the holy card commemorating his installation)

God our Father, our shepherd and guide,
look with love on Christopher, your servant,
your appointed pastor of the Church.
May his word and example
inspire and guide the Church;
may he, and all those in his care,
come to the joy of everlasting life.
Through Christ our Lord,

Amen

This Joyful Reality

*Pope Benedict XVI at Bethany, where he blessed the
cornerstones for two churches*

The foundation stone of a church is a symbol of Christ. The Church rests on Christ, is sustained by him and cannot be separated from him. He is the one foundation of every Christian community, the living stone, rejected by the builders but chosen and precious in God's sight as a cornerstone. With him, we too are living stones built into a spiritual house, a dwelling place for God. Saint Augustine loved to refer to the mystery of the Church as the *Christus totus*, the whole Christ, the full or complete Body of Christ, Head and members.

This is the reality of the Church; it is Christ and us, Christ with us. He is with us as the vine is with its own branches. The Church is in Christ a community of new life, a dynamic reality of grace that flows from him. Through the Church Christ purifies our hearts, enlightens our minds, unites us with the Father and, in the one Spirit, moves us to a daily exercise of Christian love. We confess this joyful reality as the One, Holy, Catholic and Apostolic Church.

www.zenit.org 10-05-2009

Year for Priests Aim

Pope Benedict XVI

"The aim of this Year for Priests is to support each priest's struggle towards spiritual perfection, upon which the effectiveness of his ministry particularly depends, and to help priests, and with them the entire People of God, to rediscover and revive an awareness of the extraordinary and indispensable gift of Grace which the ordained ministry represents, for the person who receives it, for the entire Church, and for the world which would be lost without the real presence of Christ".

"During this Year for Priests, let us entrust all priests to Mary, Mother of the Church, and pray that they will grow in fidelity to their mission to be living signs of Christ's presence and infinite mercy."

Pastoral Plan

*From Pope Benedict XVI's letter to the priests of the world
on the occasion of the Year for Priests:*

St John Vianney arrived in Ars, a village of 230 souls, warned by his bishop beforehand that there he would find religious practice in a sorry state: "There is little love of God in that parish; you will be the one to put it there."

As a result, he was deeply aware that he needed to go there to embody Christ's presence and to bear witness to His saving mercy: "[Lord,] grant me the conversion of my parish; I am willing to suffer whatever you wish, for my entire life!"

With this prayer he entered upon his mission. The Curé devoted himself completely to his parish's conversion, setting before all else the Christian education of the people in his care.

Dear brother priests, let us ask the Lord Jesus for the grace to learn for ourselves something of the pastoral plan of St John Mary Vianney!

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

Adult Faith

From a homily by Pope Benedict XVI, 28-06-2009

[St Paul] tells us that with Christ we must attain adulthood, a mature faith. We can no longer be “children, tossed to and fro and carried about with every wind of doctrine...” (Eph 4:14).

Paul wants Christians to have a “responsible” and “adult faith”. The words “adult faith” in recent decades have formed a widespread slogan. It is often meant in the sense of the attitude of those who no longer listen to the Church and her Pastors but autonomously choose what they want to believe and not to believe: a sort of do-it-yourself faith. And it is presented as a “courageous” form of self-expression against the Magisterium of the Church.

In fact, however, no courage is needed for this because one may always be certain of public applause. Rather, courage is needed to adhere to the Church’s faith, even if this contradicts the “logic” of the contemporary world. This is the non-conformism of faith which Paul calls an “adult faith”. It is the faith that he desires.

On the other hand, he describes chasing the winds and trends of the time as infantile. Thus, being committed to the inviolability of human life from its first instant, thereby radically opposing the principle of violence also precisely in the defence of the most defenceless human creatures, is part of an adult faith.

It is part of an adult faith to recognize marriage between a man and a woman for the whole of life as the Creator’s ordering, newly re-established by Christ. Adult faith does not let itself be carried about here and there by any trend. It opposes the winds of fashion. It knows that these winds are not the breath of the Holy Spirit; it knows that the Spirit of God is expressed and manifested in communion with Jesus Christ.

However, here too Paul does not stop at saying “no”, but rather leads us to the great “yes”. He describes the mature, truly adult faith positively with the words: “speaking the truth in love” (cf. Eph 4:15).

The new way of thinking, given to us by faith, is first and foremost a turning towards the truth. The power of evil is falsehood. The power of faith, the power of God, is the truth. The truth about the world and about ourselves becomes visible when we look to God. And God makes himself visible to us in the Face of Jesus Christ.

In looking at Christ, we recognize something else: truth and love are inseparable. In God both are inseparably one; it is precisely this that is the essence of God. For Christians, therefore, truth and love go together. Love is the test of truth. We should always measure ourselves anew against this criterion, so that truth may become love and love may make us truthful.

www.zenit.org 14-07-2009

Voiceless, Powerless and Deceived

Today Catholic parents are told that they are the first educators of their children and that the Catholic school system exists in order to assist them in carrying out their duty of educating their children.

But what has happened?

The Catholic Education Office became, under the influence of the new (post Vatican II) philosophies, the dictator as to what constituted “Catholic education”, and we as parents, instead of receiving help to carry out our duties, were expected to finance the new bureaucracy which contradicted, in practice, the very clear teachings of the Popes.

Consequently, we as parents who entrusted our children to the new, non-parochial but centralised education system, modelled on the state school system, found ourselves voiceless, powerless and deceived by those who, under God, had been appointed to assist us.

The time has come for those in authority to reconsider the workings of our school system; and to make it what it always ought to have been: a system built on the principles of solidarity and subsidiarity, in which parents are recognised as the first educators of their children, with the right to be listened to and heeded; *with the right to insist on Catholic teaching*, including a full course of study on the doctrinal and moral truths of our faith!

A teacher is not able to fashion the student so that he becomes a good Catholic; but he can inform his student in such a way as to help him become a good Catholic.

Our Lord taught all twelve apostles equally well; one chose to betray Him; but in no sense could Jesus be accused of having failed as a teacher.

Bert Van Galen, Launceston, TAS

Right to Protect Liturgy

“The Church has further used her right of control over liturgical observance to protect the purity of divine worship against abuse from dangerous and imprudent innovations introduced by private individuals and particular churches.”

Pope Pius XII, Mediator Dei, 1947

“Choose Christ so that in each moment of your life – whether happy or difficult – you will have the interior certainty that he sustains you with the grace and power of the Holy Spirit.”

Pope Benedict XVI

Simple

A few days after Bishop Prowse's installation Mass in Sale, I happened to be at a primary school Mass. It struck me how similar the Masses were. The installation was supposed to be a Solemn Mass but there was little to find that was solemn. In fact, it seemed to be a concerted effort at being the most casual and informal they could make it. Just like at the school Mass, the emphasis seemed to be on making as many people as possible have a "role", even to the point of having the prayers of the faithful each read by a different person. Like the reading practice that prayers of the faithful appear to be at school Masses.

It must've been a real eye-opener for Bishop Prowse, to see how 'things are done' in Sale. From priests working hard at 'lightening the mood', to ceramic bowls for Holy Communion, to such an emphasis on 'welcoming' the Bishop that it seemed that the real point being made was that he should be grateful we've allowed him into 'our territory'. As for the racket before Mass, the school kids' behaviour was much better.

Another thing that struck me during the school Mass, was that the essential problem in our diocese, in a nutshell, is that there is no new generation of Catholics. The horde at school Masses doesn't reappear at Sunday Masses. Some youth are still Catholic through the faith, strength and vigilance of their parents, the direct influence of our recent Popes, or the influence of the few good priests we have – those who are willing to teach and correct – but we have no new *generation* of Catholics as such. And this is mainly because their parents and teachers missed out being taught the faith.

A big problem. But would you believe, I reckon Bishop Coffey had the solution. Bishop Coffey made it diocesan policy that the Sacramental program return *to the parish* and only be *supported* by the school. A simple solution; a profound solution. It could've been his crowning glory. But it was only empty words, no action.

Bring Catholic schools back into Catholic parishes, back under the authority of the Parish Priest (this of course has not changed in canon law, but it is not followed in practice). Have the Bishop *teach* the priests, support them, encourage them, guide them, correct them. Priests can then teach parents (and teachers) through preparing the children of the parish for the Sacraments of Confession, Holy Communion and Confirmation. At school, instead of taking children off to Mass as if it were a class activity, have the priests teach the children (and teachers) through para-liturgies – teach them to pray, teach them the Scriptures, teach them about the Mass, the Sunday obligation; pray with them at Eucharistic adoration.

In this way we not only reach the generation we're losing at school, but also the generation who were lost before them. If the basics are not addressed, no new Catholic generation will be formed. - Ed.

Where is Jesus?

Just recently we were blessed to have Father Antoine Thomas and Brother Anthony, from the Community of St John in America, to visit our school and parish teaching Eucharistic adoration to the children [through the Children of Hope program – see below. Ed.].

The Blessed Sacrament was exposed as for adoration, for Grades 5, 6, 7. Father Antoine asked children to point out where Jesus was in the church. Most children pointed to the crucifix (none to the Tabernacle).

These children, especially Year 7, are in their last year of primary and they don't know the Real Presence! Only 6 months of primary school left, so we have arranged for a Perpetual Mass for Year 7 2009. And our Adoration group will pray for them for the next 6 months. Please God we also hope to have each child sponsored by people – praying they will get a love for the Real Presence.

World wide our money markets are collapsing. How about our 'prayer market'? It's nearly empty. No one is praying – how can God help us?

Eileen Hearn, Strathpine, QLD

Children of Hope

"Children of Hope is dedicated to leading children into the mystery of the Real Presence of Jesus Christ in the Eucharist, following the words of wisdom of our Beloved Pope's JPII and Benedict XVI."

www.childrenofhope.com

"I urge priests, religious and lay people to continue and redouble their efforts to teach the younger generations the meaning and value of Eucharistic adoration and devotion."

Pope John Paul II

"I also recommend that, in their catechetical training, and especially in their preparation for First Holy Communion, children be taught the meaning and the beauty of spending time with Jesus, and helped to cultivate a sense of awe before his presence in the Eucharist."

Pope Benedict XVI, in Sacramentum Caritatis n.67

Error is Well-Dressed

"Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced (ridiculous as the expression may seem) more true than the truth itself."

St Irenaeus, Against Heresies

Go Out and Meet the Foe!

Regarding the decision of the U.S. Public Broadcasting Service to ban all new religious programming (Zenit 23-06-2009), Fr Phillip Vietri wrote a letter to Zenit, published 04-07-2009. It is reprinted here with his permission.

In the late '70s, when the Soviet Air Force shot down a KAL civilian airliner with 269 people on board, the South African Sunday Times was one of the few newspapers not to register unqualified outrage. Their leading article said the following (I quote from memory): Why were you shocked when the Soviets shot down a civil airliner? It was less than half their daily average, unless they wiped out a good-sized Afghani village on the same day.

Why are we shocked at the secular humanist attack on PBS religious programming in the U.S.? After all, they are even being "reasonable" by allowing existing programming to continue!

But we should not be shocked; they have been encroaching and circumscribing for years. Over the centuries, they have tried martyring, buying, threatening, bribing and state take-overs, and none of these has led to lasting success. The current trend is marginalisation; driving religion and its signs out of the public arena, making religions invisible.

Ironically, this is so often done while ostensibly preserving the "rights" of "minority" religions, as in the U.K. not too long ago, when the state tried to proscribe public displays of Christianity at Christmas on these precise grounds. That Muslims publicly said that the Christian celebration of Christmas did not offend them made not the slightest difference. The old childhood tactic of covering one's ears and screaming loudly to avoid hearing what the other person says, works as well at 60 years as at 6, it seems.

Secular humanism, more's the pity, is being *allowed* to triumph in the First World. In Africa, Asia and South America, religion is flourishing. Christians, for example, just would not tolerate this kind of circumscription. Why have Europe and North America allowed this to happen?

I fear that one of the problems with Catholicism is the number of creeping secularists within the Catholic Church. In days gone by, as Cardinal Pell of Sydney once remarked, they left the Church and fought their battle from without. Having learned the long-term ineffectiveness of this, they have since discovered that the better tactic is to remain and undermine from within.

It seems to me that the only way to deal with this creeping secularism is to go out and meet the foe. If we cower behind fortress walls, they will eventually break down those walls, aided by those within who support them. Bad-mannered though it may seem to those who do not like a show of religion in the public arena, we must learn again to become militant; not only to fight back secularist attacks on religion, but to

launch our own initiatives. Winning converts for Jesus Christ is the most powerful weapon we have against the assaults of secularism. We need to rediscover the power of kerygma, proclamation of the Good News of Jesus Christ, risen from the dead.

The early Christians did not fear "dungeon, fire and sword." Why have we become so fearful in this age? The attack has been subtle, but it is getting more vociferous. Unless we fight back against the encroachments of creeping secular humanism, there might soon be very little left to defend.

Pope Benedict has carried the battle right to them. That is why parliaments have been trying to censor him. He lacks no courage on these matters; we should be supporting him for all we are worth!

*Rev. Fr Phillip Vietri C.O.
Oratory of St Philip Neri, Port Elizabeth, South Africa*

Prayers from P.E.

I wish you and your publication everything of the best. I have been to your website, and like very much what I see. In these often difficult days, it is wonderful to see God raising up a body of informed and educated lay people to do what others should be doing. I can promise you this; when it comes to orthodox faith and especially loyalty to the See of Peter, the whole Port Elizabeth Oratory is firmly behind you! I wish you everything of the best for your publication.

*Fr Phillip Vietri C.O.
Oratory of St Philip Neri, P.E., South Africa*

Pray For Vocations

Pope Benedict XVI, 03-05-2009

As much personally as in community, we have to pray much for vocations, so that the greatness and the beauty of the love of God attracts many to follow Christ on the path of the priesthood and the consecrated life.

It is also necessary to pray as well so that there are holy spouses, capable of indicating to their children, above all by example, the horizons to which they should tend toward with their liberty.

The men and women saints that the Church proposes for the veneration of all the faithful give witness to the mature fruit of this union between the divine call and the human response. Let us entrust to their heavenly intercession our prayer for vocations.

www.zenit.org 03-05-2009

Lessons From Padre Pio

Pope Benedict XVI to priests, religious and youth at the Church of San Pio de Pietrelcina in San Giovanni Rotondo

The meaning and beauty of Confession

Like the Curé d' Ars, Padre Pio also reminds us of the dignity and responsibility of the priestly ministry. Who was not impressed by the fervour with which he re-lived the Passion of Christ in every celebration of the Eucharist? From his love for the Eucharist there arose in him...a total willingness to welcome the faithful, especially sinners.

Also, if St John Mary Vianney, in a troubled and difficult time, tried in every way to help his parishioners rediscover the meaning and the beauty of sacramental penance, for the holy friar of the Gargano, the care of souls and the conversion of sinners were a desire that consumed him until death.

How many people have changed their lives thanks to his patient priestly ministry, so many long hours in the confessional! Like the Curé d' Ars, it is his ministry as a confessor that constitutes the greatest title of glory and the distinctive feature of this holy Capuchin.

How could we not realize then the importance of participating in the celebration of the Eucharist devoutly and frequently receiving the sacrament of confession?

In particular, the sacrament of penance must be even more valued, and priests should never resign themselves to seeing their confessional deserted or to merely recognizing the diffidence of the faithful for this extraordinary source of serenity and peace.

The value and necessity of prayer

There is another great lesson that we can learn from the life of Padre Pio: the value and necessity of prayer. To whomever that would ask him about himself, he used to reply: "I am nothing but a poor friar who prays."

And he really did pray always and everywhere with humility, confidence and perseverance. Here is a key point not only for the spirituality of the priest, but also that of every Christian, and even more for you, dear men and women religious, chosen to follow Christ more closely through the practice of the vows of poverty, chastity and obedience. Sometimes one can become taken by a certain discouragement before the weakening and even the abandonment of faith that exists in our societies. Surely we must find new channels to communicate the message of the Gospel to the men and women of our time, but since the essence of the Christian message is always the same, it is necessary to return to its original source, to Jesus Christ who is "the same yesterday and today and forever".

The human and spiritual life of Padre Pio teaches that only a soul intimately united to the Crucified will be able to transmit even to those who are far away the joy and richness of the Gospel.

www.zenit.org 21-06-2009

Authority Under Assault

Members of the police force have to wear a distinctive uniform with signs of their rank and authority. The armed forces do the same, and rank is so important that it tells us at what level of authority we can expect a person to operate, so badges and signs of rank are all important.

Ambulance officers wear uniform, security personnel wear a uniform, paramedics have a uniform, nurses still (in many countries) display their calling by their uniform, judges and lawyers have a distinctive form of dress, as do the clergy, but they just won't wear it. I wonder why.

Most people who have a formal dress as a sign of their chosen calling and relationship to the public, even hotel and office commissionaires, are proud to display who and what they are, but not our clergy and religious.

Unfortunately we have eliminated most signs of rank and forms of address among the clergy, and have got rid of the archpriest and the archdeacon. Have we demoralized them to a level of factory sameness, like production cars or sausages?

It is true that authority is under assault in our age, but we do not win by acting like cowards, hiding who we are or being afraid to proclaim our status. Authority has to be established in every age – ask any parent, employer or shopkeeper. Use it (when necessary) or lose it.

The campaign against authority is a misleading one. It is not really against authority as such, but about who has it and the right to use it. It is driven by the politics of envy, for those loudest against it really only want it for themselves, and if they manage to achieve it (by displacing someone else) they have no intention of sharing it. It is the oldest dispute in the Church and is always about who is to wield *power*!

This envy and selfishness is well understood in other parts of society. We call it politics, trade unionism, group protest, controlling the numbers, etc., but it all gets down to the same thing – who is going to be boss, and how much power can I get for myself.

S.C., Melbourne

Priests Need Care

Pope Benedict XVI to Archbishops

"In this Year for Priests, just begun, carry your priests deep within your hearts; they hope to receive from you kind treatment, as fathers and brothers who welcome them, listen to them and worry about them. Concern yourselves with being exemplary pastors, diligent and full of love for the Lord and your communities.

In this way you can guide and firmly support the priests, your first collaborators in pastoral ministry, and effectively cooperate in spreading the Kingdom of God."

www.zenit.org 30-06-2009

Setting Standards for TV

Further to my letter in the July issue of ITD (p.6) about offensive material on ABC television, I thought I might provide the following information:

I did write to the ABC submitting my complaint, but haven't had a reply as yet, some 3 weeks later. I also emailed the Chairman, the Audience Liaison Manager, the Editor of Programs, the Director of Programs, the Director of Television and the Managing Director, with no response.

Regarding the submitting of complaints, it is important to do so when warranted. National broadcasters ABC and SBS are governed by their own Codes of Practice. The Commercial Television Code of Practice applies to commercial broadcasters only. It is said to be designed to regulate program content in accordance with community standards. In other words we, as a community, contribute to the standards applied by not complaining about something we find unacceptable.

This Code can be downloaded at www.freetv.com.au or obtained by post on phone request to (02) 8968 7100. The Code applies to the whole of Australia, but the contact details I have refer to NSW, I'm not sure about the other states. Letters can be addressed to Free TV Australia, 44 Avenue Road, Mosman NSW 2088.

The ABC's NSW address is: Australian Broadcasting Corporation, GPO Box 9994, Sydney NSW 2001, and telephone (02) 8333 1500. Web address is www.abc.net.au and the Code is available on request.

The SBS Code is available at:
www20.sbs.com.au/sbscorporate/index.php?id.

In lodging a complaint, we need to be specific about the name of the offending program and the time and date of broadcast.

Austin Cummins, Crookwell NSW

Charity in Truth

Pope Benedict XVI's summary regarding his latest encyclical, given at the general audience of 08-07-2009

Today I wish to reflect on my Encyclical, *Caritas in Veritate*. Some 40 years after Pope Paul VI's Encyclical *Populorum Progressio*, it too addresses social themes vital to the well-being of humanity and reminds us that authentic renewal of both individuals and society requires living by Christ's truth in love, which stands at the heart of the Church's social teaching.

The Encyclical does not aim to provide technical solutions to today's social problems but instead focuses on the principles indispensable for human development. Most important among these is human life itself, the centre of all true progress.

Additionally, it speaks of the right to religious freedom as a part of human development, it warns against unbounded hope in technology alone, and it underlines the need for upright men and women – attentive to the common good – in both politics and the business world.

In regard to matters of particular urgency affecting the world today, the Encyclical addresses a wide range of issues and calls for decisive action to promote food security and agricultural development, as well as respect for the environment and for the rule of law.

Stressed is the need for politicians, economists, producers and consumers alike to ensure that ethics shape economics so that profit alone does not regulate the world of business.

Dear friends: humanity is a single family where every development programme – if it is to be integral – must consider the spiritual growth of human persons and the driving force of charity in truth. ...

www.zenit.org 08-07-2009

Mary Invites Us to Know the Word of God

Pope Benedict XVI, Homily for the Feast of the Assumption, 2005

Mary's poem - the Magnificat - is quite original; yet at the same time, it is a "fabric" woven throughout of "threads" from the Old Testament, of words of God. Thus, we see that Mary was, so to speak, "at home" with God's word, she lived on God's word, she was penetrated by God's word. To the extent that she spoke with God's words, she thought with God's words, her thoughts were God's thoughts, her words, God's words. She was penetrated by divine light and this is why she was so resplendent, so good, so radiant with love and goodness. ...

Whoever thinks with God thinks well... They have valid criteria to judge all the things of the world. They become prudent, wise, and at the same time good; they also become strong and courageous with the strength of God, who resists evil and fosters good in the world.

Thus, Mary speaks with us, speaks to us, invites us to know the Word of God, to love the Word of God, to live with the Word of God, to think with the Word of God. And we can do so in many different ways: by reading sacred Scripture, by participating especially in the liturgy, in which Holy Church throughout the year opens the entire book of sacred Scripture to us. She opens it to our lives and makes it present in our lives. But I am also thinking of the Compendium of the Catechism of the Catholic Church... in which the Word of God is applied to our lives and the reality of our lives interpreted; it helps us enter into the great "temple" of God's Word, to learn to love it and, like Mary, to be penetrated by this Word. Thus, life becomes luminous and we have the basic criterion with which to judge; at the same time, we receive goodness and strength.

Secular Intolerance of Christianity

From an address by Cardinal George Pell, Archbishop of Sydney, on "Varieties of Intolerance: Religious and Secular", at a conference in Oxford on 06-03-09

It is a fundamental truism that not all religions are the same. This might be an obvious point to us, but the idea that all religions are basically concerned with the same things and more or less morally equivalent in the goodness and badness they have brought to human history is very pervasive. Major differences exist between religions, within religions, and in the contributions they make to culture and society. In a democracy, believers and non-believers must be free to talk about these differences, to criticise each other's beliefs (what Catholics used to call apologetics), and to evangelise, (or propagandise) while always respecting the freedom of the individual. Reciprocity in this is essential: it is not a one way street.

Some secularists seem to like one way streets. Their intolerance of Christianity seeks to drive it not only from the public square, but even from the provision of education, healthcare and welfare services to the wider community. Tolerance has come to mean different things for different groups. [...]

The debate surrounding the Victorian abortion law was significant... Pro-abortion commentators attacked the concept of conscientious objection as nothing more than a way for doctors and nurses to impose their morality on their patients. Victoria's statutory charter of rights, which purports to protect freedom of religion, conscience and belief, was shown to be a dead letter when it comes to abortion, thanks to a clause which expressly excludes any law concerning abortion from its coverage. The human rights industry ran dead on the freedom of conscience issues which the legislation raised. Amnesty International seems to have been completely missing in action. While Amnesty was founded on respect for conscience, it adopted abortion as a human right in 2007. As we know, abortion corrupts everything it touches; law, medicine and the whole concept of human rights. It would be another tragedy if it has so quickly corrupted Amnesty's commitment to its foundational belief in freedom of conscience. [...]

How should Christians respond to this growing secular intolerance? Clearly, there is an urgent need to deepen public understanding of the importance and nature of religious freedom. Having the freedom to search for answers to questions of meaning and value, and to live publicly and privately in accordance with our answers is an essential part of human fulfilment and happiness, and gives rise to other important freedoms such as the rights to freedom of expression, thought and conscience. Believers should not be treated by government and the courts as a tolerated and divisive minority whose rights must always yield

to the minority secular agenda, especially when religious people are overwhelmingly in the majority. The opportunity to contribute to community and public good is a right of all individuals and groups, including religious ones. The application of laws within democracies should facilitate the broadening of these opportunities, not their increasing constraint.

Modern liberalism has strong totalitarian tendencies. Institutions and associations, it implies, exist only with the permission of the state and to exist lawfully, they must abide the dictates or norms of the state. Modern liberalism is remote indeed from traditional liberalism, which sees the individual and the family and the association as prior to the state, with the latter existing only to fulfil functions that the former require but which are beyond their means to provide. Traditional liberalism understood the state to exist to assist (provide subsidium to) the association; the association does not exist to further the function of the state. All this is clearly articulated in the Universal Declaration of Human Rights (1948) which provides, for example, that parents have "a prior right to choose the kind of education that shall be given to their children" (Article 26(3)); and in the International Covenant on Economic and Social and Cultural Rights (1966) which provides that the state is to respect the liberty of parents "to ensure the religious and moral education of their children in conformity with their own convictions" (Article 13(3)). [...]

Limits are an inescapable part of the human condition. The only questions are whether they will be the limits of servitude or the limits of freedom, and whether self love or love of others will be predominant.

Resolving these questions requires us to expand the boundaries of what is thought possible, especially by bringing into focus the experiences and ideas which are not acknowledged or legitimised by the secularist worldview.

Put simply, Christians have to recover their genius for showing that there are better ways to live and to build a good society; ways which respect freedom, empower individuals, and transform communities. They also have to recover their self-confidence and courage. The secular and religious intolerance of our day needs to be confronted regularly and publicly. Believers need to call the bluff of what is, even in most parts of Europe, a small minority with disproportionate influence in the media. This is one of the crucial tasks for Christians in the twenty-first century.

Full address available at www.sydney.catholic.org.au

Jesus is Still Mocked

During the ceremonies of the Stations of the Cross at the Rome Colosseum on Good Friday, The Holy Father Pope Benedict XVI paused, and told the world how the crowds mocked Jesus in the same way as we do today. But the world did not stop to hear what he had to say and the message was lost.

This is what he said (at the Seventh Station):

“Jesus... is made an object of fun. We are shocked to see to what levels of brutality human beings can sink. Jesus is humiliated in new ways even today: when things that are most Holy and Profound in the Faith are being trivialized; the *sense of the sacred* is allowed to erode; the religious sentiment is classified among unwelcome leftovers of antiquity.”

He went on to say, “Everything in public life risks being *desacralized*: persons, places, pledges, prayers, practices, words, sacred writings, religious formulae, symbols, ceremonies. Our life together is being increasingly secularized. Religious life grows diffident. Thus we see the most momentous matters placed among trifles, and trivialities glorified. Values and norms that held societies together and drew people to higher ideals are laughed at and thrown overboard. Jesus continues to be ridiculed!”

It was most unusual for the Holy Father to make such comments at the Stations of the Cross on a Good Friday. They are very strong, apt, profound and well marked words – but who listens to them? We should as Catholics take more note of our Pope’s message to us, for the rest of the world will not!

Leo Morrissey, Sandringham VIC

Adoration and Veneration

Pope Benedict XVI, General Audience 06-05-2009

St John Damascene was among the first to distinguish between adoration, which is due to God alone, and veneration, which can rightly be given to an image in order to assist the Christian to contemplate him whom the image represents. It is true that in the Old Testament, divine images were strictly forbidden. But now that God has become incarnate and has assumed visible, material form in Jesus, matter has received a new dignity. The wood of the Cross, the book of the Gospels, the altar of sacrifice: all have been used by God to bring about our salvation. Matter now serves as a sign and sacrament of our encounter with God. When we participate in the sacraments, when we venerate icons, if we do so in faith and in the power of the Holy Spirit, they truly become a means of grace. Despite human sinfulness, God has chosen to dwell within men and women, making them holy, making them sharers in his infinite goodness and holiness. Let us welcome him with joy into our hearts.

www.zenit.org 06-05-2009

Prayer for the Year for Priests

From the Congregation for Clergy’s website for the Year for Priests: www.annussacerdotalis.org

Lord Jesus,

In Saint John Mary Vianney you have deigned to give the Church a living image of yourself and a personification of your pastoral charity.

Help us during this Year for Priests to live good lives by being close to him and his example.

Grant that we may learn from the saintly Curé of Ars how to rest contentedly before the Holy Eucharist; to know that only your Word enlightens us each day; to know how tender is the love with which you welcome repentant sinners; how consoling is the confident abandonment to the care of the Holy and Immaculate Mother; how necessary is the ever-vigilant battle against Evil.

Grant, O Lord Jesus, that from the example of the holy Curé our young men may once again realise how necessary, humble and glorious is the priestly ministry which you wish to entrust to those who open themselves to your call.

Grant also to our communities – as once you did at Ars – those wonders of grace which you bring about when a priest knows to “make his parish a place of love”.

Grant that our Christian families may find their home to be within the Church – where your ministers may always be found – and that they may enrich the domestic hearth with the beauty of the Church.

Grant that the Charity of our pastors may enliven and enkindle the Charity of all the faithful, so that every vocation and every charism, given by your Holy Spirit, may be welcomed and honoured.

But above all, O Lord Jesus, bestow upon us the ardour and truth of the heart that we may come before your Heavenly Father, making our own the same words that St John Mary Vianney prayed to Him:

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

I love You, O infinitely lovable God and I prefer to die loving You than live one instant without loving You.

I love You, O my God, and I do not desire anything but heaven so as to have the joy of loving You perfectly.

I love You, O my God, and I fear hell, because there will not be the sweet consolation of loving You.

O my God, if my tongue cannot say in every moment that I love You, I want my heart to say it in every beat.

Allow me the grace to suffer loving You, to love you suffering and one day to die loving You and feeling that I love You.

And as I approach my end, I beg you to increase and perfect my love of You. Amen.

Why Do Priests Do This?

Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum university

Q: “Here in Boston I’ve often wondered why the Missal instruction to pray certain prayers ‘inaudibly’ is not only ignored, but the prayers themselves are changed, presumably to include the congregation. I refer specifically to two instances:

“The prayer during the washing of the hands is often audible and one hears: ‘Lord, wash away our iniquities, cleanse us of our sins.’ I’m assuming the celebrant is not using the ‘royal we’ here, and while I appreciate the sentiment, it’s disconcerting, because precisely at this time I’m praying (silently) to the Lord to purify the priest!

“Prior to their reception of Communion, I often hear priests pray, loudly: ‘May the Body and Blood of our Lord Jesus Christ bring us ALL (that’s not my emphasis ... that’s the priests’) to everlasting life.’ (To which the congregation invariably responds, understandably I suppose, with a hearty ‘Amen!’) Again, I appreciate the sentiment, but it is while the priest communicates that I try to (silently) pray for his eternal glory. This sort of interrupts my prayer for him.

“I already know that these (and, alas, too many other) instances aren’t in the missal. What I’m wondering is simply *why* do priests do this?”

A: Why indeed? I can think of many reasons, but in the end they will be merely speculative.

I can only put it down to inadequate liturgical formation and a consequent lack of understanding of the inner dynamics of the celebration.

Such acts betray a deficient grasp of how these personal prayers address the priest’s specific need for purification in virtue of his unique role within the celebration.

The fact that the priest says these prayers quietly can also be a teaching moment in which he, through his devout attitude, teaches the faithful how to prepare for Communion. Saying this prayer aloud turns it into another vocal prayer, thus depriving it of its proper liturgical function.

This goes to show that fidelity to the missal, and not our personal ideas regarding community involvement, is actually the most integrally pastoral attitude we can have.

www.zenit.org

Fresh Beginnings in Christ

After a long and difficult period battling for orthodoxy in the Diocese of Sale, the appointment of Bishop Prowse brings us some hope. While we don’t yet know how strong or orthodox or courageous he will be in making changes, here are some quotes from his inaugural homily (Sale, 15 July 2009) that are worth holding on to. - Ed.

- We gather on this day of fresh beginnings in Christ for the Diocese of Sale ...
- Our gathering too generates hope for the future as a new chapter in the history of the Diocese of Sale begins today.
- To all, pray that I be the kind of Bishop Jesus, the Good Shepherd, wants me to be.
- Dear people of the Sale Diocese, I have noticed over these past months your hunger and desire for a bishop to be appointed It was an unspoken belief that surfaced declaring that a Catholic diocese needs a bishop to be her visible principle of unity and communion.
- ...let us pray that Jesus, fully alive in the Catholic Church, will lead us all together with great confidence and hope into the future in unbreakable communion with the Church throughout the world, led by our teaching Pope, Benedict XVI.
- We are faced with many challenges from within the Church as well. For example, in Australia, and no doubt linked with secularism, we find too many Catholics absenting themselves from the practise of their faith or even becoming non-believers. Vocational commitment thus becomes an issue. We find Catholics in public life or the scientific world confused or ignorant about Catholic teachings on ethics or conscience. We can encounter Catholic communities who are locked in various types of ideological battles that sap missionary energies. Also, the bad example of some can have a poisonous effect on the faith of so many others. ... This new situation demands that Catholics today are to be well formed in their Catholic faith and well informed of the world around us. It is not the time to be “dumbing down” Catholic identity. ...
- Let us take very seriously Pope John Paul II’s invitation to the Catholic world at the start of this third Christian millennium when he called us to start afresh from Christ (cf. *Novo Millennio Ineunte*, 29).

“All good works, taken together, do not equal the sacrifice of the Mass, since they are human works, while the Holy Mass is the work of God.”

The Curé of Ars

Following a Different Faith

There was an article in the Yarram Standard newspaper called “Kids follow faith” (01-07-2009) about young Catholics taking “a step forward in their religious life by receiving Eucharist.”

This article stated, “The St Mary’s Primary School students received bread – the symbol of the body of Christ – during a service at St Mary’s Catholic Church. The mainly Grade 3 students were presented to the parish after working with their families and classmates on the symbolism of why they receive bread...”

The article also refers to three ‘stages of Sacrament’ and when ‘Sacrament’ will take place.

The writer of the article was not named. I wrote to the editor of the Yarram Standard pointing out the categorical errors.

The Catholic Church for almost 2000 years teaches that the bread and wine, through Transubstantiation, truly become the Body, Blood, Soul and Divinity of Christ, and are not just “symbols”.

That in this sacrament are the true Body of Christ and his true Blood “cannot be apprehended by the senses,” says St Thomas Aquinas, “but only by faith, which relies on divine authority.”

Is this article the work of a journalist who made it up themselves? Or were they given this information from the school? I suspect we are seeing the bitter fruits of Fr Bernie Krotwaar’s teaching/opinion on the Eucharist based on Fr Frank Andersen’s book, instead of Church teaching.

Fons Janssen, Willung South

The Blood of Christ

From an Angelus address by Pope Benedict XVI, 5 July 2009

Dear brothers, it is written in Genesis that the blood of Abel, killed by his brother Cain, cried out to God from the earth. And, unfortunately, today as yesterday, this cry does not cease, since human blood continues to run because of violence, injustice and hatred. When will men learn that life is sacred and belongs to God alone? When will men understand that we are all brothers?

To the cry of the spilt blood that goes up from many parts of the earth, God answers with the blood of his Son, who gave his life for us. Christ did not answer evil with evil, but with good, with his infinite love. The Blood of Christ is the pledge of the faithful love of God for humanity. Looking upon the wounds of the Crucified, every man, even in conditions of extreme moral misery, can say: God has not abandoned me, he loves me, he gave his life for me – and in this way rediscover hope.

www.zenit.org 05-07-2009

Two Kinds of Priesthood

Catechism of the Catholic Church, para 1546, 1547

Baptismal Priesthood

Christ, high priest and unique mediator, has made of the Church a kingdom, priests for his God and Father. The whole community of believers is, as such, priestly. The faithful exercise their baptismal priesthood through their participation, each according to his own vocation, in Christ’s mission as priest, prophet, and king. Through the sacraments of Baptism and Confirmation the faithful are consecrated to be ... a holy priesthood.

Ministerial Priesthood

The ministerial or hierarchical priesthood of bishops and priests, and the common priesthood of all the faithful participate, each in its own proper way, in the one priesthood of Christ. While being ordered one to another, they differ essentially. In what sense? While the common priesthood of the faithful is exercised by the unfolding of baptismal grace – a life of faith, hope, and charity, a life according to the Spirit – the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. The ministerial priesthood is a *means* by which Christ unceasingly builds up and leads his Church. For this reason it is transmitted by its own sacrament, the sacrament of Holy Orders.

More Perfectly Bound, More Strictly Obligated

Catechism of the Catholic Church, para 1285

Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace.

For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.”

Right to Die

When people ask me about the “right to die”, I respond, “Don’t worry - you won’t miss out on it!”

Fr Frank Pavone, National Director, Priests for Life

Confirmation: Priest, Prophet and King

This is the fourth in a series of articles on Confirmation catechesis appearing in ITD on this page. - Ed.

Confirmation is the sacrament of our personal Pentecost, in which we receive the gift of the Holy Spirit.

The question we have to ask ourselves is: What does this mean for our life in the Church and in the world? I am convinced that it is our lack of understanding of the gift of the divine life received in Baptism and our anointing in Confirmation, that lies at the root of a great deal of confusion and error with regards to the practice of our faith.

Through our anointing we are given the fullness of the Holy Spirit as the Father's sons and daughters. We are anointed with the oil of Chrism as a sign of God's Holy Spirit 'Christening' us, making us like Christ, sharers in his life as priest, prophet and king.

We become full members of the royal priestly family of God, the Church. As members of the Church we have been chosen and set apart to know, love, serve and worship God in holiness forever.

Our anointing in Confirmation seals us with the responsibility as members of his Church to witness to his life in us and to spread his Good News of salvation to the whole world. This is an enormous task which we as God's children commit ourselves to in the sacrament of Confirmation.

Right from the very beginning, man was created in the image and likeness of God to know, love, and serve him and to be with him in heaven. This means that man was created as king of all creation, as priest to offer sacrifice and mediate between God and his creation, and as a prophet to listen to God's voice and respond obediently to his will.

Throughout the entire Old Testament God called and chose men and set them apart by anointing them with the oil of gladness for his sacred purpose. All God's kings, priests and prophets were anointed for his plan and purpose. Israel as a nation herself was chosen and set apart as God's royal priestly people and was sent as a light to the other nations.

But Israel, just like Adam, through disobedience and rebellion sinned against God. They rejected the kingship God had given them. They betrayed their priesthood by sinning rather than sacrificing themselves and dying to sin. They stopped being prophets by not obeying God's voice. Original sin caused God's breath (Ruah), his Holy Spirit, to die in man and corrupted God's image and likeness.

However Jesus, in becoming man and through offering himself to God the Father for the salvation of

the world, redeemed mankind and revealed to us our true priestly, prophetic and kingly nature. Jesus Christ, in becoming the new Adam (man), the perfect man, Priest, Prophet and King, restores us to God's original image and likeness.

To love, serve and glorify God our Father as Priest, Prophet and King was the very ground of Jesus' existence. We are sealed with the gift of his Holy Spirit to follow in his footsteps and make his life in us the very ground of our own existence.

Through the power of the Holy Spirit given us in Confirmation, we are made capable of loving, serving and worshipping the Father in the manner that Christ himself did.

Our anointing in Confirmation is our 'yes' to enter lovingly and totally into Christ's life and to once again be faithful to our high calling as priest, prophet and king. Since Christ alone is the High Priest, Prophet and King of kings, who fulfils all three dignities in a way that is perfectly acceptable to the Father, there is only one proper way of knowing, loving, serving and worshipping God the Father as priest, prophet and king – that is, Christ's way.

It is through, with and in Christ alone that we come together in his Church to pray, to worship and to glorify our Father.

As members of the Church, we have been set apart to serve and worship God according to the pattern of Christ our Head and not according to the fashion of the world.

This pattern of loving and serving the Father was definitively manifested and fully revealed in Christ's life, his passion, death and resurrection. The Eucharist, which is the source and summit of our faith, is the celebration of Christ's life, passion, death and resurrection. Regular assistance at Mass on Sundays is the fullest expression of the gift of our anointing in Confirmation.

This is why Confirmation can never be the sacrament that marks the end of one's life in the Church, the leaving certificate as it were. And, based on what we have said about the meaning and value of our anointing in Confirmation so far, it is irresponsible and senseless to sacramentalise children, or adults for that matter, who have no intention of living their Catholic life anchored in the sacraments of the Church, especially Sunday Mass and regular Confession.

Gregory Kingman, Morwell

"Truth never contradicts truth." Pope Leo X, 1513

Hours of Eucharistic Adoration in Gippsland

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Friday and Saturday in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Friday 4pm – 8pm (every second month, December onwards)
Lakes Entrance	Friday 9.30am – 11am
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	Friday (10am Mass) 10.30am – 12 noon (continuing until 6pm on First Fridays) [Sacred Heart Church]
Orbost	Friday 9.30am – 10.30am
Rosedale	First Wednesday 10am – 11am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Trafalgar	Tuesday 10am – 11am First Saturday 10am – 11am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Friday 4pm – 8pm (every second month, January onwards)
Wonthaggi	First Sunday 2pm – 3pm

The Best Prayer

*From Pope Benedict XVI's letter to the priests of the world
on the occasion of the Year for Priests:*

St John Mary Vianney taught his parishioners primarily by the witness of his life. It was from his example that they learned to pray, halting frequently before the tabernacle for a visit to Jesus in the Blessed Sacrament.

“One need not say much to pray well,” - the Curé explained to them - “We know that Jesus is there in the tabernacle: let us open our hearts to Him, let us rejoice in His sacred presence. That is the best prayer”.

And he would urge them: “Come to communion, my brothers and sisters, come to Jesus. Come to live from Him in order to live with Him. ... Of course you are not worthy of him, but you need him!”

This way of educating the faithful to the Eucharistic presence and to communion proved most effective when they saw him celebrate the Holy Sacrifice of the Mass. Those present said that “it was not possible to find a finer example of worship. ... He gazed upon the Host with immense love.”

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

Pope John Paul II

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Editor - Janet Kingman

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

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

Letters to the Editor

Readers are encouraged to contribute letters or articles. We cannot guarantee that all will be published, and we reserve the right to edit letters. The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church. We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom. Name and contact details must accompany letters. However, if there is sufficient reason, anonymity will be preserved when publishing. Letters to the editor do not necessarily reflect the views of ITD.