

Into the Deep

Issue 14

Newsletter of the Confraternity of St Michael, Gippsland

November 2003

Politics in Morwell

Fr Tom Cleary, parochial administrator in Morwell while Fr Speekman's appeal is in Rome, has been given extraordinary authority by Bishop Coffey, in spite of his primary role as caretaker in the parish. In fact, the bishop has blithely given Fr Cleary authority he denied Fr Speekman as parish priest.

Fr Cleary printed in the Morwell parish bulletin his letter of appointment from the Bishop dated 4 September 2003. In it, the Bishop writes that Fr Cleary is to administer the schools in Morwell (a right he removed by decree from Fr Speekman in July 2002, with no reason given), and to implement the diocesan sacramental program in the parish (requiring involvement with the schools, which the Bishop expressly denied Fr Speekman permission to do - even in the context of implementing the diocesan sacramental program).

This decision of the Bishop's yet again calls into question Fr Speekman's integrity as a parish priest, and treats him with contempt.

Even at this late stage, when the Bishop has an opportunity to act in good faith towards Fr Speekman, he chooses to continue to disregard his rights.

Fr Cleary himself, it seems, has been misled by the Bishop, and has shown his own partiality in the affair.

Reports from Morwell parishioners are that Fr Cleary has boldly taken up the side of the Bishop, and in spite of not having spoken to Fr Speekman about events, has made his judgements clear. Parishioners have been angered by Fr Cleary's use of homilies to push political lines about the controversy in the parish and diocese, and his insistence - without evidence - that Fr Speekman has withheld information from his parishioners.

If Fr Cleary knows some inside knowledge that neither Fr Speekman nor the parishioners of Morwell are aware of, he would do well to inform at least Fr Speekman, rather than insinuate there has been deceit on Fr Speekman's part.

Funny how no one is allowed to 'judge', except those who judge against the orthodox.

Keeping the Faith

"As the increasingly frail Karol Wojtyla celebrates the 25th year of his pontificate, there is increasing speculation about what kind of man will succeed him.

Will he be less hard-line on the touchstone issues of relevance for the secular West such as birth control, abortion, homosexual rights, female priests? Will the Catholic Church finally get with the program and elect someone who is actually attuned with the times?

As much as the world, and for that matter many Catholics, would like the Pope to give his benediction to its current preoccupations, it is simply not going to happen. And this has nothing to do with whether John Paul has, or has not, "stacked" the college of cardinals with reactionaries whose views mirror his own.

As "servant of the servants of God" a pope's main job is to teach what the church already holds true.

History, tradition, scripture and the collective wisdom and experience of his 265 predecessors are hefty weights on any pope's ability to budge on the essentials.

Rather than being a religious leader who gets to make up the rules, it is more appropriate to think of a pope as an adjudicator of the last resort, the ultimate keeper of the faith."

From an article by Gerard McManus, Herald Sun 14-10-03

What Cardinal Pell Will Do

"Well, I hope I preach Christ. I certainly try to - to try to explain the Christian teachings are true and beautiful and useful for people in this life and the next. I'm a loyal son of the Second Vatican Council and I stand with the Pope. I don't run around making up teachings. I only teach what the Church teaches.

I preach the truths of the Gospel without apology.

I've got no mandate from the Church to correct or improve Christ's teachings, but I've got to try to understand them more deeply, explain them."

Orthodox Catholics are grateful for the appointment of George Pell as Cardinal, a true leader in faith.

From a press conference 30-09-2003, after being named cardinal.

Bishop Fails to Address Real Scandals

While Fr Speekman's situation has dominated *Into the Deep* in recent months, his case is not the only issue to have reached Rome from our diocese. Other scandals have also been reported to Rome following a lack of action from Bishop Coffey.

There is growing outrage throughout the diocese regarding the fact that the Religious Education Co-ordinator at Catholic College Sale is a former Salesian priest, and was employed while invalidly married. His wife was employed as the Sacramental Co-ordinator in the Cathedral parish of Sale while invalidly married. Both regularly receive Holy Communion.

Assuming he has only recently been laicized (explaining their recent marriage in the Church), this man has been in this position for nearly five years as an unlaicized priest and living in an invalid marriage. Canon Law notes that it is only when a priest receives a rescript of laicization from the Holy Father, that he is dispensed from the obligation of celibacy. Even as a laicized priest, he is not allowed to be employed in any leadership position in the Church. There is no doubt that Fr Godridge was aware of his status as priest.

(And let us not forget that this man was employed after the school, with the bishop's tacit approval, ousted Greg Kingman from his RE teaching position after he questioned the authenticity of Catholic education in our diocese. Greg, as many will know, was a faithful, married Catholic and committed to teaching the faith to his students.)

The Commentary on Canon Law (2000) states that the rescript of laicization protects two important values: "First, the good ordering of the community in its worship and celebration of the sacraments is paramount ... Second, the rescript makes every effort to avoid confusion of the faithful and, more importantly, scandal." It continues, noting that the laicized priest can never be a special minister of the Eucharist or have a directive office in the pastoral field.

Bishop Coffey has neither prevented this scandal, nor dealt with it since. He seems to have an inordinate amount of time to address petty issues in Morwell parish as if they were major scandals in the Church, and yet ignores this (and the sacking of Sr Virginia by Fr Godridge) right under his nose.

Does the Bishop think that he is above Church law? No wonder others with leadership positions in this diocese believe they can act independently of Church law. Other schools for example, have employed teachers living in immoral relationships, and a non-Christian teacher of religious education in a Catholic school. How can these schools claim that they teach the students in their care that fornication and adultery are sins, that one needs to obey Church law, and that one needs to be in a state of grace to receive Holy Communion?

How can scandals like this not only be overlooked, but be welcomed into the Church? Is this what the Bishop means by the welcoming and inclusive (and priestless) communities he promotes in his diocesan pastoral plan *Journeying Together*? It is an embarrassment to faithful Catholics, and should be an embarrassment to the bishop! We need true leadership in this diocese.

Ed.

Catholics Agree with the Pope

"The Holy Spirit invisibly anchors the Church in the truth of Christ. The Holy See, because of the personal office of the Successor of Peter, is a privileged and secure visible expression of the Spirit's guidance of the Church.

The Holy Father makes up nothing that he teaches. His is not the 'opinion of the Vatican.' His is the teaching of Jesus Christ, because he is the primary witness to the faith that unites us to Christ.

In matters that are received over the ages and proclaimed by the Pope in ours, no person who disagrees to the point of denial can claim to hold the Catholic faith.

Disdain for and hatred of the pope are sure signs of anti-Catholicism."

*From a sermon given by Francis Cardinal George
Archbishop of Chicago*

Episcopal Bullies

The removal of a priest from his care of souls for his orthodoxy by a misfeasant [*sic*] bishop as reported from the Diocese of Sale and featured in the June 'Fidelity' is nothing new. Such scandalous proceedings have repeatedly recurred in the last forty years and many more times than have ever been reported in the press.

The episcopal bully is a repugnant human type of our times who customarily prefers to act in secret. Such removals, if unaccompanied by publicity, have been a useful means of intimidating the other priests of a diocese.

It's well that Father Speekman's supporters have addressed his plight in the media.

*F. Carleton, Kensington NSW
(as printed in Fidelity, October 2003)*

A Sister's Prayers Answered

After reading 'The Decree of Removal' relating to Fr Speekman, and the many letters to "Into the Deep" sent to me by my brother, I have prayed for some time.

I do not know Fr Speekman personally, but only of his wonderful work in Morwell parish.

So, I have taken the steps of writing to His Holiness Pope John Paul II, the Congregation for the Clergy, and Bishop Coffey.

Fr Speekman has been an answer to my many years of prayers for my brother, Tom Watts – who has already written to "Into the Deep" and has been the one to send me copies and keep me updated. Tom gave up going to Mass many years ago but we kept praying for him.

Now Tom not only goes to Mass on Sundays, but thanks to Fr Speekman, is very involved in the Morwell parish and attends weekday Masses and even goes to the church in the middle of the night to pray when 24-hour Adoration is on weekly.

I see no reason in the Decree for Fr Speekman's removal, and pray that Bishop Coffey will see what is right.

Mary Mobbs, Benaraby, Qld

Pastoral Renewal

"A truly pastoral promotion of the holiness of our parish communities implies an authentic pedagogy on prayer, a renewed, persuasive and effective catechesis on the importance of the Sunday and daily celebration of the Most Holy Eucharist, on community and personal adoration of the Blessed Sacrament, on the frequent and individual practice of the Sacrament of Penance, on spiritual direction, on marian devotion, on the imitation of the Saints, as well as on a renewed apostolic commitment to live the daily duties of the community and of individuals, proper pastoral care of the family, and on a consistent political and social engagement.

This pastoral renewal will not be possible unless inspired, sustained and activated by priests imbued by this same spirit. ...

It is fatal to forget that 'without Christ we can do nothing' (cf John 15:5). It is prayer which roots us in this truth. It constantly reminds us of the primacy of Christ and, in union with him, the primacy of the interior life and of holiness. When this principle is not respected, is it any wonder that pastoral plans come to nothing and leave us with a disheartening sense of frustration?"

*From The Priest, Pastor and Leader of the Parish Community,
Congregation for the Clergy*

Have We Seen Genuine Fairness?

One cannot help but think that something has gone terribly wrong in Sale. What is no more than a storm in a teacup has been exaggerated out of all proportion and too long drawn out. Extra factors are the partiality of authority and unwillingness to meet or explain to good practising Catholics.

Has anyone taken the trouble to ask what rights *any* Parish Priest has in such matters? Is there any mechanism in the diocese whereby Fr Speekman could seek to have his rights recognised? If not, then every priest of the diocese is in a very dangerous position, since one day the axe might fall on him.

The Gospels and Canon Law make it very clear that the use of power in the Church must not be arbitrary, and certainly not vindictive. So there should always be some buffer between any individual and the ultimate authority, who should not get involved at the lower level of disputes if he is to make the final decision. Certainly he should not take the part of one side; otherwise, how can he honestly exercise fairness as an arbiter?

Now what is the situation in Sale. Did the CEO and the school principal, from the very beginning and contrary to their charter, conduct a campaign against a Parish Priest whom they are sworn to assist? Furthermore, was the bishop aware of it from the beginning? Have we seen genuine fairness?

In any society - and the society of the Church is no different in this regard - personal rights should be safeguarded by legal resources to remedy the violation of rights. This is what administrative tribunals are for - to protect *everybody* from the accusation of bias.

It seems that there are two different visions of 'Church' clashing. Be that as it may, the official Church expects Parish Priests to maintain orthodox at the parish level, just as a Bishop is supposed to do at a diocesan level.

The 'liberal' church strain basically believes, with very few limits, that "anything goes", and that each individual can make up his or her mind/conscience about it. The 'traditional' strain believes that we have a responsibility to a faith that we do not create; it is handed on to us as a deposit to be conserved and handed on to the next generation(s).

The bishop, in a particular way, is obliged to be conservative in this sense. He is not there to 'develop' a new brand of faith but to see that the faith is maintained. One must now ask why the lack of general support for orthodox priests? In this regard Fr Speekman's problem is reflective of a wider problem in the Church.

Special Correspondent

Catholic Education Has Failed

The sexual abuse against children and others has been a great scandal for the Church. It has caused untold damage. No one can underestimate the pain and suffering inflicted on those sexually abused and their families.

There is another great scandal that needs to be addressed, and that relates to the lack of authentic Catholic teaching in our primary and secondary schools. Parents have trusted those responsible to ensure that this teaching was carried out. Unfortunately as experience tells us, this trust has been sadly misplaced. Because of this fact, two generations have been lost.

Our bishops collectively are responsible for this sad situation. They have not exercised the episcopal authority they undertook at their consecration.

When will a bishop, or bishops, bite the bullet and admit that there is a gigantic problem that has to be addressed? Will they exercise their authority and ensure that the Catholic Education Office/s (CEO) under their control have no teaching authority whatsoever? This is reserved for the bishop and the priests under his care, as noted by the Special Correspondent in last month's *Into the Deep*.

Each CEO should be advised that its sole responsibility is the collection and distribution of the money it receives from respective governments.

The CEOs have become a gigantic bureaucracy which exercises a power way beyond its charter.

There is no easy solution, but until it is admitted that the CEOs have failed, no solution can be either considered or implemented.

Whilst the Church is addressing the problem of sexual abuse, which is a painful exercise for all involved, the scandal in relation to authentic Catholic teaching in our schools is being ignored.

J. Henderson, Morwell

By Their Fruits You Will Know Them

Thank you for the emails of *Into the Deep*, which I also share around with several friends here in Adelaide.

What a sad faith situation indeed! Our prayers are with you all. Keep up the good fight for the truth!

We have a good strong orthodox bishop here in Adelaide – thanks be to God – in Phillip Wilson. And what a difference it does make to the overall diocese.

I thought you might find the following interesting, from the Church-approved modern day apparitions of Our Lady in Akita. Have they not been proved true by their fruits, and explain the inner struggles and turmoils in our Church today?

“Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the bishops and the priests.

The work of the devil will infiltrate even into the church in such a way that one will see cardinals opposing cardinals, bishops against other bishops. The priests who venerate me will be scorned and opposed ... The Church will be full of those who accept compromises ... The demon will be especially implacable against souls consecrated to God.

The thought of the loss of so many souls is the cause of my sadness. If sins increase in number and gravity, there will be no longer pardon for them.”

E. Duke, Adelaide

Ecclesia de Eucharistia: Eucharist is Exclusive

35. The celebration of the Eucharist, however, cannot be the starting-point for communion; it presupposes that communion already exists, a communion which it seeks to consolidate and bring to perfection.

37. If a Christian's conscience is burdened by serious sin, then the path of penance through the sacrament of Reconciliation becomes necessary for full participation in the Eucharistic Sacrifice.

The judgment of one's state of grace obviously belongs only to the person involved, since it is a question of examining one's conscience.

However, in cases of outward conduct which is seriously, clearly and steadfastly contrary to the moral norm, the Church, in her pastoral concern for the good order of the community and out of respect for the sacrament, cannot fail to feel directly involved. The Code of Canon Law refers to this situation of a manifest lack of proper moral disposition when it states that those who “obstinately persist in manifest grave sin” are not to be admitted to Eucharistic communion.

38. It is not possible to give communion to a person who is not baptised or to one who rejects the full truth of the faith regarding the Eucharistic mystery. Christ is the truth and he bears witness to the truth (cf. Jn 14:6; 18:37); the sacrament of his body and blood does not permit duplicity.

Fr Speekman is Just Ordinary

I have read with interest all the letters in *Into the Deep* about Fr John Speekman, and I certainly agree with all the good things said about the priest and the man that he is. However, I would like to put this into some context.

Fr John is just an ordinary priest. I must add that he is a dear friend of mine and I mean no disrespect. But there is little that is extraordinary about the way he ministers, the things he preaches, the way he says Mass etc. All he is doing is following the prescriptions of the Church and trying to be faithful to his priesthood.

What is truly extraordinary is that this is unusual, or even noticeable, in our diocese.

We as Catholics have a universal Church, a universal faith. We should be assured of receiving the same Sacraments in the same ways under the same conditions, whether we are in Morwell or Omeo or Foster, Australia or Rome or South America. The Gospel message should be the same, and the ways it determines how we should live our lives, should be consistently taught to us throughout the world by any and every Catholic priest. We as lay Catholics have a right to this.

This is what attracts so many of us to Fr John – he offers us what we are looking for, just as Jesus did. We are searching for the fullness of the truth, and we know that this is what the Catholic Church offers us. We rely on priests and bishops to lead us, teach us and help us.

Unfortunately, not every priest is himself faithful to the teachings of the Church, or sees value in passing them on to us. Many want to offer us something personal, ‘of themselves’ instead, as if saying an ordinary, normal Mass is somehow not good enough and they need to put their personal stamp on it, make it ‘theirs’, distinguish themselves from other priests maybe.

The irony here is that they weaken the faith by doing this, and become one of many who in trying to be different, become sad reflections of who they should be.

Imagine a Jesus who tried to be popular, who didn’t want to offend so changed the message to suit the person, who was weak and inconsistent. Who would follow? Who would listen, or try to change their lives, or care?

But I digress. My point is that Fr John is seen as a good and holy priest because he tries to be true to the faith he professes. It stands out to us because we realise that *this* is what we should be getting from every priest, *this* is what we have been missing!

Fr John consistently and courageously offers us the truth; we are drawn to him because of this, and in crises like these, we stand up for him because we know that this is what the Church is all about.

J. Kingman, Morwell

Pastoral Action Needs Law

“Pastoral action is like a tripod. It rests on three different functions which are, nevertheless, inseparable: the teaching function; the liturgical and sacramental function; and the governing function, which consists above all in having the laws of the Church applied.

They are three absolutely necessary functions. If one is not applied, the tripod collapses. Pastoral action would be incomplete, immature; more than that, it would seem to give up, to be comfortable and even harmful, if there was no government.

Of course, sometimes it is easier than others to have the laws of the Church respected and applied. It might be that the other two are easier, but the latter is necessary.”

President of the Pontifical Council for the Interpretation of Legislative Texts, Archbishop Julián Herranz Casado
www.zenit.org

Don’t Kid Our Kids

“If Christ is presented to young people as he really is, they experience him as an answer that is convincing and they can accept his message, even when it is demanding and bears the mark of the Cross.”
Novo Millennio Ineunte (para 9)

What is ‘Communion’?

Acts of the Apostles (4:32): “The whole group of those who believed were of one heart and one soul.”

Ecclesia in Oceania (para 11): “The *communio* among the local Churches is based upon unity of faith, Baptism and Eucharist, but also upon the unity of the episcopate. The *communio* of the Church comprises all the local Churches through their Bishops, united with the Bishop of Rome as visible head of the Church.”

Pope Paul IV: “The first communion, the first unity, is that of faith. Unity in faith is necessary and fundamental. The second aspect of Catholic communion is that of charity. We must practise in its ecclesial aspects a more consistent and active charity.”

Novo Millennio Ineunte (para 43): “Let us have no illusions: unless we follow this spiritual path, external structures of communion will serve very little purpose. They would become mechanisms without a soul, ‘masks’ of communion rather than its means of expressions and growth.”

Journeying Together: “Welcoming and inclusive faith communities”...?

Key Issues in a Pastoral Plan

The archbishop of Milan is urging his flock to undertake a missionary 'conversion', parish by parish. The proposal is an essential part of the Cardinal Dionigi Tettamanzi's pastoral letter.

Cardinal Tettamanzi said he believes that evangelization requires the Church to abandon a routine pastoral program and to undertake a missionary conversion.

For this path of renewal, the cardinal makes three key suggestions:

- the careful celebration of the Eucharist;
- the administration of the sacraments in a context of a faith that is celebrated, professed, and lived; and
- the consistent presence of Christians, particularly the laity, in diverse areas of daily life.

www.zenit.org

How does this compare with the pastoral plan for Sale diocese? The key aim is to build 'welcoming, inclusive communities' with no strings attached.

How can we consider inclusiveness as a goal, when the Catholic faith itself, in its essence, demands exclusivity and faithfulness? (see page 4)

Those who are living in improper relationships, those who don't attend Sunday Mass regularly, those who reject Church teaching in their lives, are all welcomed not only to participate in Communion, but also to exercise 'ministry' in the diocese.

Journeying Together makes the Catholic church in Sale diocese a 'free-for-all' in the attempt to be politically correct. Where is our local 'keeper of the faith'? (see page 1) He has handed over the reigns to lay, self-appointed 'leaders' and working parties, and simply signed his name at the bottom with delighted pride.

Ed.

Church Not To Be Scandalised

In ecclesiastical matters, St Thomas says, "one who is not an equal can reprove privately and respectfully. ... It must be known however, that where there is an imminent danger to the faith, prelates [bishops] must be rebuked even publicly by subjects. Hence, even Paul, who was subject to Peter, rebuked him in public, on account of the imminent danger of scandal concerning the faith." St Thomas also says, "It is better for a prelate to be deposed or a deacon cut off from the Church, than the Church be scandalised."

From 'Apologetics and Catholic Doctrine' by Archbishop Michael Sheehan, p200

Bishop Must Repair Division

Now that Fr John has been sacked by Bishop Coffey and a parochial administrator has been appointed to the Morwell Catholic Parish, does the Bishop assume that all will be well for the 'simple' people of Morwell?

Are we to forget about the injustice and the damage inflicted on our Parish Priest and parish community? As this supply priest uses the Sacred Mass to make innuendos regarding this sensitive issue, are we then expected to get on with 'being parish'?

Well, the people of Morwell are far from simple and will not accept unfair criticism, which is contrary to what the church stands for. Are we to forget the pain and unfairness inflicted? We will not be able to 'get on being true parish' until justice has been done. We are also angry at the fact that our once happy and indeed 'family' parish community has been put in disarray and divided in this terrible way.

The Bishop has to understand that Father John has been deeply hurt by the unsubstantiated allegations and the imperious treatment received at the Bishop's hand.

We, as supportive parishioners of our Parish Priest are hurt, upset and angry, insist on justice, honesty and fairness, for that we pray.

This issue, if not corrected with a just and fair outcome, will become a scandal and a blot on the Sale Diocese for many years to come.

In May 2003 fifty of us made a peaceful demonstration at the Bishop's office. This was highlighted by the presence of the local media. This event would never have happened if the Bishop had listened to the pleas of Morwell parishioners and perhaps answered just some of the many letters sent over 18 months requesting reasons for the Bishop's determination to rid us of our priest. These were sent by concerned, honest, respected, sincere parishioners. Our demonstration was an act of sheer frustration after the Bishop's refusal to enter into any dialogue with the parish keeping us totally in the dark.

It is now, with urgency, up to the Bishop to exercise wisdom with an honest approach to the real problems in our diocese and also to repair the division and tidy up the mess he has created in the Morwell parish. The comments made during Mass by the parochial administrator are less than helpful in this heart-breaking, soul-destroying state of affairs.

Give us back Fr John who is loved and respected for his honest approach to the Church's teaching and his love for the parish of Morwell. Then maybe we might commence to journey together. Because now we are only wandering divided.

Bert Vanderzalm, Morwell

PS Thank you to Into The Deep for highlighting many informative subjects and making us aware of issues which are threatening the very foundations of our faith.

True to Jesus' Teachings

I was a parishioner in Morwell for 25 years until I moved to Melbourne for employment reasons. I too have been very upset and dismayed by the actions of Bishop Coffey and others with regards to removing Fr John Speekman from the parish. Even though my wife and I now attend Mass in Morwell about eight times per year, we have always found Fr Speekman's preaching to be very insightful and challenging. A lot of the things that Fr John has spoken about with regards to the importance of attending Mass regularly, prayer, the Holy Eucharist, Reconciliation and Eucharistic Adoration is consistent with what is preached by our parish priest in the Melbourne Archdiocese. This of course is because both priests refer often to the teaching of the Holy Father, Pope John Paul II.

My understanding of the Catholic Church has always been that the head of our Church is our Lord Jesus Christ, and the Holy Father is the visible head of the Church. The Church is not supposed to be a democratic organisation where its members can vote to change the Church's teaching to suit the popular culture of the time. In fact, that is what should set the Church apart from this world - that it should remain true to Jesus' teaching no matter what the views of secular society are at the time.

If we want to attract more people to our churches and encourage more vocations to the priesthood, then perhaps we could take more notice of the success of the Catholic Church in places such as Africa and Asia. For example, Cardinal Arinze of Nigeria is well known for his strict adherence to Catholic Law and his emphasis on the importance of the family to the Catholic Church. Under his leadership, the Catholic Church in Nigeria is flourishing as it is in many other African countries.

Michael Palma, Hampton Park

Courage!

"Courage in the proclamation of the Gospel must never fail; more than that, it should be our principal commitment till our last breath, addressed with ever renewed dedication."

"It is indispensable to cultivate among us a profound unity that is not limited to an affective collegiality, but that is founded on full doctrinal communion"

John Paul II, addressing the new cardinals, October 2003

"I fear my son has lost the faith."

How many times have we heard devout mothers utter words such as these with deep sadness and in their heart and fear for their son's soul? But this was heard from the mother of an Australian bishop. Let us continue to pray for *all* who have lost the faith that their hearts may be converted by the Holy Spirit.

Bishop Must be Good Shepherd

A bishop is 'neither a politician, a businessman nor an administrator', says Cardinal Jan Schotte, secretary-general of the Synod of Bishops, on the apostolic exhortation "Pastores Gregis" (Shepherds of the Flock).

For bishops, 'the political model, conceived in terms of power that comes from the people, is not acceptable,' the cardinal explained.

Nor can the 'model of a businessman be accepted, according to which the bishop ends up by being identified with the head of an organisation.'

Neither is the 'administrative' model valid, according to which the bishop becomes 'an organiser or a bureaucrat of resources, both material as well as impersonal,' Cardinal Schotte continued.

Quoting from section No. 7 of the apostolic exhortation, Cardinal Schotte explained that the bishop must exercise the three functions of teaching, sanctifying and governing the People of God with the very characteristics of the 'Good Shepherd', which the Pope describes thus: 'with charity, knowledge of the flock, concern for all, mercy toward the poor, the stranger and those in need, and a willingness to seek out the lost sheep and to bring them back to the one sheepfold.'

Great Issue

I have just finished reading October ITD – what a truly great issue! I will have to read and re-read it to take it all in. Some great letters and I feel so for you all. Congratulations must go to the editor, and also to J. Henderson for his great letters.

So it's an insidious little circular...? Sounds like a child calling names! May the Holy Spirit let them see the light! And give those that uphold the true Catholic Faith the strength to carry on.

M. Rath, Pretoria

Bumper Sticker Wisdom

Don't put a question mark where God put a full-stop.

Don't wait for six strong men to take you to church.

Don't change the message, let the message change you.

Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Cranbourne	Wednesday (9.30 Mass) 10am – 11am Friday (9.30 Mass) 10am – midnight Saturday (9.30 Mass) 10am – 11am
Drouin	Thursday 10am – 11am
Lakes Entrance	Friday 9am – 12noon 2 nd Thursday 10am – 11am 11 th of the month 1 Hour after Mass
Morwell	Thursday 9pm – Friday 9pm
Orbost	Friday 10am – 11am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am

Please contact us to update and extend this list with hours of Adoration throughout Sale diocese.

Extra-ordinary - Not a Right

Rome, Oct. 14, 2003 (www.zenit.org).- Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical Athenaeum.

Q: Are extraordinary ministers of the Eucharist for extraordinary circumstances or may they serve at every Mass? - W.B., Dallas, Texas

A: Bishops, priests and deacons are the only ordinary ministers of the Eucharist and, unless impaired by a grave reason such as a serious health problem, they should always give out communion at Mass before any supplementary ministers are used. Extraordinary ministers of the Eucharist are just that, extraordinary, and their function remains a supplementary one. If the celebrant can easily distribute Communion to all without causing excessive delay, then extraordinary ministers should not be used.

At times however, factors other than numbers can play a part in justifying seeking help such as a very elderly priest, or, in the cases where it is approved, to administer the Precious Blood, or those daily Masses where people sacrifice their time in order to attend Mass before work and even a couple of minutes delay can make a difference.

Those who serve as Eucharistic ministers should always be aware that it is a privilege and can never be considered a right. Even when a parish roster exists, nobody can rightly say “It’s my turn” as if claiming something due to them, but should always be grateful for the blessing of being called to service as a minister of Christ’s body and blood.

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!

John Paul II

Martyr?

From the Greek

Witness!

Contact Into the Deep

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Please notify by e-mail if you would like to be added to the regular e-mailing list.

Into the Deep, PO Box 446, Traralgon, Vic 3844

The purpose of Into the Deep is to provide a forum for those who:

- no longer have a voice in Catholic Life, our diocesan newspaper,
- 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 some will be edited due to space.

Please keep letters factual, and report only first-hand information.

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, address and phone number must accompany letters. However, if there is a reasonable request, anonymity will be preserved when publishing.