

Into the Deep

Issue 15

Newsletter of the Confraternity of St Michael, Gippsland

December 2003

Truth's not Relative

Mindful that inter-religious dialogue has become a crucial issue in theology, Cardinal Joseph Ratzinger has made his own contribution with a new book.

"The real problem is that of truth," said the prefect of the Congregation for the Doctrine of the Faith. He says that relativism - which considers all opinions as true, even if they are contradictory - is the greatest problem of our time.

"Tolerance and respect for the other seem to have imposed the idea of the equivalence of all religions," he says.

But in the light of Christian Revelation he affirms that "in Christ, we have been given a new gift, the essential gift - the truth - and, therefore, we have the duty to give it freely to others."

To "say that there really is a truth, a binding and valid truth in history in the person of Jesus Christ and in the faith of the Church, is considered as fundamentalism and is presented as a genuine attack against the modern spirit and as a manifold threat against its supreme good: tolerance and freedom," the cardinal writes.

"Only if the Christian faith is truth, does it concern all men," otherwise it would be a simple expression of a culture, the cardinal observes.

Zenit News www.zenit.org

Back Issues Available

Following many requests by readers for copies of earlier issues of *Into the Deep*, we now have a website where all issues of *Into the Deep* can be found.

www.stoneswillshout.com

The website is still being developed, so please bear with us (this is a new experience!) and check in regularly for extra features we plan to include.

Swenson Leaves Morwell

The following information appeared in Morwell's St Vincent's Primary School newsletter on 13 November 2003:

"I have been asked to announce that Mrs Maree Swenson has been offered and has accepted, the position of principal at Mary MacKillop Primary School in Narre Warren North. Father Cleary has asked me, Greg Synan, to continue on in the job as principal for the year 2004. At the end of 2004, the position will be advertised, an interview held and a new principal appointed."

Maree Swenson is the one who claimed that Fr John Speekman raised his voice at a parish meeting. This led to charges of harassment and bullying, the schools being removed by decree from Fr Speekman's care, and ultimately his removal as parish priest by yet another decree of Bishop Coffey. Mrs Swenson, in the heat of all this, took a year off for study leave, associated with the Catholic Education Office (CEO). She was due to return to St Vincent's in 2004 and had a year remaining on her contract.

Legal opinion regarding her role in Fr Speekman's removal is that she was at least in breach of her contract by not alerting him of her apparent concern about his alleged behaviour before complaining to the CEO and the bishop.

How is it that a principal can cause such damage to a priest's reputation, and division and hurt in a parish, and then be 'offered' a position in another parish?

Both Greg Synan and Fr Tom Cleary, in their respective announcements suggest that Mrs Swenson's appointment is a promotion, and they each offer public congratulations. This is inappropriate considering the cloud over her professionalism in Morwell.

Mrs Swenson was at St Vincent's school just a few weeks ago, apparently familiarising herself with the students in preparation for her return next year. Why the sudden change of plan? Could it be that the strong rumour circulating that Fr Speekman will soon be reinstated as parish priest of Morwell, has some foundation? And if so, how could others have knowledge of this before it is official?

While Mrs Swenson has her career protected by the CEO and the bishop, Fr Speekman remains technically retired and unable to even live in a presbytery in the diocese while he awaits a decision regarding his future.

It becomes ever clearer where the bishop's priorities lie.

Vatican II on Catholic Education

“A Christian education does not merely strive for the maturing of a human person ... but has as its principal purpose this goal: that the baptised ... become ever more aware of the gift of Faith they have received, and that they learn in addition how to worship God the Father in spirit and truth (cf. John 4:23) especially in liturgical action, and be conformed in their personal lives according to the new man created in justice and holiness of truth (Eph. 4:22-24).

Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators. This role in education is so important that only with difficulty can it be supplied where it is lacking.

But let teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs. They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications ... May teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher.”

From 'Gravissimum Educationis' 1965

Why and For Whose Purpose?

I have found Fr Speekman to be like Padre Pio in some ways, especially with regard to Reconciliation. And during his Masses, one truly feels part of the Body of Christ – in ways words cannot describe.

I'm amazed at the whole situation surrounding his ejection from the parish.

I know five priests so far in my spiritual journey and am proud that Fr Speekman is one of them. One needs good counsel if one is to deepen one's spiritual life, especially in times of doubt or despair and the multitude of other negatives, and/or depression and other mental aspects one is prone to throughout life.

The bishop has made a decision that has left the parish community fragmented. I must ask – Why?

I'm not seeking a revolt or anything, just why and for whose purpose?

In this day and age, vocations are not like in the past but less than a handful. Yet this experienced priest and rock of the parish community has to hope and seek counsel from Rome. What does this say to seminarians as to their futures?

Skye, Morwell

Children in Catholic Schools Must be Protected from Error and Dissent

At issue in the debate over Groome's Shared Christian Praxis is the authentic transmission of the faith “delivered once and for all to the Apostles”, as well as the spiritual birthright of innocent children to receive that faith free of corruption and distortion.

The critical sieve through which Groome processes the doctrines of the Church, leads to a relativisation of the very foundations of Catholic faith. His method of religious education engenders scepticism about objective truth which easily leads to moral and religious relativism.

Through Baptism, Catholic children have received a special instinct for God as well as the germ of the gifts of Wisdom and Understanding. If taught properly by teachers who think with the mind of the Church, as this is given voice through the teaching of the Magisterium, Catholic children are capable of grasping and spiritually enjoying the great truths of Catholic doctrine.

In my opinion, the majority of religious education teachers in Catholic schools are not ideologically driven, but in their formation courses many of them have been led to drink from poisoned wells. At times the problem is exacerbated by dissembling bureaucrats in Catholic Education Offices who construct faulty RE curricula and who organise inservice courses for teachers that often fail to engender love and reverence for all that the Church teaches.

In the present difficulties regarding the transmission of the Catholic faith to younger generations, it is imperative that parents become aware and active in all that pertains to the religious education of their children. They should not at all be reticent in demanding that teachers and Catholic education authorities produce and deliver RE curricula that carry not a trace of error or dissent. It is their inalienable right to insist that this occurs. If they are not satisfied with the way religious education is being taught in the Catholic school their children attend, then they should consider withdrawing them from classes and seek alternative ways of providing for their intellectual formation in the faith.

Ultimately, bishops will have to exercise their responsibility to protect children in Catholic schools from exposure to error whatever its source. When it comes to the religious education of Catholic youth, any compromise or dallying with error amounts to nothing less than acquiescence in the scandalisation of the young, something Our Lord threatened with grave punishment (cf. Luke 17:1-3).

From Crisis in Religious Education, by Eamonn Keane, 2003

New Age Attacks Faith

Horoscopes are a greater danger to young Catholics than attacks on their faith by science, according to Sydney Archbishop George Pell.

In a pastoral letter on Christian leadership, Dr Pell said: "Unless people stand for something, they will fall for anything."

Dr Pell warned that if Christianity declined radically in Australia - though there was evidence that the rise in unbelief had levelled off - most people would not turn to science and reason.

"They will be superstitious, choosing bits and pieces from a mishmash of the great religious traditions and New Age recipes," he wrote.

"Think of the tens of thousands of Australians who look at their horoscopes each day to read their future in the stars. Some of them are even serious about this neo-pagan nonsense."

The Episcopal Vicar of Religious Education in Melbourne, Monsignor Peter Elliott, said some Catholics read horoscopes for fun. "But there are a lot of other people who take it deadly seriously, and even model their lives and practices on the stars," he said.

The problem was increasingly widespread because the New Age movement had become heavily commercialised, particularly the psychics industry.

Monsignor Elliott said the Catholic catechism explicitly rejected horoscopes, astrology, palm-reading, interpretation of omens, clairvoyants and mediums.

The catechism says: "These all conceal a desire for power over time, history and, in the last analysis, other human beings."

Monsignor Elliott said three forces were battling with the church for people's souls: the New Age movement, a revival of atheistic science worship, and a nihilistic postmodern deconstructionism.

He cited reiki healing as dangerous, with its emphasis on spirit guides, plus Wicca (modern-day witchcraft) and ecofeminism.

"Some naive Catholics think they can blend that with Christianity, but the two are absolutely incompatible," he said.

Barney Zwartz in The Age, 12-06-03

"Truth is too strong a word for our ears, which are accustomed to weak thought. To speak the truth in contemporary culture is a provocation and challenge."

Cardinal Paul Poupard

Moral Eunuchs

"Every ordinand in the room made the Act of Faith. ... Several men did not embrace and accept the Church's doctrine on faith and morals, and accordingly ... solemnly perjured themselves that evening.

... Either they are incapable of swearing an oath, and thus moral eunuchs, or else capable of swearing, and thus perjurers. Neither alternative is gratifying, a third possibility is not evident. In some important way their manhood, as well as their priesthood, was permanently mutilated.

We might well pity men who are moral eunuchs, and though it requires greater effort, we might pity men who are perjurers. But I submit that it is impossible to respect them. This is not so much an observation about human psychology as an entailment of the logic of giving one's word; perjurers and moral eunuchs have denied us a view of the true self to respect. In a philosophically important way, there is 'nothing there' to respect. As a consequence, all one's dealings with these men become necessarily superficial.

The moral landscape in which faithful priests operate today makes inevitable some level of emotional isolation. True communion, union of minds and hearts, is only possible among men who are in agreement on first principles, who recognise the same goods as governing their lives.

From an article by Rev Dr Paul Mankowski, SJ in Fidelity, October 2003

Ineffective Ministry Sometimes

I heard that Fr Speekman said Mass in Warragul a few times last month, when Fr Hengel was away. This got me thinking. If Fr John's ministry is so ineffective that he had to be removed from his own parish, how come he can say Mass in Warragul?

In the bishop's decree, it says that Fr John is good for devout people. So what does this say about the parishioners of Warragul - are they all devout? And what does that say about parishioners of Morwell - that none of us are devout and that's why he's no good here? Even Fr Cleary couldn't answer these questions when I asked him.

The Bishop must think that Fr Cleary's an effective priest, to have sent him here; but Fr Cleary keeps trying to un-do all the good Fr John did. He doesn't want to hear Confessions as often as Fr John did, he gets Sr Elizabeth to lead Communion Services, and he complains about Adoration being too long.

Why won't the bishop explain his decisions to us?

T.J. Watts, Morwell

Sign of Peace is Brief

Q: Is it OK for the priest to come down during the peace offering to shake hands with the congregation? - I.S., San Ysidro, California

A: The new General Instruction on the Roman Missal (GIRM) refers to this question in No. 154:

“The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration.”

The reason ... is to put the kiss of peace into its proper context as a brief, and relatively unimportant rite in preparation for Communion; in fact, few realise that it is actually optional.

It is the forthcoming Communion, not the priest, nor the good feelings we harbour toward our neighbours, that is the reason and source of the peace we desire for our fellows and the peace we receive from them.

So, when the celebrant walks down the aisle shaking hands, the gesture, despite his good intentions, tends to inordinately draw attention to his person, as if he, and not the Lord, were the source of the peace that only Christ can give.

The gestures of the faithful, while respecting local custom, should avoid excess exuberance, again according to GIRM 82: “It is ... appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner.”

Answered by Fr Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical Athenaeum. www.zenit.org

Extraordinary Ministers (part 2)

Priests and deacons, unless physically impaired, should not sit down and omit administering holy Communion. They may be assisted, but not substituted, by other ministers.

Extraordinary ministers, according to GIRM 162, “should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the Most Holy Eucharist for distribution to the faithful.” The deacon also receives Communion after the priest and from his hands.

In the absence of the deacon, the acolyte may purify the sacred vessels, something that is not permitted to other extraordinary ministers.

Morally speaking, while not necessarily a candidate for beatification, the eucharistic minister should be a devout Catholic in good standing. A person who does not fully adhere to, and strive to live by, Catholic teaching either in doctrine or morals should not undertake nor be admitted to this ministry. Likewise, if one is unable to receive Communion because of some momentary fall, one should first seek the sacrament of reconciliation before exercising the ministry. Even if one has serious doubts regarding the propriety of using extraordinary ministers in a given case, the gift of Communion is a greater good and should never be refused. In a very real sense we always receive Communion from unworthy hands no matter how holy the minister, for nobody is ever fully worthy to touch Christ’s sacred body.

Fr Edward McNamara

Dissent and Criticism

V. Panther raises an important point in the October issue of *Into the Deep*. While dissent is fashionable, it can be very destructive; even when the rights and wrongs are apparently clear.

Martin Luther clearly had a case to be answered, but it has taken some 500 years to sort out the answer. On the other hand, Bob Santamaria managed to negotiate the tensions between the Sydney and Melbourne hierarchy while maintaining due respect for the people involved.

Yet undoubtedly the prime example is that of Christ Himself. He didn’t lambast the Sanhedrin because they ‘occupy the chair of Moses’ (Mt23:1-2). He also told Peter to ‘Put your sword back (Mt26:52). Possibly most difficult of all: ‘Do you think that I cannot appeal to my Father who would promptly send more than twelve legions of angels to my defence?’ (Mt26:53). A nagging question is why He didn’t do just that?

There is clearly scope for the laity to take a more active part in the life of the Church. However, we are constrained by Jesus’ example in this, particularly when the activity involves criticism of the ministers God has burdened with the responsibility for shepherding His flock.

John Cooney, Cowwarr

There are of course countless other quotes where Jesus was harsh and accusing (“brood of vipers!” “hypocrites!” etc) of those abusing their power. Regardless of this, please note that we are not dissenting from Church teaching but rather criticising the dissent that is rife in our diocese.

Ed.

Dissent ~ refusal to accept doctrines of established, national, or orthodox church.

Criticism ~ fault-finding article, essay or remark.

Too Many Questions

Fr Speekman's removal as parish priest of Morwell Catholic Parish became effective as of 31 July 2003.

In a letter dated 4 September 2003, Fr Tom Cleary was appointed parochial administrator of the parish by Bishop Coffey. In this letter, Bishop Coffey states, "I place the two primary schools ... into your care."

Considering that the Bishop last year issued a decree removing these primary schools from the care of Fr Speekman, the decision to immediately hand the schools to Fr Cleary raises some interesting questions.

Does this not jeopardize Fr Speekman's good name?

Had the Bishop done a deal with the Catholic Education Office (CEO) that would not see the schools returned to the parish until Fr Speekman had been removed as parish priest?

Was the reason of "ineffective ministry" as stated in the decree of removal, a red herring, and was the real reason one of an educational issue, such as Father's authority as canonical administrator of the schools?

It would appear that other issues need to be addressed regarding various players in this sorry saga.

Had the principal of St Vincent's Primary School been in consultation with Vincent Carr of the CEO over a lengthy period prior to the decree removing the schools from Fr Speekman's care? If so, was she not in breach of her contract in that she didn't bring any grievances to the attention of Fr Speekman? The director of the CEO was apparently also in the know – was this not a breach of contract too, that she did not alert Fr Speekman?

Was the original charge (that he raised his voice) laid by the principal or by Mr Carr? And, considering both are connected to the CEO, how could the charge be investigated by the CEO and judgment passed by them too? Smell a rat yet!

Surely a thorough investigation by an independent Church tribunal is required.

The prefect for the Congregation for Bishops, Cardinal Giovanni Battista Re, says that a bishop, among other things, "creates communion in his diocese and makes it grow, giving attention to all, with particular dedication to his priests – being with and for them a father and a friend." Has our bishop acted in this way to Fr Speekman?

These issues need to be addressed and questions answered. If not, truth and justice will be the ultimate casualties in this whole saga, and no healing will be able to take place in Morwell Catholic Parish.

John Henderson, Morwell

Pope Speaks to Bishops

The following is from a recent address by Pope John Paul II to participants in a course of formation for bishops:

"May your soul hear every day the echo of the Redeemer's exhortation: "Duc in altum!" [Put out into the deep].

Be holy! On different occasions I have noted that holiness is the urgent pastoral need of our times. It is a pressing requirement first of all for those whom God has called to serve him more closely. Indeed, in order to be vigilant guardians of the Lord's flock, in order to protect it from all kinds of dangers, in order to feed it with the food of the word and the Eucharist, pastors themselves must be nourished by intense and constant prayer and must cultivate a deep intimacy with Christ.

No activity, no matter how important, should distract you from this spiritual priority that sets the tone for the apostolic mandate received with Episcopal ordination. Jesus, the Good Shepherd, makes you his associates in serving the Christian people as fathers, teachers and pastors.

Be pastors who, by their example more than by their words, honour the Gospel and inspire in those around them the desire to know it better and to put it into practice."

Zenit News www.zenit.org

Mary's Dream

I had a dream, Joseph. I don't understand it, but I think it was about a birthday celebration for our son.

The people in my dream had been preparing for about six weeks. They had decorated the house and bought new clothes. They'd gone shopping many times and bought many elaborate gifts. It was peculiar though, because the presents weren't for our son. They wrapped them in beautiful paper and stacked them under a tree. Yes, a tree, Joseph, right inside their homes! They'd decorated the tree with sparkling ornaments. There was a figure like an angel on the top of the tree.

Everyone was laughing and happy.

They gave the gifts to each other, Joseph, not to our son. I don't think they even knew him. They never mentioned his name. I had the strangest feeling that, if our Jesus had gone to this celebration he would have been intruding.

How sad for someone not to be wanted at his own birthday party!

Open Letter to Bishop Coffey re: Inter-diocesan RE project

It has come to my notice that Sale diocese intends to join forces with the Archdiocese of Hobart and the dioceses of Sandhurst and Ballarat to implement new Religious Education guidelines based on existing guidelines in the dioceses of Paramatta and Canberra-Goulburn.

Both Paramatta and Canberra-Goulburn's R.E. curricula, titled 'Sharing our Story' and 'Treasures New and Old' are based on the methodology of Thomas Groome (an ex-priest and now director of the Institute of RE and Pastoral Ministry at Boston University – NB. a condition of laicisation is not to teach R.E.!)

Even though Thomas Groome is a leading dissenter from Catholic doctrine, his religious education methodology known as 'shared Christian praxis' has already had a significant and detrimental impact on R.E. in 'Catholic' schools in Australia.

Some bishops openly or covertly ignore the teaching authority of the Roman Catholic Church. Others are simply unaware of flawed, anti-Catholic methodology and teaching that is being promulgated by many Catholic Education Offices in Australia.

Please, Bishop Coffey, make sure that the C.E.O. in our diocese has nothing to do with Thomas Groome (more information is available in the book 'Crisis in Religious Education' by Eamonn Keane) or other dissenting, so-called Catholic, educators and theologians.

Yours sincerely in Christ

Richard Earle

Wisdom of Church Discarded

Discussing the "future direction of Catholic schooling" called Catholic Schools Journeying Together, Dr Therese D'Orsa (director of the CEO in Sale diocese) mentions in the December issue of Catholic Life that "the document sets out in detail the insights we hold ... as Catholic educators..." She continues, saying that "the process has been very thorough in its efforts to engage the key groups involved in Catholic Education" and that "the document addresses they key issues ... within the wisdom available to us at the present time."

Why not rely on the wisdom of the Church instead?

Bishops Must Defend Orthodoxy Against Dissenters

"A bishop, as God's steward, must be blameless ... he must hold fast to the sure doctrine and also refute those who contradict it"

Titus 1:5-9

No Authority But Our Own

Regarding the article on Politics in Morwell in last month's Into the Deep - In this article the writer has done nothing but slam Fr Tom Cleary.

I believe that the Bishop could have sent Jesus himself and I don't doubt for a minute that Jesus would have been treated any differently. Let's not forget who it was who betrayed Jesus along with Judas.

The gossip that has been going around Sale and the Diocese of Sale is nothing but evil. Fr Tom Cleary is a good and caring man and a holy priest. It all reeks of sour grapes. I do not know, nor do I wish to know what has been going on with Father Speekman, however it is now in the hands of Rome. If Father can wait for the outcome and God can wait, why can't the parishioners wait as well.

Secondly the business with invalid marriages, surely this is the business of the people involved and they have to answer to God for themselves. It is none of our business. How does anyone other than the two people involved know whether the man is living a celibate life or not? Are they sitting on the end of their beds at night watching. I don't think it is up to Father Mark to interfere. *[Check the excerpt from Ecclesia de Eucharistia in the same issue of ITD – Ed.]*

What poor boring souls the diocese has become. Why not start up a Legion of Mary in Morwell where you will be kept busy visiting the sick, elderly, poor and taking children to Mass who can't get there otherwise, then there will be no time for this evil gossip.

When I went to school the nuns always said "The devil finds work for idle hands" and the devil is well and truly alive in Morwell and Sale with all this gossip. We have enough priest slamming from the protestants and the media without the Catholics joining in. Leave well enough alone and support our priests and help them, don't hinder them. Back in 1966 or maybe 1967 a very good friend and priest Father Peter Phelan was relieved from the duty of giving any of the Sacraments because of something he said on Epilogue on T.V. A lot of us wanted to support him but he told us No, that he was a man and could very well sort it out with the Bishop by himself and I believe that this is what Father Speekman should have done, not involve his Parish. *[Considering you acknowledge you do not know the circumstances, I wonder what you base your accusations on? Ed.]*

I had to give another side to this as seen by an ordinary housewife because frankly at the moment I am very ashamed to say I am a Catholic.

Maureen Hardy, Sale

Bishops Should Consider Law

Recently a priest visiting a diocese was informed of a Baptism to be done. He was sensibly warned that there would be a problem – photographs! A man of wide experience, and well-informed, he explained there would be no difficulty.

Introducing the Baptism, the priest explained that in some dioceses there was already a directive from the bishop that there were to be no photographs taken privately during religious ceremonies. The reason? Many people object to being photographed without permission, and constant flashbulbs obscure the religious devotion of the congregation; but very significantly, it was an intrusion on people's privacy.

This has now been legislated. It is the law of the land. Churches have to safeguard such matters, for the good of everybody, and Episcopal reinforcement of it has restored to clergy something of their pastoral authority to preserve the dignity of the liturgy, almost everywhere in tatters but particularly at times of Baptism, Confirmation and at weddings (not to mention the prolonged and trite dissertations that people are now subject to – called 'eulogies' – if they are brave enough to attend funerals. Thankfully, they have now been limited to one only, and brief!)

The same priest was alerted the very next weekend that there was no regulation on that matter from the bishop. The Chancery just does not get it. This is not a matter of the bishop's opinion – it is the federal privacy regulations that are relevant; and now a matter of law.

Again we must ask: why do good priests, of which Fr Speekman is now a symbol, receive no support when they should?

S.C. Melbourne

Examination of Conscience

At the beginning of the new liturgical year, when during Advent we are called to follow the example of Mary and Joseph in our journey towards Christ, a list of controversial questions appeared in Morwell parish bulletin in relation to Journeying Together (JT), the diocesan pastoral plan.

The questions addressed the implementation of Journeying Together in the parish, which is interesting in itself when there is no parish priest. In the questions we see yet again the diverging priorities of JT and the universal church. Why does Sale diocese think it can do better than Rome? For example, we are asked (by the JT team presumably) to explore more widespread use of inclusive language, when Rome has already advised us not to.

We are encouraged to engage in communal celebrations of forgiveness and healing (not a priority of the Church), and yet in most parishes in our diocese, priests are reluctant to hear individual Confessions on a regular basis (strongly and consistently promoted by Rome).

As for involving young people in parish decision-making – young people who are faithful to Sunday Mass have a natural love and concern for parish and are willing to both learn and to contribute. How do we as adults (not only laity but priests as well) fulfil our responsibility to youth if we lead them to believe that popular opinion can override Rome's directives? Are we truly taking responsibility for passing on the authentic faith or do we just want to be popular?

JT seems bent on reordering the outer structures of parish, while avoiding the call to reorder our souls and truly orient ourselves towards Christ and His Church.

Still Journeying Together?

Mrs Liz Hanney has resigned as co-ordinator of Journeying Together, the pastoral plan of Sale diocese.

In Bishop Coffey's letter announcing her decision, he mentions that the reason for her resignation is that her daughter will be starting kindergarten next year. In Catholic Life, it was reported that she was resigning so that she could further her studies.

Liz Hanney has been the (perhaps misguided) powerhouse behind Journeying Together and has made sure that credence was given to the wayward opinions of all and sundry. These opinions have now been structured into the pastoral plan regardless of whether or not (and mostly it's not) they fit into the structure and teachings of the Catholic Church.

We can only hope that whoever assumes a similar role with regards to the pastoral plan in future, can sway our bishop to consider making changes to bring the plan into line with Catholic teaching – or let it die a natural death. It is still baffling how a five-year diocesan pastoral plan can be developed according to popular opinion as opposed to authoritative Church teaching and guidance.

On the other hand, St Michael's parish in Traralgon has replaced its Parish Advisory Council with a Parish Pastoral Council. This council's task will be to implement Journeying Together more fully in the Traralgon parish.

Does this suggest that the anti-Church sentiments in Journeying Together are consistent with the aims and direction of Traralgon parish?

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 First Fridays 7.30pm – midnight (alternating months, December onwards)
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 First Fridays 7.30pm – midnight (alternating months, January onwards)

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

An Inexhaustible Source of Holiness

“In many places, adoration of the Blessed Sacrament is also an important daily practice and becomes an inexhaustible source of holiness.”

Ecclesia de Eucharistia, para 10

Another Papal Record

“John Paul II has broken a record that you journalists speak little about. You talk about the times he has gone around the world, about the millions of people he has received in audience, about the dozens of doctrinal and disciplinary documents he has published.

But you forget another record. For me, he is the Pope who has spent the most hours praying before the tabernacle.”

Archbishop Julián Herranz Casado

Limit Priests' Authority in Schools

The Age reports that the Victorian Independent Education Union intends to challenge the fact that parish priests have overriding authority in their parish schools. The VIEU will apparently ask Archbishop Denis Hart to intervene.

Let's hope and pray that this will result in an unequivocal statement affirming not only the authority of parish priests in Catholic schools, but the role of Catholic schools themselves. Let us not fall into the trap of thinking that the Catholic Education Office can usurp the teaching authority of the Church, or that Catholic schools can exist independently of parish.

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

Advent?

From the Latin

To Come!

Contact Into the Deep

E-mail stoneswillshout@yahoo.com.au

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.