

# Into the Deep

Issue 21

Newsletter of the Confraternity of St Michael, Gippsland

June 2004

## We Must Recognise Sin

“While the effects of sin abound - greed, dishonesty and corruption, broken relationships and exploitation of persons, pornography and violence - the recognition of individual sinfulness has waned.

“Sin is an integral part of the truth about the human person. To recognise oneself as a sinner is the first and essential step in returning to the healing love of God.

“Given this reality, **the bishop’s duty to indicate the sad and destructive presence of sin, both in individuals and in communities, is in fact a service of hope.**

“Far from being something negative, it strengthens believers to abandon evil and embrace the perfection of love and the fullness of Christian life.”

*Pope John Paul II, urging a group of U.S. bishops to promote the sacrament of penance.*

[www.zenit.org](http://www.zenit.org)

## Pope’s Advice to New Priests

*On the fourth Sunday of Easter, the Pope celebrated Mass in the Vatican Basilica and conferred priestly ordination upon 26 deacons of the diocese of Rome. He told them:*

“I ordain you priests at a time in which, also here in Rome, strong cultural tendencies seem to want to make people, especially young people and families, forget God.

But do not be afraid: God will always be with you! With His help you will be able to take up the paths that lead to the heart of every man and to announce to him that the Good Shepherd gave His life for him and that He wants him to participate in His mystery of love and salvation.

In order to carry out this task **Jesus must be the centre of your life** and you must be in intimate union with Him in prayer, daily personal meditation, faithfulness to the Liturgy of the Hours and above all in daily celebration of the Eucharist.

If you are filled with God, you will be true apostles of the new evangelization because **no one gives what his heart does not contain.**”

*Vatican Information Service*

## Why Won’t You Teach Us?

“Father, would you get up and preach that deliberately missing Sunday Mass is a mortal sin? Would you preach that practising contraception is a mortal sin?”

I recently asked these questions of the administrator of the Morwell parish.

His answer to the first question was, “Where does it say that?”; to the second question, “More important things than that.” He said he couldn’t tell anyone they had committed mortal sin.

I pointed out to Father that his responsibility is to teach what the Church teaches - no more, no less - and that he had a duty to form our conscience.

Maybe this is part of our problem. **We do not have enough priests, or bishops for that matter, who are prepared to proclaim what the Church teaches** without fear or favour.

What was Christ’s message to his apostles? “Go and teach the Gospel to all nations.” It is about time that the apostles’ successors heeded that call.

Ask your parish priest similar questions - the answers may prove interesting.

In his letter to Timothy, St Paul says, “For the time will come when people will not tolerate sound doctrine, but following their own desires, will surround themselves with teachers who tickle their ears. They will stop listening to the truth and will wander off to fables.” (Tim2:3,4)

Pray for our bishops and priests that they will be Christ-like in all that they do and say. Pray that they will proclaim what Christ and his Church teaches.

*J. Henderson, Morwell*

## Renewal of the Church

“I am deeply convinced that, in a Church constantly called to interior renewal and prophetic witness, the exercise of episcopal authority must be built upon the testimony of personal holiness.”

*John Paul II*

*See [www.stoneswillshout.com](http://www.stoneswillshout.com) for all previous issues of Into the Deep*

## We are outraged!

Everywhere we turn we are faced with dissent and deceit. Not only from lay people who have been led astray over the years and who now believe that popular opinion should rule the Church, but from our priests, bishops, schools, Catholic Education Offices, and spiritual 'leaders'. Where do we turn to hear the true teachings of the Magisterium of the Catholic Church these days, and who will lead us in the ways of Christ?

Catholic Education Offices across the country have been leading, successfully, a quiet, smooth, calculated plan to indoctrinate generations of people in a new version of the Catholic faith. We orthodox lay people have been horrified at the failure of Catholic schools to teach the faith. Catholic schools claim to be concerned, but their complete lack of effort to reverse the trend illuminates the lie. What we have failed to realise, is that the reason they will not address the problem as we see it, is that they do not consider it a problem. If a plan is implemented to undermine the Catholic faith by questioning its teachings, raising doubts about its authenticity, and offering subtle alternatives, and it results in a whopping 97% of children not knowing the teachings or truth of the Catholic faith at the end of it, there would be great rejoicing at the success of the plan.

Adding to the effectiveness of this, is the fact that the majority of priests either do not know the true teachings of the Catholic faith, are not courageous enough to proclaim them, or no longer believe them. This means that schools can quietly go about their business without any interference or questioning. Priests have given up their authority and meekly handed it over to the academics - usually women - who pat them on the head as they would a pet, and boost their ego while usurping their power; treating them like toys, humouring them. These women, in pushing their feminist agenda and conning priests into thinking that the Church is unfair and unjust in reserving the priesthood for men only, take away the very manhood of priests and leave them pathetically impotent.

Woe betide a priest who knows and loves his priestly identity, who knows and loves the Church, and who is willing to proclaim and defend her teachings! He will be mowed down quickly and effectively, usually with the helpful support of a bishop who has also been manipulated out of his rightful authority, and lives in fear of upsetting the CEO, the unions, and the poor discriminated-against women.

A priest, or bishop for that matter, who is willing to be who he is called by Christ to be, is an enormous threat to the smooth running of the overall plan to break down everything good and true and beautiful that the Holy Catholic Church teaches. There is immediate fear among the dissenters, because they see not only his wisdom and courage, but they see how he attracts people back to the faith and away from the shallow substitutes. People are drawn to truth and holiness and goodness, much more than to some person's power struggle and desire to build a self-serving kingdom; the problem is that if no one preaches the true Kingdom anymore, people have nowhere to go and nothing else to believe, and little warm and fuzzy communities where anything goes and everyone's good, are a reasonable alternative. Those with the agenda to change the Church, to bring Her down, empty Her of her authority and meaning, will stop at nothing to silence one who is able to inspire Catholics to love the truth. It is like the anger of the devil at losing souls.

So where do we turn for nourishment in the true faith, and support in our struggles? Where do we claim our clearly-stated and often-repeated right\* to the authentic liturgy of the Catholic Church? Is Rome the last outpost of orthodoxy? When you hear and read what comes out of diocesan and archdiocesan offices, major parishes and far-flung parishes, schools, pastoral associates, convents and monasteries, you would think that all is lost.

But at this time of Pentecost we have to remember that the Holy Spirit was sent to us to be with us always, to teach us the truth, and to remind us of what Christ has taught us. How can we despair, with such power and support at our disposal? Let us always remember to call on the support of the Holy Spirit in our battle against evil in our Church; He lives within us.

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\*eg. Redemptionis Sacramentum para 12

\*eg. Ecclesia de Eucharistia para 52

## Bishops Claim to Take Sunday Mass Seriously; Not Archbishop Carroll

The following is an article from CathNews (www.cathnews.com):

**“Australia’s Bishops have taken up Pope John Paul’s call to tackle secularism in Australian society and to encourage the observance of the Sunday Mass,** with discussions at their Plenary Meeting focusing on a broad renewal and education with regard to the Eucharist.

One important outcome of last week’s Plenary meeting in Sydney was a decision by the Bishops to issue a pastoral letter on the Eucharist, together with other associated pastoral activities.

In an interview with Vatican Radio at the close of the Plenary session, Bishops’ Conference President, Archbishop Francis Carroll said the meeting had been infused with the spirit of the Bishops’ recent Ad Limina visit to Rome.

“Certainly the memory and even the spirit of the Ad Limina visit was very much with us,” he said.

“We had very much in mind the Holy Father’s speaking particularly to the observance of the Lord’s Day and so, generally speaking, it was against that background, I suppose, of trying to combat the secularism in Australian society that many of our discussions were held,” Archbishop Carroll said.

The Vatican’s recent Instruction on the Observance of the Eucharist was also considered, he said.”

Now we couldn’t call the Archbishop a hypocrite, but perhaps we could call it irony, that in the light of the above statements he could then cancel all Sunday Masses throughout his diocese of Canberra-Goulburn because of a ‘diocesan synod’ (which from the web-site sounds much like the ‘conversations’ that led to Sale’s diocesan pastoral plan *Journeying Together*.) He removed all his priests from their parishes, and allowed lay-led Communion services instead.

How has this decision of his reinforced in the minds and hearts of every Catholic the supremacy of the Sunday Eucharist in our faith? And what has it done to his credibility? Perhaps he too, believes he is wiser than the *Maisterium* in these matters

### Brothers Quiet on Education

You would think the Christian Brothers, along with other religious orders with education as their apostolate, would be directing all their efforts at reversing the awful situation of 97% of students graduating from Catholic schools not practising the Catholic faith.

But no, in the March 2004 issue of ITD we reported on their commitment to ecology spirituality and earth retreats instead.

And now the Christian Brothers have written to Prime Minister John Howard requesting that the Australian government change its stance regarding its claim over oil and gas resources in the Timor Sea. They ran a full page advertisement in *The Australian* newspaper.

Perhaps its more socially acceptable to campaign about sea boundaries than to address concerns about so few of their young charges knowing their faith. What have their priorities become? Have they given up on Catholic Education altogether?

### Rare Sight

Nice to see that Bishop Coffey still possesses a Bishop’s soutane and sash. A Catholic Life front page photo of him in full regalia (meeting Pope John Paul II in Rome) is a sight now rarely seen in the diocese, particularly in the Sale parish.

### Catholic College Calling for Pupils

A series of advertisements on Win Television promoting Lavalla Catholic Regional College, Traralgon, epitomises the appalling state of Catholic education in the year 2004. Designed to attract pupils for 2005, the only time the word Catholic is used is in the title. Not even the sop used in newspaper advertisements for teacher positions in Catholic schools stating that applicants should ‘sympathise with the Catholic ethos of the school’.

A recent letter to the Melbourne Herald Sun from a non-Catholic mother stated, “my experience in sending two non-Catholic children to Catholic schools was that religion was a small part of the curriculum.” In other words, don’t worry that religious education will attempt to convert your child. Bums on seats is now the policy of Catholic schools.

The word Catholic should be removed from the schools, which are now just another alternative for parents to consider for their children.

### Holy Spirit, Not Philosophy

“Now instead of the spirit of the world, we have received the spirit that comes from God, to teach us and to understand the gifts he has given us. Therefore we teach, not in the way in which philosophy is taught, but in the way that the Spirit teaches us: we teach spiritual things spiritually.” *1Cor2:12,13*

## Schools Control Links to Parish

Dr D'Orsa's article in the April edition of Catholic Life, about the community nature of schools, raises a relevant point, particularly in relation to Fr Speekman's removal from the parish of Morwell.

She writes: "Many readers can recall a time when home, parish and school provided an integrated set of experiences which in total defined what it meant to be Catholic. Many of today's young people simply do not have this kind of support.

In consequence the Catholic school operates in a different cultural context in which the challenge is to re-forge links with the home and the parish, links appropriate to our time and situation."

She lists as one of the "specific goals we collectively seek to achieve" as: "Improving links between home, school and parish."

The Director's words ring hollow in the light of the involvement of the Catholic Education Office first in the removal of the Catholic schools in Morwell from the care of Fr Speekman as parish priest, and eventually in the removal of Fr Speekman from his parish altogether.

The C.E.O.'s vendetta against Fr Speekman has caused untold damage to the Catholic community of Morwell. And all because he sought to develop the school-home-parish links on the *Church's* terms, and not the whims of the schools. The C.E.O. seems to be constantly suggesting to us that Catholic schools have a right to function as they see fit, and not necessarily in conformity with the Church.

Please Dr D'Orsa, keep your opinions to yourself. Actions speak louder than words.

*J. Henderson, Morwell*

## Not the Ways of the World

Perhaps it is because we are accustomed to democracy, and live in an anti-authoritarian age, that we tend to apply the "if you don't like it, change it" rule to the Church. But God gave us, in Christ, His Way, and a Church to guide us on it. That guidance is good and necessary, even if some people reject it. As G.K. Chesterton wrote: "Right is right, even if nobody does it. Wrong is wrong, even if everybody is wrong about it."

If we were to accept the media's endless directives on how the Church should operate, and what it should teach, we would be on a short path to nowhere. To pretend we can accommodate to the world's demands and be true to the call of Christ, brings us back to the issue of self-delusion.

A good Catholic will always be somewhat out of step with the world. Christ was, and plenty of "important" people told Him so. We are in good company.

*From an article by Fr F.E. Burns in AD2000, April 2004*

## Is Sale Independent of Rome?

As reported in the May edition of ITD, the Australian bishops pledged their loyalty to Pope John Paul II in a letter signed by Archbishop Carroll, president of the Australian Bishops' Conference, during their ad limina visit in March.

"We pledge ourselves to continue to bear witness to the message of the Gospel, the truths of Catholic Tradition, and the social teaching of the Church. We will continue to follow your Petrine leadership, strengthened by the bonds of collegial unity and ecclesial communion", the letter said.

Like all committed Catholics, supporters of ITD were delighted with this pledge of loyalty.

Unfortunately, our Bishop does not seem to take the matter seriously.

On Sunday February 29 just before leaving for Rome, Bishop Coffey permitted primary school students to give the homily at Sunday Masses in his own parish of Sale. Then on Vocation Sunday, May 2, having returned from Rome, and after the release of the document *Redemptionis Sacramentum*, Bishop Coffey invited a seminarian to give the homily and speak about his own vocation. Lay people again gave the homily at other Masses in the parish that Sunday.

*Redemptionis Sacramentum*, which relates to abuses in liturgy, clearly reminds us that "lay people, even religious, seminarians and pastoral assistants are not to read the Gospel or present the homily at Mass".

*Redemptionis Sacramentum* also clearly reaffirms that it is forbidden for communicants to dip the Host in the Chalice (known as intinction). This practice occurs regularly at all Sunday Masses in the Bishop's parish.

All of which poses the question: "Are we part of the universal Church led by Pope John Paul II, or are we happy to do our own thing despite instructions from the Holy Father?"

*P. O'Brien, Sale*

## Make Your Catholic Values Known

I would like to respond to Tony Abbott's plea by giving him a constituency for anti-abortion (also gay marriages, etc - all matters that Christians/Catholics have been too quiet over for too long). Maybe your organisation could be a start in encouraging us to write or email our politicians to let them know what we believe and hold most important.

Your initiative sounds like something I have been waiting for.

*Maureen Wright*

Email Tony Abbott at [Tony.Abbott.MP@aph.gov.au](mailto:Tony.Abbott.MP@aph.gov.au)

## Confession is Personal Encounter

*Part of a meditation delivered by Capuchin Father Raniero Cantalamessa, the Papal Household preacher:*

“Confession is the moment when the believer’s dignity is affirmed most clearly, because, just as in other moments of the life of the Church the believer is one among many - when listening to the Word, when receiving the Eucharist - in confession he or she is unique,” the preacher said. “At that moment the Church exists only for him or her.”

“To renew the sacrament in the Spirit, means not to live confession as a rite, a habit or a canonical obligation, but as a **personal encounter with the Risen One who allows us, as he did Thomas, to touch his wounds, to feel in ourselves the healing force of his blood and taste the joy of being saved.**” Father Cantalamessa said.

Confession, he said, enables us “to experience in ourselves what the Church sings in the Exultet in the Easter Vigil: ‘O happy fault that merited such a Redeemer!’”

He added: “Jesus knows how to make all human faults, once acknowledged, ‘happy faults,’ faults that are no longer remembered save by the experience of divine mercy and tenderness that they have occasioned.”

*www.zenit.org*

## To the Editor of Catholic Life

Why did you publish a review of a book which questions Church teaching on cohabiting before marriage? (Catholic Life May 2004)

Written by an Anglican, the book proposes that “it also makes one ponder whether there may be scope for modern Christianity to step back in time and once again embrace cohabitation as part of the marriage process.”

Has Catholic Life now become a vehicle for changing the laws of the Church? It would be far more instructive for our diocesan newspaper to do what was promised when the editor decided that he would accept no more letters to the editor in April 2002. The excuse was that the space was needed so that the paper could introduce a teaching page - a promise that has never been honoured.

Could I suggest that in order to undo the damage caused by your promotion of sex before marriage, you could publish an article on the Church’s infallible teaching on sex and procreation in *Humanae Vitae*. If you are not prepared to accept such a suggestion, could you please desist from openly questioning Church teaching?

*P. O'Brien, Sale*

## Name and Address Supplied

You will have noticed that Into The Deep has published several letters where the name of the writer has been protected. We make no apology for this.

We have seen in the past what happens to those who dare to criticise Catholic Education. A classic case involved Mr Gregory Kingman some years ago. He had the temerity to question the religious nature of our Catholic schools. After the publication of his letter in Catholic Life (in the days the newspaper was not under censorship), a debate ensued. Those who wrote in to Catholic Life were heavily in support of him. He was eventually driven to resign his position at Catholic College Sale, with the principal at the time, Br Terry Orrell, predicting that he would not find employment in another Catholic school.

Despite applying for positions in the Catholic system Australia-wide, Greg was unsuccessful. You don’t have to be a Rhodes scholar to work out why.

Keep your letters coming and if necessary we will protect your privacy.

For those of you who do not stand to lose your livelihood, we encourage you to stand up and be counted and be proud to put your name to what you believe! All of us who write to ITD suffer some degree of humiliation and scorn, but we are tired of pretending. The time for niceties has come and gone - it got us nowhere but the mess we’re in.

## Redemptionis Sacramentum

*~ On Certain Matters To Be Observed Or To Be Avoided Regarding The Most Holy Eucharist.*

This instruction can be found on-line at the Vatican site [www.vatican.va](http://www.vatican.va), under the Congregation for Divine Worship and the Discipline of the Sacraments.

Paragraph 162 is pertinent to Archbishop Carroll’s actions (see article page 3 of ITD);

“Hence it is the Christian people’s right to have the Eucharist celebrated for them on Sunday, and whenever holydays of obligation or other major feasts occur, and even daily insofar as this is possible.”

Paragraph 163 continues, “All Priests, to whom the Priesthood and the Eucharist are entrusted *for the sake of* others, should remember that they are enjoined to provide the faithful with the opportunity to satisfy the obligation of participating at Mass on Sundays.”

## Parish and Small Communities

Perhaps some have too easily accepted that the parish should be considered old-fashioned, if not doomed to disappear, in favour of more pertinent and effective small communities.

Whatever one may think, the parish is still a major point of reference for the Christian people, even for the non-practising.

Accordingly, realism and wisdom demand that we continue along the path aiming to restore to the parish, as needed, more adequate structures and, above all, a new impetus...

*(para 67) Apostolic Exhortation of Pope John Paul II  
Catechesis in Our Time (Catechesi Tradendae) 1979*

## Bishop Coffey's Reflections

*(Catholic Life May 2004)*

"In his providence, the Lord puts to good work the individual qualities of each one of his followers, prompting to come to the fore diverse contributions which are in accord with the needs of the times. Each and every one will always be both necessary and useful. Sometimes, it will be appropriate for the qualities of wise conciliation to prevail. At other times, the gifts and talents of those who are more assertive and forceful will be useful." Quoted from Archbishop Franco Canalini, Pro-Nuncio to Australia.

Interesting that the bishop should publish this quote, when he can't find a place, a need, or a use for one of his own priests in his diocese.

## Personal Opinion Must Stay Out of the Sacred Liturgy

I attended Holy Thursday Mass at the Morwell Catholic Parish. During the re-enactment of Christ's Last Supper, I felt a deep sorrow mixed with anger, for the performance that was happening was not in keeping with the memorial that Our Lord Jesus Christ celebrated with his twelve Apostles (the institution of the Eucharist).

The re-enactment consisted of six women and six men having their feet washed, and then the Priest's feet were washed also. The altar girls seemed to be buzzing around all over the place which is not their fault, but it added to the confusion. (*memorial* according to the Oxford dictionary means: Serving to preserve a past event).

For many years I have strived to learn more about my faith as a Catholic and to understand the Church teachings. For further assistance I purchased a Catechism of the Catholic Church - it costs less than a ticket to a show or a league football match. This has been my lifeline to survive within the confusion of change (particularly now with so much lay input into the Liturgies).

From no.1322 of the Catechism there is in detail all one would need to know about the Sacrament of the Eucharist. It's a pity the organisers for Holy Thursday did not refer to the Catechism. No.1337 states in the last sentence, "...he instituted the Eucharist as the *memorial* of his death and Resurrection, and *commanded* his apostles to celebrate it until his return; "thereby he constituted them *priests* of the New Testament". (my emphasis)

*Why do people insist on changing this sacred memorial?* We all need to *wake up* before it is too late.

There is no need to alter this course of history to impose our own personal theories as to how we would like to portray it, for to do that confuses the children, and it does not help those who are experiencing a faith struggle, let alone people who have had thoughts of becoming a Catholic.

Women do play a very important role in society and in the Church, one only needs to reflect on the Holy Mother of God, yet Our Lord Jesus Christ did not portray her at that moment in the company of his 12 Apostles when he set the precedent for the Church's future priests...men.

If we insist on disobeying God's wishes we will never be fruitful for vocations or the fruits will not be good.

Why would boys want to be altar servers? At present there seem to be girls in abundance carrying out this role...*what message is this conveying?*

As Catholics we believe in the true presence of Our Lord Jesus Christ in the consecrated Eucharist. God has called his chosen priests to celebrate this as the memorial of his death and resurrection. It is difficult to understand why the laity need to be extraordinary ministers of Holy Communion when the Church is usually not overflowing with people - what's the hurry? If we believe Our Lord is truly present, I'm sure time and the slight inconvenience would not be an issue. Only under *extreme* conditions may an extraordinary minister *assist* the priest.

My point is that the continual breaking down of the Sacred will not help the future generations of Catholics and at present it is causing total confusion and an injustice, including spiritual and emotional hurt, to the faithful. Are we not all training for and holding within our sights, eternity? To hinder this process the repercussions could have a grave consequence on many souls!

*Trying to keep the faith (name and address supplied)*

The Catechism can be accessed on-line through [www.vatican.va/archive/catechism/ccc\\_toc.htm](http://www.vatican.va/archive/catechism/ccc_toc.htm)

## Communion Service Instead of Mass?

*Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical Athenaeum.*

**Q:** What responsibility do parishioners have to attend Mass on Sundays instead of going to a lay presider's service when four Masses are available on weekends within a 10-minute car drive? - D.L., Nova Scotia

**A:** The sense of canon law is clear. Assistance at Mass is obligatory, except for a "grave cause". The use of the expression "grave cause" indicates that the obligation is a very serious one.

It is not always easy to judge what is objective, as conditions vary from person to person. However, Catholics should not be too light in assessing their difficulties and should be willing to make reasonable sacrifices in order to assist at Mass.

So, if a Catholic can easily assist at Mass in another parish without any great inconvenience, then in conscience he or she is obliged to do so.

Bishops and pastors also have to consider these factors. When Mass is easily available at nearby parishes, sometimes it might be best to have no Communion service at all at the local parish rather than risk disorienting the faithful as to the central importance of Sunday Mass.

A grave inconvenience of such a solution is that it could deprive those least able to find alternative arrangements such as the poor, the sick and the elderly of the comfort of at least receiving Communion. This grave inconvenience could, however, become an opportunity to exercise and develop charity on the parish level in inviting the faithful to voluntarily share in transporting to Mass those in need. Should this not be possible, and a significant number of people would be deprived of Communion, then it is probably best to hold the Communion service. But the faithful should be informed that this service is provided for those who have no alternatives and that those who are able should assist at the nearest Mass.

Of course, a Catholic who has even an inkling of the full meaning of the Mass would never voluntarily settle for a Communion service. The Church makes assistance at Mass a grave obligation in order to help us overcome our weakness and tendency toward inertia through which we might deprive ourselves of our necessary spiritual nourishment. God has no need of our presence at Mass, and we are doing him no favours by going. But we certainly have need of his presence and we are the beneficiaries of his favours.

Thus, rather than framing the question in terms of obligation, it should be seen as the loving acceptance of God's invitation to share in his Son's sacrificial banquet. The pastor's task therefore, is to inflame his faithful with a deep desire to participate fully in the greatest mystery this side of heaven.

## Thoughts on New Instruction

Some comments from Father Edward McNamara on *Redemptionis Sacramentum*, in an interview with Zenit:

**"[It] leaves no doubts that liturgical law, is law, and not a series of helpful recommendations.** Like any law, its prescriptions are meant to be followed, and failure to do so should have consequences for the offender."

"Perhaps it has been necessary for the document to adopt this more severe tone because so many of its predecessors have been widely ignored, and, as Cardinal Arinze wryly observed while presenting the document, these abuses are not banal."

"...the instruction strongly defends the laity's right to a genuinely Catholic liturgy."

"It would appear that some priests and even bishops mistakenly thought that a special permission was needed in order to celebrate in Latin. The instruction removes any doubts."

## Pro-Prison As Good As Pro-Life?

The *May Into the Deep* article, 'Life Walk Congratulations', which was critical of Fr Tom Cleary, warrants a response. Like Bert van der Zalm I have taken part in several Life Walks. Like Bert I have good reason to be grateful for the support and generosity given to me by Fr John Speekman. Indeed, one of the more difficult aspects of a Life Walk is raising the minimum sponsorship of \$500.

However, I also have cause for gratitude to Fr Cleary who has encouraged and supported my participation in the Kairos prison ministry. A Kairos event involves spending three and a half days with the inmates of a prison. The scripture text underpinning such an event is Mt 25:36 'I was...in prison and you came to see me.' It may seem strange to go to prison to visit Christ, but it happens.

There is also the salutary reminder that when we go fossicking for people's faults, even Christ gets crucified.

*John H. Cooney, Cowwarr*

## **Journeying Together Spirituality is Non-Christian and Anti-Catholic**

Journeying Together Mission Direction 3, Spirituality, is non-Christian and anti-Catholic.

It's hard to imagine how it could have been written without mention of Divine Revelation, the Trinity, the Catechism, Mary, the Mother of God - teacher and model of holiness, Scripture or Tradition.

The first paragraph constructs a minimal historical description of Jesus, his life and message, and notes that a Christian spirituality understands life with insight drawn from him, "and those whom we recognise have lived a Christian life."

The second paragraph then explains how "history has moved on", and "a spirituality formulated in one set of historical circumstances is often found wanting as times change." What does this mean? That Catholic spirituality or early New Testament spirituality is out-dated?

Paragraph 3 then explains that as we have moved on, we now face challenges not previously encountered. "Modern cosmology tells us more about our place in the universe, just as ecology continuously challenges our management of the planet," and social structures surrounding love are changing. It suggests that we need a new and "sound" spirituality to cope with this, that the 'old one' is no longer adequate. We are more world-wise now.

The last paragraph asserts that we find our salvation simply "as members of a faith community" - no mention of finding salvation through Christ or anything Catholic. This is made possible because "there cannot be a 'one-only' way for the Spirit of God to act in people." Does this imply that the work of the Holy Spirit has a more universal breadth than Christ and His Church? These are serious doctrinal errors, some of which border on heresy.

*Lumen Gentium* teaches that, "the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in his body, which is the Church, is the one Mediator and unique way of salvation." (para 14). *Dominus Iesus* makes it very clear that "whatever the Spirit brings about in human hearts and in the history of peoples...can only be understood in reference to Christ..." and that the "action of the Spirit is not outside or parallel to the action of Christ. There is only one salvific economy of the One and Triune God... No one, therefore, can enter into communion with God, except through Christ, by the working of the Holy Spirit." (para 12).

It is hard to believe that a bishop entrusted with the authority and responsibility to pass on revealed truth unchanged and uncorrupted, would have read draft after draft of Journeying Together and not recognised these errors. That he approved of this spirituality proposal could only leave one believing that he himself subscribes to the new age philosophy that promotes an all-inclusive, open-ended, diverse spirituality.

That the bishop can propagate a pastoral plan that empties Christianity and the Catholic Church of any significant doctrinal content is irresponsible to say the least. It is scandalous that he can promote a spirituality that would lead unwitting, vulnerable souls away from the Catholic faith. His whole-hearted endorsement of this spirituality and lack of courage to correct these fundamental errors raises serious questions about his capabilities to lead the diocese to holiness. The diocesan spirituality team, made up mostly of lay people and ex-priests, is hardly likely to do any better.

The spirituality proposed by Journeying Together mirrors the spirituality in our schools and that of the Catholic Education Office. That is why our youth no longer find it essential to meet their Sunday obligation. No, they are busy finding their place in the cosmos and learning through ecology how to manage the planet. Besides, one religion is as good as the other and the "faith community" at school is as good as the parish.

This type of spirituality has led to the Church no longer being missionary in the diocese, and schools no longer being places of evangelisation. The devil must be rejoicing when Catholics, especially the 'experts', reject the tried and true means of spiritual growth to chase after the new and unapproved.

The Holy Father in *Priest, Pastor and Leader of the Parish Community*, insists that "the most important and basic pastoral challenge facing the priest in the parish is to bring the faithful to a consistent, spiritual life based on principles of Christian doctrine as lived and taught by the Saints." (para 27) Journeying Together does nothing to meet this challenge.

Incidentally, JT proposes that the practical ways we can develop our spirituality include celebrating "liturgies that are inclusive, welcoming and hope-filled", taking part in "community rituals", and using technology to enrich personal prayer. They propose to in-service *priests* on "the nature of Christian spirituality", and they "seek to enrich communal prayer" by "providing basic explanatory commentary during rituals".

Let's face it, whoever put together Journeying Together used lots of fluffy, empty words to create a facade for taking the Catholic out of Catholic Church, just as the CEO has successfully removed the Catholic from Catholic schools.



## The Truth Will Set Us Free

It is something of a temptation to confuse the notions of disagreement and disloyalty.

As human beings we are bound to have disagreements, even within a family and the Church, but that does not make us disloyal. It is practitioners of politics who think that way.

In instructions such as *Redemptionis Sacramentum*, lay people have been told officially, what we have always maintained - that our concerns about various odd things seemingly accepted in the public life of the Church are legitimate, and we have the right (duty?) to bring them to the attention of our pastors.

Our pastors, of course, have the duty to look into the truth of these things, and act properly, without fear or favour. The truth will make us free (Jn8) - even if first it makes us miserable. But our leaders should not adopt the political technique of shooting the messenger, just because the truth is uncomfortable.

ITD has attracted criticism and a typically political reaction, even though Jesus warned us that "among the gentiles the rulers lord it over them, and great men make their authority felt. But among you this is not to happen." (Mt20). To be treated as infantile, or disruptive, or have an issue smothered by personal denigration, is not acceptable.

Our pastors expect of us a proper prudence, honesty, and obedience to the authority that the Church vests in them. Have we not the right to expect that the same qualities will be found in them? If not, their authority will be lessened to the extent that their credibility is clouded.

Honesty is still the best policy, and the cheapest one! Alienating good paying Catholics is bad for clerics, high and low!

*S. C., Melbourne*

## Reconsider State Funding

A silent censorship of religion in public debate could put religious liberty at risk in Australia, a visiting moral philosopher warned this week.

Dr Samuel Gregg argues that the trend means religious communities should **reconsider accepting government money for their schools and charities before it is used as a bargaining tool against them.**

Dr Gregg, visiting professor at Melbourne's John Paul II Institute for Marriage and the Family gave the annual Acton Lecture in Sydney on Tuesday evening. He is a moral philosopher educated at Melbourne and Oxford Universities who has written and spoken extensively on questions of ethics in public policy, jurisprudence, and ethics in business. He is Director of Research at the Acton Institute, Grand Rapids, Michigan.

*The Age* reports that he said "doctrinaire secularism" is playing a bigger role in political debate and legal judgements and steadily eroding religious liberty.

Dr Gregg said freedom of religion means more than just freedom to go to church, a mosque or synagogue; it includes debate in the "public square".

But the secularist state holds that any public action motivated by religion to be unacceptable. This subtle censorship amounts to promoting atheism as the unofficial state religion.

"Faith communities need to think seriously about their relationship with the state, especially when it comes to state funding of schools and charities," he said. "One has to wonder how long it will be before people in positions of power use these financial linkages to tell people how to behave."

*www.cathnews.com*

## Melbourne Priest Attacks Church Authority - Why Is This Allowed?

The following are quotes from an article by Father Peter Collins SSS, published (front page) in the May 2004 newsletter of St Francis' Church Melbourne, of the Blessed Sacrament Congregation.

"The so-called 'shortage of priests' today is really a shortage of Roman flexibility in the understanding of priestly ministry..."

"A healthy partnership in the life of the church implies the use of inclusive language, which ...is a matter of justice. After spending millions of dollars in the compilation of the Catechism of the Catholic Church, its use was immediately compromised by its sexist language. The same is true in the majority of official liturgical texts in use."

"The 20<sup>th</sup> century witnessed a remarkable change in the social consciousness about women and their leadership roles in every aspect of society. Thus, the situation about ministerial leadership (whilst unpalatable for some) cannot be ignored and will not go away. Declaring the topic 'closed' by official church decrees solves nothing; it only accentuates the level of alienation."

"There is an understandable reluctance on the part of the Vatican to overturn a 2000 year tradition of male leadership for the Eucharist, but the ordination of women by the Anglican Church for example, and the ministerial roles of women in other Christian churches cannot be ignored. Can the Catholic Church truly claim that it witnesses to the ideals of inclusion and justice?"

How is Fr Collins allowed to sprout this sort of dissent publicly? Church teaching is abundantly clear. His confident attack on Church teaching is sad proof that he has no understanding of the teachings at all, and simply follows popular, mis-guided opinion. What will the Blessed Sacrament Congregation and Archbishop Denis Hart do to address the damage Fr Collins has caused? A public correction is required.

## Do You Know What Your Children Are Being Taught?

Mr Eamonn Keane, President of the Association for the Renewal of Religious Education and author of *A Generation Betrayed* and *Crisis In Religious Education* has recently written a critique of RE materials produced by the Canberra Catholic Education Office. His paper is titled "A Well-Groomed Curriculum?"

In the introduction, Mr Eamonn Keane explains how the Director of the Catholic Education Office (CEO) of the Diocese of Sale published a document (Bulletin No 4) regarding the production of new RE curricula for the dioceses of Sale, Ballarat, Sandhurst and Archdiocese of Hobart. It is to be based on the curriculum of the Archdiocese of Canberra-Goulburn, which in turn is based on the Parramatta curriculum. Both of these are heavily based on Thomas Groome's *Shared Christian Praxis*. RE curricula for the dioceses of Wagga and Wilcannia-Forbes are also based on the Parramatta curriculum, indicating that the adoption of his philosophy is wide-spread in Australia.

The director of the Sale CEO calls it "A Well-Groomed Curriculum." Keane writes, "**Groome's methodology calls for the relativisation of the doctrinal, moral, liturgical and juridical tradition of the Catholic Church. Given this fact, it is not surprising that contradictions of Catholic teaching appear in curriculum materials produced by the Canberra CEO**" (Titled *Treasures New and Old*).

The following are excerpts from Keane's paper, which systematically exposes and refutes the errors being paraded in the RE curricula.

A Stage Four (Year 8) Unit Outline entitled "Jesus the Human Face of God," makes assertions about Jesus Christ that cannot be reconciled with Catholic doctrine. Under a section headed "**Key Understandings For Students**" we read:

**"Jesus was not born knowing he was the Son of God. Jesus' understanding of who he was as Son of God and what it means to be fully human had to grow and develop just like ours."**

This statement contradicts Catholic doctrine. On 24 July 1966, the Sacred Congregation for the Doctrine of the Faith, issued a statement citing erroneous interpretations of Vatican II's Christological teaching which declared:

"It is regrettable that bad news from various places has arrived of abuses prevailing in interpreting the teaching of the Council, and of strange and bold opinions arising here and there which greatly disturb the souls of many of the faithful...There creeps forth a certain Christological humanism in which Christ is reduced to the condition of a mere man, who gradually acquired consciousness of His divine Sonship."

Being truly the Son of God, Jesus is a Divine Person and so enjoys divine knowledge of the Father and the Holy Spirit. In the *Catechism of the Catholic Church* (CCC) we read: "Christ, being true God and true man, has a human intellect and will, perfectly attuned and subject to his divine intellect and divine will, which he has in common with the Father and the Holy Spirit" (n. 482).

Commenting on how the "I Am" statements of Jesus in St. John's Gospel testify to his awareness of his divinity, Pope John Paul II said:

"Jesus alone can say 'I Am,' indicating by this expression the *fullness of being* which lies beyond all becoming. Thus, he expresses his awareness of possessing an eternal personal existence...Although sharing the human condition, Jesus is conscious of his eternal being, which confers a higher value on all his activities" (General Audience, November 26, 1997).

In his 2001 Apostolic Letter *Novo Millennio Ineunte*, Pope John Paul II again addressed this question when he said:

"The Church has no doubt that the Evangelists in their accounts, and inspired from on high, have correctly understood in the words which Jesus spoke the truth about his person and his awareness of it...In his self-awareness, Jesus has no doubts: 'The Father is in me and I am in the Father' (*Jn* 10:38)... there is no doubt that already in his historical existence Jesus was aware of his identity as the Son of God" (n. 24).

The Catholic Church teaches that in his human knowledge Jesus was fully aware of his divine mission and its implications. Referring to this, Pope Pius XII in his encyclical *Mystici Corporis* said:

"[B]y that blessed vision which He enjoyed when just received in the womb of the Mother of God, he has all the members of the Mystical Body continuously and perpetually present to Himself, and embraces them with salvific love... In the manger, on the Cross, in the eternal glory of the Father, Christ has all the members of the Church before Him [conspecta] and joined to Him far more clearly and far more lovingly than a mother has a son on her lap, or than each one knows and loves himself." (n. 23)

## (Do You Know What Your Children Are Being Taught?...continued from page 10)

The CCC says that the “truly human knowledge of God’s Son expressed the divine life of his person,” adding that “the human nature of God’s Son, *not by itself but by its union with the Word*, knew and showed forth in itself everything that pertains to God.” (n. 473). Regarding the implications of this for Christ’s human knowledge, the CCC says: “By its union to the divine wisdom in the person of the Word incarnate, Christ enjoyed in his human knowledge the fullness of understanding of the eternal plans he had come to reveal.” (n.474).

Further to its erroneous assertions about the consciousness of Christ, the Canberra Unit Outline says:

**“Jesus speaks familiarly about God in his teaching and parables. It is almost as if he knows exactly how God sees things and what it is that God wants of us.”**

In this statement there is an implicit assertion that Jesus does not “know exactly” how God sees things and what he wants of us. Such a Christ is a heretical creation, not the Christ who Catholic faith adores as the Eternal Word who became incarnate in the womb of Virgin Mary.

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To assist teachers with their lesson preparation, the Canberra Unit Outlines frequently recommend books as reference theological background material that actually attack the teaching of the Church. One such book that figures prominently in a Stage 6 (Year 12) Unit is titled *Rome Has Spoken*. With the subtitle *A Guide to Forgotten Papal Statements and How They Have Changed Through the Centuries*, this book is edited by Sr Maureen Fiedler and Linda Rabben. Sr Fiedler, a Loreto nun, was one of the signatories to the October 7, 1984 advertisement placed in the New York Times by *Catholics For A Free Choice* (CFFC) which claimed there is no binding Catholic teaching absolutely prohibiting procured abortion. CFFC is implacably opposed to the Catholic Church’s teaching against procured abortion, contraception and homosexual activity. It has even led a campaign to have the Holy See expelled from the United Nations.

Other notorious dissenters who have contributed to *Rome Has Spoken* include Charles Curran, the late Richard McCormick S.J, Rosemary Reuter and Anthony Padovano. The book’s agenda is suggested on the back cover where it says: “Will the Roman Catholic Church ever change its position on women’s ordination, contraception, clerical celibacy, or even infallibility itself?” The book also asserts that the Catholic Church has got it wrong in its teaching about divorce and remarriage.

In purporting to identify contradictions in Church teaching over time, *Rome Has Spoken* selects passages in a biased manner which are obviously intended to generate the conclusion that the Church’s teaching can change and contradict itself. However, the book does not demonstrate this because it fails to distinguish between doctrinal and disciplinary questions, as well as between legitimate doctrinal development and its corruption. What the authors of the book deem as contradictions in Church teaching, can easily be reconciled by competent theologians.

In regard to papal authority and the way it has been exercised by Pope John Paul II, the general orientation of *Rome Has Spoken* is telegraphed early in the book where in the introduction Sr Fiedler says:

“Within the Church, his [Pope John Paul II] doctrinal orthodoxy and repression of dissent have threatened free theological development. His centralisation of church authority has undermined the collegial policies envisioned by Vatican II” (p. 6).

*Rome Has Spoken* suggests that it might be in the best interests of everyone if the Catholic Church was to discard its teaching on infallibility. It says:

“Since Vatican II, many critics, notably Fr Hans Kung, have argued that the church needs to discard the whole notion of infallible and irreformable expressions of the faith in favour of the more ancient, less rigid belief in the Spirit’s perennial protection of the body of Christ (which Kung calls ‘indefectibility’)”(p. 20)

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In the July issue of ITD, we will continue with excerpts addressing Divine Revelation, Papal authority, Women in the Church, and Clerical Celibacy. In all instances, the RE curriculum materials present an anti-Catholic stance on these issues and continue to undermine Church authority.

## Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Cranbourne	Tuesday (9.30 Mass) 10am – 11am Wednesday (9.30 Mass) 10am – 11am Friday (9.30 Mass) 10am – 10pm 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 <sup>nd</sup> Thursday 10am – 11am 11 <sup>th</sup> 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 Gippsland.

## The Holy Eucharist

The Holy Eucharist is the Sacrament of Christ's Body and Blood - offered, contained, received.

Offered, it is called the Mass

Contained, it is called the Blessed Sacrament

Received, it is called Holy Communion

*'Apologetics and Catholic Doctrine'  
by Archbishop Michael Sheehan*

## Priesthood is Gift and Mystery

“As we fix our eyes on Christ, who instituted the Eucharist, we become newly aware of the importance of priests in the Church and of their bond with the Eucharistic sacrament.

In the Letter I wrote to priests for this holy day I repeated that the sacrament of the altar is gift and mystery, the priesthood is gift and mystery. ...

Only a Church in love with the Eucharist will generate, in turn, holy and numerous priestly vocations. It will do so through prayer and a witness to holiness, offered in a special way to the new generations.”

*John Paul II, Holy Thursday Mass 2004*

Once you give up your **integrity**,  
the rest is easy.

*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*

## Catholic?

From the Greek

## Universal!

## Contact Into the Deep

E-mail [stoneswillshout@yahoo.com.au](mailto:stoneswillshout@yahoo.com.au)

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

[www.stoneswillshout.com](http://www.stoneswillshout.com)

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

The purpose of ITD 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.

Letters to the editor do not necessarily reflect the views of ITD.