

Into the Deep

Issue 22

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Faith Wounds and Heals

“It is no surprise that the *Catechism* proved to be a sign of contradiction from its very inception, even before anyone had read a single line of it.

This only goes to show the timeliness of a work that is not merely a book but an event in the history of the Church. Anything that does not meet with opposition has obviously not dealt at all with the urgent needs of its time.

The worst thing that Christianity has experienced in the twentieth century has not been open antagonism. The fact that powerful regimes persecute a powerless minority of believers with every means at their disposal is a sign of how much inner strength they attribute to the faith that animates this little flock.

What *is* oppressive, however, is indifference toward Christianity, which is apparently no longer worth a struggle but is regarded as an insignificant antique that we can safely let go to ruin, or even maintain as a museum piece.

In contrast, the *Catechism* was and is an event that has reached far beyond intra-ecclesial debates to stir a secularised society.

The *Catechism* was and is a breach in the soundproof walls of indifference.

Faith is once more becoming salt that wounds and heals, a summons that challenges us to take a position.”

*Cardinal Joseph Ratzinger,
in his book “Gospel, Catechesis, Catechism”*

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

Who Actually Believes It?

In the June issue of *Catholic Life*, Bishop Coffey “explains matters liturgical” in an article of the same name. He refers to the recent Instruction from the Congregation for Divine Worship regarding liturgical norms and abuses, and has the audacity to say that: “the priests, deacons and lay people of the diocese have great devotion and respect for the celebration and adoration of the Blessed Eucharist ... Mass is celebrated regularly in all our churches ... the norms of celebration are followed carefully.”

Let’s be serious! More than 85% of Catholics in our diocese do not attend Sunday Mass. - That’s hardly *great devotion and respect for the celebration of the Blessed Eucharist*.

There is not a single parish in the diocese that has Perpetual Adoration, many parishes don’t even have a weekly Holy Hour, and the Bishop has actually been heard to discourage Exposition! - How is this *great devotion and respect for Adoration*?

We have a number of parishes sharing a priest, and some churches where Mass is not available every Sunday, let alone on weekdays. On the other hand, we have a priest who has been removed by the bishop from his parish, the only apparent reason being his orthodoxy. There are times when it is preferred to have no Mass rather than use the available services of Fr John Speekman. - How can the Bishop claim proudly that *Mass is celebrated regularly in all our churches*, when there are options for more Masses that he obstinately disregards?

There are priests throughout our diocese who celebrate Mass any way they wish - the abuses are staggering, even including priests repeatedly offering Holy Communion to non-Catholics. The Bishop has paid no attention at all to complaints about abuses. - And he tells us *the norms are being followed!*

Does Bishop Coffey really think that if he keeps telling us that all is well in the diocese of Sale, it will indeed be so? Who does he think he is fooling by making these statements? It only reflects his inability or unwillingness to see reality. Perhaps he keeps up the pretence so that he can convince himself that nowhere has he neglected his duties, his diocese is flourishing in the faith and, as there are no problems, he has no responsibility to fix anything.

Inadequate Responses to Complaints of Liturgical Abuse

Holy Thursday Mass now regularly sees certain liturgical abuses take place which have grown in popularity world-wide (in the western church) and have now revealed themselves in our parish of Morwell.

During the Washing of the Feet ceremony this year, these **abuses included**: allowing women to participate; the 12 taking turns to wash each other's feet, and our parish administrator Fr Tom Cleary having his own feet washed.

In 1987, the U.S. Bishops' Committee on the Liturgy agreed to the inclusion of women in the washing of the feet. In 1988, the Vatican's Congregation for Divine Worship responded by clarifying the rubrics of the Sacramentary in regards to the sole inclusion of men, stating that "this tradition should be maintained". Where the U.S. Bishops had hoped for a change to the law, Rome further clarified already clear doctrine for the benefit of those seeking to 'modernise' (change) it.

In May 2004, the Australian Bishops wrote to the Pope pledging themselves to "bear witness to the message of the Gospel (and) the truths of Catholic Tradition".

The Sacramentary is the official book of prayers for the celebration of Mass and sets out the liturgical instructions (rubrics) for the ceremony of the washing of the feet. It goes without saying that these should be followed faithfully.

I initially informed the Vicar General of our diocese regarding the events at the Holy Thursday Mass, to which he did not care to reply. Following this, I approached Fr Cleary with some articles (as referred to above) regarding the U.S. Bishops' decision to include women in the washing of the feet and Rome's reply, the pledge of the Australian Bishops, and Sacramentary rubrics and law. **Fr Cleary's reply was to refute the authority** in the said articles, as well as the Church and her law, preferring his own interpretations instead:

- To the statement in the rubrics that men ('viri' = males, as opposed to mankind) are to be chosen: "We are all equal in Christ ... Someone wrote this translation ages ago and it should not be taken literally."
- Referring to Rome's clarification of rubrics to uphold tradition: "Traditions change from country to country. What may be written to American bishops does not apply to Australia. Those traditions are changeable and open to individual interpretation. We are all led by the Spirit; we are able to interpret what it right."
- "The Congregation for Divine Worship are just some men sitting around writing their own opinion on certain events, they have no authority."
- Regarding Rome and Papal rule: "If Rome were to make a law that everybody would laugh at, if the majority of people did not believe in it, that particular law would then be rendered dismissible, void. The law, like tradition, is open to interpretation from country to country, state to state, from diocese to diocese."

Does Fr Cleary support the teaching of our Church only when it suits his purpose, changing its meaning when he sees fit? Would our own Pope, that wonderful man standing in the shoes of the great fisherman who was given the keys to heaven itself, the leader of our pure and Holy Church on earth, leave decrees and laws of our very faith open to the interpretation of individuals? Is the Congregation for Divine Worship not an authoritative body?

These questions were posed to our Bishop Coffey, along with the mentioned articles with highlights referring to particular Church laws that they contained. These included the following from the Professor of Liturgy at the Regina Apostolorum Pontifical Athenaeum, Fr Edward McNamara: "The rubrics for Holy Thursday clearly state that the priest washes the feet of men ... Any modification of this rite would require permission from the Holy See." **I asked that the Bishop publicly correct misconceptions about abuses.**

His reply was strangely way off the mark, citing one little, unhighlighted, unmentioned line about the inadvisable omission of the ceremony of the washing of the feet at Holy Thursday Mass, saying that this puts my question "in proper perspective". Does this mean that if the priest chooses to include the ceremony, he can perform it any way he wishes? He then quoted Scripture where Christ talks to the Sadducees about there being "no marriage in heaven", to end their discussion. He closed by telling me that there are big questions to be tackled, that the Holy Father had mentioned some of them at the ad limina visit, and that they would be his focus for the next four years. His letter consisted of no more, no less. It has made no sense to anyone I have shown it to. [*nor to ITD - Ed.*]

What about the big question about whether or not our Bishops and priests follow Church teaching? Fr Cleary's views that Church law and doctrine are open to individual interpretation cannot be supported. **If we are Catholic, we must believe in Church law, and we must follow it. Bishops must teach it, and ensure that their priests follow it.**

I dearly hope that we will make it a focus over the coming years to address liturgical abuses. Focus on educating ill-informed priests and laity regarding Church law. Focus on teaching our children at school the true Catholic faith. Focus not on our own desires and proud ways, but that through our Blessed Mother Mary, our floundering parishes may be brought back to Christ that He may rule and guide us back to God the Father.

Sean Kennedy, Toongabbie

Catholics Must Know Catechism

Into the Deep is more than just a newsletter. It is an awakening for the people.

The Catholic Church since the mid-1960's has been in crises of both faith and morals, leaving Catholics not knowing what to believe or what God expects of us (although Catholics of learning know Christ's true Church is governed by the Magisterium). They have been left confused as to which voice in the Church they are to follow.

When Catholic education accepted financial support from the government (ignoring many warnings), they sold out our control of good Catholic education. Needless to say, since the 1960s, teaching of the faith has slowly disappeared. **How long is it since the Catechism has been taught in our schools?** I am left wondering why parents send their children to Catholic schools, when state schools are much cheaper. Surely they do not think their children are being taught the faith?

Today the Church is wondering how to stop the falling away of attendances at Mass. The children of the 1960's are the parents of today. Since they never learnt their Catechism, how can they see the danger of not attending Sunday Mass, first for themselves and also for their children?

A good start to bringing people back to Church would be for priests to look like priests. People, especially children, remember what they see much better than what they hear. Priests must regain the trust of the people, which has been lost over the years.

The Holy Father and the Bishops in union with him are the teaching authority (Magisterium). The first Vatican council in 1870 stated, *"All things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down and which the church, either by a solemn judgement or by her ordinary and universal teaching (Magisterium), proposes for belief as having been divinely revealed."*

Bishops must see that Christ's teachings, such as sin, penance and Eucharist are taught from the pulpit. Children, adults and converts must be taught the true Catechism of the Catholic Church.

I was sent to a Catholic school to learn my faith firstly, and then the three R's. **Legitimate Catholic schools must teach the true Catholic faith as taught by Christ and passed through the centuries by his apostles.**

William Campbell, Deans Marsh

Groome Curriculum Praised

"The schools of Sandhurst are poised to begin a most exciting journey. From the beginning of next year, teachers will begin to implement a new Religious Education curriculum for students from Prep to year Twelve. The new curriculum will provide the framework for what is to be taught in Religious Education in the schools of Sandhurst, including the doctrinal concepts..."

This was the introduction to an article in the Sandhurst diocesan newspaper about the new RE curriculum. As we know, this curriculum is heavily based on Thomas Groome's heretical theories about the Catholic faith. The enthusiastic and reassuring words used in the article, such as "tremendous opportunity", "excellent content", "sound theology", and "immensely significant" will lead unknowing Catholics to believe this curriculum is indeed a great achievement.

What it is, is a **comprehensive approach to teaching children that the doctrines of the Catholic Church are wrong and must be changed to gain credibility.** (See Eamonn Keane's analysis in this issue and last month's issue of ITD for some examples)

Bishop Joe Grech is quoted in the article as saying, "Religious Education is an issue that touches the very core of what we stand for as Catholics," and that he pledges his full support for the curriculum.

Bishop Grech is certainly right in saying that RE touches the core of what we stand for as Catholics, but to pledge his full support for an RE program that teaches outright error - that is, *not* what we stand for as Catholics - is a **scandal that must be addressed.** He, and other bishops who allow this curriculum, are showing contempt for the souls of the children in their care. They must be urged to take a stand to protect the faith.

Bishop's Virtues Influence Diocese

"It can be said that a diocese reflects the way of being of its bishop. His virtues - chastity, the practice of poverty, the spirit of prayer, simplicity, the sensitivity of his conscience - are in a certain sense written in the hearts of his priests. They, in turn, transmit such values to the faithful entrusted to them and it is thus that young people are led to give a generous response to the call of Christ."

John Paul II in his latest book, "Arise, Let Us Go!"

See www.stoneswillshout.com for all previous issues of Into the Deep

Paganism Comes to School

According to the front page article of the June edition of *Catholic Life*, a traditional Aboriginal smoking ceremony welcomed students and staff to the new St Mary's Primary School in Bairnsdale.

"Green gumleaves were piled onto the fire in a steel bucket to create the clouds of smoke through which the school community walked. For students it was their first introduction to their new school."

Catholic Life only told half the story, mind you. The smoking ceremony then proceeded into each classroom, setting off the smoke detectors. Unable to turn them off, the school contacted the electrician who installed them, only to be told that they would have to call the fire brigade. When parents and grandparents visited the classrooms they found the children in very cold conditions, with all windows opened to clear the smoke.

The *Catholic Life* report said the Koori flag hangs proudly alongside the Australian flag at the school.

Into the Deep has consistently claimed that the word "Catholic" should be removed from our increasingly secular schools. Bairnsdale has now gone a step further by introducing pagan rites. There was no mention of the school being blessed, or an opening Mass being celebrated. This used to be the first priority. Perhaps that has gone the way of proper religious education in our schools.

How can Bishop Coffey allow this ceremony, and then allow it to be so boldly publicised in the diocesan newspaper as something we should be proud of? Surely Bishop Coffey must answer for these actions! He is not taking the faith education of our children seriously.

P. O'Brien, Sale

Fr John Speekman Update

Unfortunately, no news on this front. The last date the Congregation for the Clergy set themselves to have a decision released regarding Fr Speekman's appeal against Bishop Coffey's decree of removal, was 5 June. As yet, we know of neither an extension nor an outcome.

Holiness in Pastoral Planning

"In fact, to place pastoral planning under the heading of holiness is a choice filled with consequences. It implies the conviction that, since Baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit, it would be a contradiction to settle for a life of mediocrity, marked by a minimalist ethic and a shallow religiosity."

JPII, Novo Millennio Ineunte

Money Matters

Sometimes all the complaints in the world don't reach the ears of the powers-that-be more than the simple withdrawal of funds.

A number of Morwell parishioners grew tired of being treated with contempt by the Bishop and Fr Cleary, following the removal of their parish priest Fr John Speekman in July last year. Their concerns and complaints, whether in writing, in person or by telephone, publicly or privately, fell on deaf ears. Not even an explanation was given them.

As a last resort, some chose the option of suspending their pledges in protest.

Recently an irate notice was put in the Morwell Catholic Parish bulletin questioning the integrity of these people, and suggesting that potential RCIA candidates would be scandalised at their behaviour. Strangely enough there is no inkling that the reason for the withdrawal of funds may be precisely because faithful Catholics are scandalised by the behaviour of our Bishop and Fr Cleary.

"Surely this lack of integrity and reliability is not inspired by the Holy Spirit," the notices reads, continuing, "Such behaviour paints a dismal picture of faith and depth of commitment we have in our parish."

Pledges were made in good faith a year ago when the Bishop had given his word that Fr Speekman would not be removed from his parish. Withdrawal of funds does not appear to be unprovoked.

No-Compromise Approach Works

One of the claims by people running Catholic Education today is that children will not accept difficult teachings, and therefore we have to water them down. Of course this view is completely wrong as the soft approach has resulted in 97% of students graduating from Catholic schools and leaving the faith.

In contrast, a documentary entitled 'The Devil's Playground' on ABC television in May, depicted the situation in the Amish church in America. Refusing to use modern facilities such as electricity, cars etc, the children are given the full bottle about their Church's beliefs. At sixteen, they are sent out into the world, but their upbringing and strong belief in Heaven and Hell sees 90% of them return, after a time, to join the church and its teachings.

What a contrast! The Amish church gives children a solid grounding with a 90% success rate, while our Catholic schools give them pagan smoke ceremonies and lose 97% of them to the secular world.

P. O'Brien, Sale

Hiding Behind Accusations

Some people might accuse Into the Deep of being divisive. But what does that mean?

'Divisive' is one of the great 'weasel words' of today. Others are: upsetting, discriminatory, judgemental, negative, conservative. Such accusations allow the critic to weasel out of the real issue: the truth of the matter.

Unfortunately such words, and more like them, have found a ready home within church discussions. If you want to kill off what someone is saying, just say it is divisive, or judgemental, and see what happens.

Further, weasel words don't ask anything of the person who uses them. They provide the user with a gun, but no responsibility. Truth however, makes moral and practical demands of us.

In spotlighting serious defects of current church life we expose ourselves to the use of weasel words by those who do not want to face the truth of what is being said, and the implications for reform.

There are plenty of historical examples which show that disagreement is not necessarily disloyalty. Even Jesus criticises weak and misguided leaders of the day: "You must therefore do and observe what they tell you; but do not be guided by what they do, since they do not practise what they preach." (Mt 23).

These are strong words; are we going to accuse Jesus of being 'divisive'? Hardly! Rather, we should act on his advice given elsewhere (Mt 10): "What I say to you in the dark, tell in the daylight...proclaim from the rooftops."

Abuse of Church Authority

A young woman with drive and a sense of Catholicity wanted to do something to improve the educational lot of poor children in Australia in her time. We know her as Blessed Mary McKillop.

Soon other young women wanted to join her in her venture. Together they formed the beginnings of what we now recognise as a religious order.

But Mary upset a few people; you might even say she was divisive. In spite of her good will and good work, she was excommunicated by a narrow-minded, intolerant Irish bishop of the time, who failed to recognise the signs of the times in his own diocese. Subsequent history looks very poorly on that bishop who eventually, on his death-bed, sought Mary's forgiveness.

Such blunders of a despot are no longer sustainable. Those days are gone, the bishop is best forgotten, and authority within the Church is rightly seen now as responsibility, rather than naked power.

Central to this development is the idea of openness and honesty. Secrecy, which has always gone hand in hand with despotism, is a subterfuge. Is the truth so terrible that we can't stand it? I doubt it. What we can't stand is a sustained attempt at a cover-up.

S.C., Melbourne

Truth Forgotten in Catholic Ed

Never before in the history of the world was there so much education, and never before so little knowledge of practical truth. This discrepancy is the Scriptural sign of "perilous times."

There are two kinds of truth - speculative and practical truth. Speculative truth is the truth of knowing, such as comes to us from philosophy, mechanics, chemistry. Practical truth, however, is concerned with doing and living - morality. Ethics, purity, justice, prudence, charity, are not so easy to accept because they often demand a change in our behaviour.

Truth is not something we invent; if we do, it is a lie. Rather, truth is something we discover, and it does not change, but develops. Truth is a narrow path, either side is an abyss.

One of the most dangerous effects of reducing education to the amassing of knowledge rather than the acquisition of truth, is that it forgets there is a relationship between truth and character. If a man doesn't know the truth of an explosive, he may hurt himself. We too may hurt ourselves if we do not know the purpose of life, or how we should live. On the other hand, even if a man knows the truth, his conduct may not necessarily be good, but at any rate he has a map; he knows where he ought to go.

One of the great tragedies today is that our bishop and **many priests and Catholic teachers are withholding the truth of the Church's moral teaching from our children.** The Pope describes the Catechism of the Catholic Church as a great gift of the Holy Spirit, which should be urgently applied to address the decline in knowledge and practice of the Catholic faith.

We now get young adults coming out of 12 years of Catholic education who don't know what to believe, don't know the Catechism, have no map to follow.

When do parents get an apology from our bishop, priests and Catholic Education Office for depriving our children of the whole practical truth of the Church? What about their loyalty and obedience to the highest teaching authority of the Church - the Pope?

Catholic Education is presently directed to help students answer the question, "What can I do?" instead of "What is the purpose of life? Who am I? Where do I come from? Where am I finally going? Why am I here? How should I live?" These are the most important and challenging questions confronting any mature thinking human being.

When our youth have discovered Jesus Christ, they have discovered the practical truth; because He said, "I am the way, the truth, and the life." (Jn14:6) They will recognise they are creatures, and depend on the powerful Creator who made them into his image and likeness, and will seek the help and truth of God the Father and Jesus His Son, who came to save everyone.

Leo Willems, Warragul

Absolution

A greater miracle than saying to a paralytic: "Rise and walk" takes place in every absolution (Mk 2:9).

Only divine omnipotence can create from nothing that which is not, and reduce to nothing that which is, and this is what takes place in the remission of sins.

In it is achieved in fact that which took place by right on the cross: "the body of sin is destroyed", literally "annihilated" (Rm6:7).

Fr Raniero Cantalamessa

Catholics in the World

The Statistical Yearbook of the Church for 2002, recently published by the Vatican press office, tracks data from the start of John Paul II's pontificate through 2002.

The yearbook indicates that the crisis of the dwindling ranks of diocesan priests has passed, but not the crisis of religious vocations.

The number of Catholic faithful rose from 757 million in 1978 to 1.07 billion at year-end 2002. By continent, the increase was 150% in Africa; 74% in Asia; 49% in Oceania; 45% in the Americas; and 5% in Europe.

Yet the percentage of Catholics as a share of world population dropped. In 1978, 17.99% of the world's inhabitants were Catholic; in 2002, 17.2%.

Half the world's Catholics are in the Americas (49.9%); 26.15% in Europe; 12.84% in Africa; 10.3% in Asia; and 0.78% in Oceania.

Vatican Information Service

This means that Australia's contribution to the world's Catholic population is only a fraction of a percent. And yet we think we are important enough to 'advise' Rome on how the Church should change to 'conform' to our opinion.

Ed.

New Evangelisation

Given the rise of secularisation, John Paul II says the Church must respond with the new evangelization.

The Holy Father believes that this new evangelization includes **assistance to families**, the **renewal of parish life**, and **fidelity of Catholic schools** to their own identity.

The centre of this new evangelization must be the rediscovery of **Sunday Mass** as the foundation and heart of Christian life. This calls for "paying attention to the beauty of the liturgical celebration" and for faithfully respecting "the liturgical norms established by the Church."

Zenit News www.zenit.org

Sing The Mass, not sing at Mass

By Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical Athenaeum.

Father Peter Schineller, an American Jesuit who has ministered for 18 years in Africa and who has authored a "Handbook on Church Music - for Choirs, Priest and Catholic Faithful", wrote the following commentary regarding the Instruction "Musicam Sacram" ("On Music in the Liturgy", by the Sacred Congregation of Rites, 1967):

"1. We are primarily not to sing at or during the Mass, but SING THE MASS - that is, sing the important parts of the Mass in response to the priest. This means that the priority in singing should be the four Acclamations (Alleluia; Holy, Holy, Holy; Acclamation of Faith; and the Great Amen). If there is any singing, these are the first and most important before [the] entrance hymn or Communion hymns.

2. A main focus of the choir is to lead and stir up the voices of all in the congregation. It is not to replace the congregation, **not to perform.** The choir should be evaluated, not by how well the choir sings, but by how well, how actively, the entire congregation sings.

3. For both of these wishes of the document to be implemented, the burden lies on the priest to lead and to instruct his choir and parishioners. If the priest does not chant the important parts, the people will not sing them."

I substantially agree with everything that Father Schineller says and that he is quite correct in his interpretation of Church documents.

Regarding his affirmation that we are not to sing at Mass but sing the Mass - paraphrasing a famous statement of Pope Pius XI regarding not praying at Mass but praying the Mass - I would add that not just the acclamations but also the greetings and responses ("The Lord be with you", etc.), the presidential prayers, the responsorial psalm and the people's invocation of the Prayer of the Faithful, the Our Father, the Lamb of God and the final blessing should also ideally be sung.

While no Sunday Mass should be without some singing, there is plenty of room for a gradual approach to distinguish and emphasise the more solemn feasts from lesser celebrations and even distinguish among the various Sunday Masses so as to cater to diverse spiritual sensibilities.

www.zenit.org

You cannot
defend
what you do not
know.

Dissenter Invited To Speak To Catholic Teachers

Kevin Treston is the author of the book "Visioning A Future Church" published in 2000. He is a disciple of Thomas Groome, having studied under him at Boston College, and has **in-serviced the majority of Religious Education teachers in Catholic schools in Australia.**

On 12-13 August, the Diocese of Sandhurst is holding a conference that will involve all teachers in its secondary schools. Treston is to conduct two seminars, one on Pastoral Care and the other on Spirituality in Catholic Secondary Schools.

The following are some excerpts from Treston's book, that give an insight into his beliefs and teachings regarding the Catholic Church:

- "Those who have studied the story of the church and her teachings on sexuality and marriage know that the church must seriously rethink its teachings. The very fact that many faithful Catholics do not find these teachings credible should surely provoke the teaching church to re-evaluate its teachings on sexuality and marriage" (p.92)
- "Issues such as remarriage of divorced couples, masturbation, contraception, homosexuality must be addressed openly. To stifle debate by censure is a sign that the official church no longer trusts the Spirit to guide the church and presumes to know God's will without appropriate consultation" (p.128)
- "The so-called 'shortage of priests' today is in reality a shortage of Roman flexibility in restoring the first traditions in the church about who presides over the Eucharist." (pp.79-80)
- "After spending millions of dollars in the compilation of the *Catechism of the Catholic Church* its use as a reference point for Catholic doctrine was immediately compromised by its sexist language" (p.83)
- "Is the exclusion of women from ministerial leadership really an expression of God's will or a self-inflicted wound by the church and a moral disorder." (p.84)
- "A future church will let go of its long tradition of gender discrimination at every level of church leadership and give prophetic witness to the inclusive nature of God." (p.86)
- "The current mandate of compulsory celibacy for priesthood will need to be evaluated in the future church." (p.81)
- "The exercise of the magisterium is not a one way process or a top downwards activity. Catholic theology teaches that a sign of authentic teaching by the magisterium is when this teaching is accepted by the faithful. Authoritative decisions become effective only when they are received by the faithful." (p.94)
- "The decision to forbid the celebration of the Third Rite...ignored the spiritual aspirations of many pastors and people. Its very popularity should have alerted relevant church authorities to listen carefully to the movements of the Spirit." (p.96)

Given these examples of his public disdain for the teaching of the Magisterium, how can Treston be regarded as a reliable authority on 'Catholic Spirituality'.

Questions should be put to the Bishop and others in the Sandhurst CEO:

- Why, given Treston's track record of attacking the teaching of the Catholic Church, is he being presented as an expert on 'Catholic Spirituality'?
- How much is he being paid, and how will his fee be funded?
- Who at the CEO commissioned him to conduct the seminars?

It's time that Bishops and CEO Directors are made accountable for the decisions they make.

What Does Canon Law Say About Dissenters?

Canon 750 – § 1. Those things are to be believed by divine and catholic faith which are contained in the word of God as it has been written or handed down by tradition, that is, in the single deposit of faith entrusted to the Church... All are therefore bound to avoid any contrary doctrines.

§ 2. Furthermore, each and everything set forth definitively by the Magisterium of the Church regarding teaching on faith and morals must be firmly accepted and held...; therefore, anyone who rejects propositions which are to be held definitively sets himself against the teaching of the Catholic Church.

Canon 1371 – The following are to be punished with a just penalty:

1/ a person who...teaches a doctrine condemned by the Roman Pontiff, or by an Ecumenical Council, or obstinately rejects the teachings mentioned in canon 750 § 2...and, when warned by the Apostolic See or by the Ordinary, does not retract;

2/ a person who in any other way does not obey the lawful command or prohibition of the Apostolic See or the Ordinary or Superior and, after being warned, persists in disobedience.

Journeying Together - A Plan to Create a 'New' Church

Not only is there a crisis of faith in the diocese of Sale, but there is also a crisis of priestly vocations. Archbishop Fulton Sheen once said that if a bishop wants to know if he is serving Christ, he will find his answer in the number of seminarians his diocese has. We have one. Many parishes are already without priests and the number of 'parishes in partnership' is set to increase as several priests near retiring age.

Given that the very life and mission of the Church depends on priestly vocations, **one could safely assume that the Bishop would have vocations as a pressing priority in his diocesan pastoral plan.**

However, our pastoral plan Journeying Together (JT), is not so much a plan to address the urgent need for priestly vocations and the care of souls, as it is to subvert the faith and reconstruct the Church along democratic lines, so that priestly vocations are no longer of primary importance. JT is an attempt at reshaping the Church into a human organisation, where we're all equal to carry out ministries as we see fit.

Are we to believe the Bishop when he says that he takes his responsibility for vocations seriously, when he produces a pastoral plan that is not set in relation to holiness. The Pope, in *Novo Millennio Ineunte* (which JT claims to be based on!) says, "First of all, I have no hesitation in saying that all pastoral initiatives must be set in relation to *holiness*."

The Bishop, through JT, is projecting a vision of church which in the future would be bereft of priests. The Pope, in 'The Priest, Pastor and Leader of the Parish Community' warned that "measures adopted in this light to counter present shortages of priests, notwithstanding the good intentions motivating them, would in fact be seriously prejudicial for the ecclesial community." (para 24)

There is no specific initiative or plan in JT to promote priestly vocations. On the few occasions that the word 'vocation' is used in JT, it is never in the context of priesthood, but always in the generic sense and understood as a call to lay leadership, ministry and service. **This new vision of a democratic church is not only erroneous but is causing grave damage to the Church** and her mission. The Catholic Church's structure is in *essence*, sacramental, and therefore hierarchical. It is not a structure that can be changed or improved upon.

The Diocesan Pastoral Council, under Liz Hanney thought it necessary (and possible) to move away from the hierarchical structure as founded by Christ. This is seen in a letter sent out in 2002 asserting that JT "has been grounded in local consultation and shared wisdom from across the diocese - combining views of young and old, clergy and laity, diocesan personnel etc. It seems more appropriate to continue in this vein rather than with a model which could be perceived as being hierarchical." This shows a complete and fundamental misunderstanding of the nature of the Church.

The Pope has warned that "it is erroneous to emphasise the laity if this entails overlooking the ordained ministry. Such error ends by penalising the laity and frustrating the entire mission of the Church" (Priest, Pastor and Leader, para 27).

In this plan to deconstruct the priesthood by deliberately obscuring the distinction between the "common" priesthood and the "ministerial" priesthood, JT asserts, "In today's Church all the People of God are called to service and leadership. Leadership by lay people is exercised as one among equals in the name of Jesus Christ and in service of his Kingdom. Our Church celebrates the richness and diversity of ministries, gifts and talents, gathered together within the Body of Christ serving the one Lord. ... It is our hope that all people will be affirmed in their ministry and will grow in confidence to exercise their role."

This 'inclusive' faith community relegates the parish priest to simply one of the leaders and ministers among many. It allows for greater participation of the laity, especially women, in the leadership and ministry of the Church, and for ex-priests and religious to continue to hold positions of leadership and ministry even if forbidden under Canon Law.

Now we can see why Father John Speekman was removed from his parish in Morwell and was encouraged by his Bishop to leave the diocese. Fr Speekman knew his identity as a priest and the identity of the Church. He would not mould into this new understanding of the priesthood and so he didn't fit into this 'new' vision of Church.

JT, as a plan that subverts the faith, reshapes the Catholic Church and deconstructs the priesthood, is what happens to a diocese when you have a Bishop who denies his hierarchical consecration and **abdicates his teaching authority to a lay bureaucracy.**

"Internal dangers to the priestly ministry also exist: bureaucracy, functionalism, democratisation, planning which is more managerial than pastoral. Unfortunately, in some circumstances, priests can be overwhelmed by structures which overpower them and are not always necessary..." (Priest, Pastor and Leader, para 29)

Orthodox CatechismClass.com

A group of dedicated and faithful Catholics in the U.S. has started a comprehensive orthodox Catholic Religious Education program on the internet. It would appear to be ideal for home-schoolers.

Their program is a response to the concerns of U.S. Bishops that Religious Education programs currently available in schools were "abysmal at best, dangerous at worst". The Bishops' Conference reviewed 25 individual high school texts and found that not one conformed to the Catechism. Their report noted that "the widespread use of these books perpetuates a *religious illiteracy* that is all too prevalent in the Church today."

The on-line RE classes at www.catechismclass.com cover kinder to Year 12, provide daily, fun, inter-active lessons for 50 weeks in the year, and are thoroughly **based on the Catechism**. Children can be enrolled at any age and will be automatically assigned the most appropriate education level.

CatechismClass.com **addresses the shortfalls in current school RE programs** as noted by the U.S. Bishops:

- Students are led to believe that one religion or church is as good as another, and that the Catholic Church is just one church among many equals.
- Church teaching is introduced with tentative language giving the impression that the teaching is just one legitimate opinion among others, rather than a matter of truth.
- Students are taught that the sacraments were instituted over an extended period of time with the implication that they still can be changed.
- The distinctive role of the priest may be sidelined or even ignored.
- The unique presence of Christ in the Eucharist is often obscured.
- The teaching about the Church's restriction of Ordination to men is ambiguous or even misleading.
- There seems to be a reluctance to name premarital or extramarital intercourse, homosexual and contraceptive acts as sinful.
- Interpretation of Scripture relies upon the historical-critical method without drawing upon the patristic and spiritual interpretation in the Church.
- Approach to church often overemphasises the role of the community without reference to the role of the hierarchy.
- The Church's social teaching is not grounded in the divine initiative of the Holy Spirit.

Sadly, we in Australia face the same problems with school RE programs, most notably Thomas Groome's theories that are so widely being accepted. Perhaps CatechismClass.com can offer parents a healthy alternative.

Questions the Holy See Is Asking

A questionnaire sent out by the Holy See to prepare for next year's Synod of Bishops will serve to evaluate how the baptised celebrate and live the Blessed Sacrament.

The questions posed to Bishops include:

"What importance does the celebration of the Eucharist have in the life of your community and that of the individual believer? What is the frequency of participation at Mass on Sundays? On weekdays? On the major feast days of the liturgical year? Could you supply statistics - even approximate - in this regard?"

What attempts are being made to transmit the teaching on the Eucharist, whole and entire, to your community and the individual believer? Specifically, how are The Catechism of the Catholic Church, nn.1322-1419, and the Encyclical Letter 'Ecclesia De Eucharistia' being utilised by priests, deacons, consecrated persons and the laity involved in pastoral work?

What are the negative aspects (abuses, misunderstandings) existing in Eucharistic worship?

In an attempt to be personal and avant-garde, do priests manifest any attitudes in their celebration of Mass which are explicitly or implicitly contrary to the liturgical norms established by the Catholic Church?

Conversion is necessary to participate fully in partaking of the Eucharist. What is the faithful's understanding of the relationship between the Sacrament of Penance and the Sacrament of the Eucharist? Do Christian communities often display a casual approach to receiving Holy Communion or do they unjustifiably refrain from receiving it? What is being done to assist the faithful to discern if they have the proper dispositions to approach this great Sacrament?

When the sacraments and sacramentals are celebrated during Holy Mass (Matrimony, Funerals, Baptisms, etc.) with non-practicing Catholics, non-Catholics and unbelievers present, what steps are taken to avoid a casual attitude or even carelessness towards the Eucharist?

What importance do pastors give to adoration of the Most Blessed Sacrament? To Perpetual Adoration? To Benediction of the Most Blessed Sacrament? To personal prayer before the tabernacle? To processions on the Feast of the Body and Blood of Christ? To Eucharistic devotion in parish missions?" www.zenit.org

ITD hopes that our Bishops will answer these honestly, and that the Holy See will take careful note and action. (The laity can present their answers through their local bishop)

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 Keane explains how the Director of the Catholic Education Office (CEO) of the Diocese of Sale published a document 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 more excerpts from Keane's paper (see the June issue of ITD for others), which systematically exposes and refutes the errors being paraded in the RE curricula:

The Stage 6 Unit Outline asserts that definitive Church teaching on various questions can or has changed over time in ways that involve a contradiction of received teaching. While there is much in the Unit that needs to be challenged, I will confine my attention to four issues:

1. Divine Revelation and Doctrinal Development

Under a section headed "Key Understandings For Students," the Unit Outline is ambiguous about the nature of divine revelation. It says:

"The Church must continually grow in faithful response to God's ongoing revelation in time. God's revelation occurred in the past and continues throughout history in world events, in the lives of human beings, in the life of the Church community etc."

While acknowledging that "the substance of God's revelation does not change," the way the Unit Outline speaks of God's revelation could nevertheless give the impression that divine revelation is a continuing process – something that is incompatible with Catholic doctrine. In regard to this, the CCC states:

"God has revealed himself fully by sending his own Son... The Son is the Father's definitive Word; so there will be no further Revelation after him." (CCC, n. 73)

2. The Exercise of Papal Authority

Under a section titled *The Exercise of Papal Authority*, the same Unit Outline states:

"Pope John Paul II and the Congregation for the Doctrine of the Faith (CDF) have moved back to the first Vatican Council's more rigid concept of Papal authority"

This assertion is absolutely mistaken. Vatican II never departed from Vatican I's understanding of papal authority. It said:

"This sacred Council, following closely in the footsteps of the First Vatican Council, with that Council teaches and declares that Jesus Christ... established his holy Church, having sent forth the apostles as he himself had been sent by the Father, and he willed that their successors, namely the bishops, should be shepherds in his Church... And in order that the episcopate itself might be one and undivided, he placed Blessed Peter over the other apostles... And all this teaching about the institution, the perpetuity, the meaning and reason for the sacred primacy of the Roman Pontiff and of his infallible magisterium, this sacred Council again proposes to be firmly believed by all the faithful" (*Lumen Gentium*, 18).

The Unit Outline further diminishes the force of Catholic doctrine regarding papal teaching authority when it says:

"Infallibility may express itself in the definitions of a pope when he solemnly articulates the faith of the larger church."

As stated, this assertion contradicts Vatican I's teaching on papal infallibility which affirmed that doctrines taught by the Pope in the exercise of his extraordinary magisterium "are irreformable of themselves, and not from the consent of the Church." (*Vatican I Dogmatic Constitution Pastor Aeternus*, 3074).

Vatican II reaffirmed this teaching when it said that such statements by the Pope are irreformable "since they are pronounced with the assistance of the Holy Spirit, and therefore they need no approval of others, nor do they allow an appeal to any other judgement." (*Lumen Gentium*, n. 25) Elsewhere in the teaching of the Magisterium we read:

"However much the Sacred Magisterium avails itself of the contemplation, life and study of the faithful, its office is not reduced merely to ratifying the assent already expressed by the latter; indeed, in the

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

interpretation and explanation of the written or transmitted Word of God, the Magisterium can anticipate or demand their assent.” (*Mysterium Ecclesiae, S.C.D.F. n. 2*)

The authors of the Canberra materials would be better advised to provide teachers with the following passage from Vatican II:

“The Roman Pontiff, by reason of his office as Vicar of Christ, namely, and as pastor of the entire Church, has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered.” (*Lumen Gentium, 22*).

3. Women in the Church

In *Rome Has Spoken*, Sr Fiedler accuses the Church of oppressing women by saying:

“Feminist theological analyses are not easily answered. They point out that an all-male priesthood is out of synchrony with the gospel, discriminatory and therefore sinful, injurious to the faith of believers, and scandalous to many inside and outside the church” (p.125)

In *Ecclesia De Eucharistia*, Pope John Paul II warned against tendencies to obscure “the necessity of the ministerial priesthood, grounded in apostolic succession” for any valid celebration of Eucharistic mystery (*Sacerdotium Ministeriale, Section III*).

The Unit Outline goes on by way of a quotation from Fiedler to assert that there are contradictions in the magisterium’s teaching on the role of women in the Church. It says:

“Attitudes toward women have been very slow to change, but negative rhetoric about women has alternated with theoretical declarations in favour of gender equality and Vatican II’s condemnation of “all discrimination based on sex as contrary to God’s intent”. Many observers read these contradictions as an official tradition struggling with itself, and perhaps on the brink of major change.”

Discrimination is not operative in the Catholic Church’s teaching on the different gifts and roles men and women possess in complementary fashion in regard to Christ’s mission. Hence, to strive to end all unjust discrimination is not equivalent to abandoning recognition of the complementary nature of “male and female” in God’s creative and redemptive plan.

At issue in the debate over the Church’s flat rejection of women’s ordination is the question of fidelity to the ministerial priesthood as it was instituted by Christ.

4. Clerical Celibacy

The Canberra Unit Outline reproduces from *Rome Has Spoken* various myths regarding the discipline of mandatory clerical celibacy in the Latin Church. It says:

“Biblical teaching is clear: Jesus did not link celibacy with ministry... The official proclamation of clerical celibacy was brought about because of the passage of church lands from father to son, the negative view of sex and women, and the rise of the celibate ideal in monastic orders...To this day the celibate priesthood remains an obstacle to reunion with other Christian churches.”

The section is drawn from an essay in *Rome Has Spoken* written by Anthony Padovano. He is an ex-priest and founder of an organisation called *Corpus* which seeks to have priests who left the active ministry to marry be given an option of return to it. In his essay, Padovano asserts that “there is no clear evidence that Jesus was celibate” (p.132). He asserts further that “as the official church denigrated sexuality and women, its teaching became increasingly artificial and convoluted” (p.133)

In the April 12, 1996 edition of the dissident *National Catholic Reporter* in the U.S., Padovano had an essay published titled *‘Is it just possible that Jesus was married?’*. In this essay, he writes:

“Was Jesus married? On the basis of the evidence offered, I would say there is a high probability that he was...The evidence for the lifelong celibacy of Jesus is nonexistent...The perpetual virginity of Mary and Jesus has been employed to implant deep in the Catholic psyche a fear of sex and shame about it...If Jesus married, who was his wife? We do not know...Did Jesus have children? We do not know...It is also disturbing to find something intrinsically healthy and spiritual in a sexless marriage between Mary and Joseph. ... Is this question important for the emergence of a married priesthood for Latin rite, lifelong Catholics? I think it is.”

In the concluding part of his essay, Padovano says:

“A married priest may, in the final analysis, redeem sex from some of the negativity associated with it in the Catholic community...Is it not a pity that the evil of mandatory celibacy is not preached by priests and proclaimed by bishops?”

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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	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 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, & 7pm - 8pm
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.

Year of the Eucharist

The Pope has announced that from October 2004, the Church will celebrate the ‘Year of the Eucharist’.

In his address on the feast of Corpus Christi, he said:

“The Year of the Eucharist takes place in the framework of the pastoral project that I presented in the apostolic letter ‘Novo Millennio Ineunte’, in which I invited the faithful to **start afresh from Christ**.

The Eucharist is at the centre of the life of the Church. In it, Christ offers himself to the Father for us, making us participants of his sacrifice itself, and he gives himself to us as bread of life for our journey on the paths of the world.

From now on, I entrust this new initiative to the Virgin Mary, Eucharistic woman. May she, who in the Year of the Rosary helped us with her look and her heart to contemplate Christ, in the Year of the Eucharist make every community grow in faith and love toward the mystery of the Body and Blood of the Lord.”

www.zenit.org

Christ Himself

The Holy Eucharist is the greatest treasure that the Church has on earth: It is Christ himself.

*Cardinal Francis Arinze,
Prefect of the Congregation for Divine Worship and the Sacraments*

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

Ecclesial?

From the Greek

Church!

Contact Into the Deep

E-mail stoneswillshout@yahoo.com.au
Into the Deep, PO Box 446, Traralgon, Vic 3844
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.