

Into the Deep

Issue 26

Newsletter of the Confraternity of St Michael, Gippsland

November 2004

Holy See's Suggestions for Year of Eucharist

A new Holy See document responds to John Paul II's request for "suggestions and proposals" for ecclesial realms for the Year of the Eucharist. "Year of the Eucharist: Suggestions and Proposals," written by the Congregation for Divine Worship and the Sacraments, is currently available only in Italian.

The text asks episcopal conferences to prepare subsidiary material that addresses the most important doctrinal and pastoral problems in their countries. In particular, it points out the following: "lack of priests, weakening in priests of the importance of daily Mass, neglect of Sunday Mass, absence of Eucharistic worship."

The document further suggests that bishops' conferences promote initiatives for the opening and closing of the Eucharistic year; encourage reflection on the Eucharist in universities, institutes and seminaries; and promote national Eucharistic congresses.

Dioceses are requested to "create sections of Eucharistic interest in weeklies, diocesan reviews, Internet sites, and local radio and television stations."

The text also offers guidelines for parishes, which it refers to as "Eucharistic communities."

Among other things, the document calls for the reordering, if necessary, of places of celebration ("altar, ambo, presbytery") or where the Eucharist is reserved ("tabernacle, chapel of adoration"). Dioceses must be furnished with "liturgical books," and must safeguard the beauty of the signs ("ornaments, chalices," etc.).

Parishes are requested in particular to pay special attention to "liturgical singing," following the last indications given by John Paul II; to know and apply the liturgical norms prepared by the Pope and the Holy See; to teach the faithful to be recollected in church; to promote Eucharistic adoration and other prayer practices before the Blessed Sacrament; and to verify the regularity and dignity with which Communion is taken to the sick.

www.zenit.org

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

Audience Riveted by Eamonn Keane's Talks

Eamonn Keane had his audience riveted in Morwell in October when he spoke on marriage, the Eucharist, and Catholic Education. He talked for hours and answered questions freely, with people urging him to continue. Eamonn pointed out that all three topics have their foundation in the Blessed Eucharist.

He explained that being made in the image of God, we are all called to love, by living in the truth and serving life. This has particular application to marriage. In creating the married couple in his own image, God inscribed in them the capacity to cooperate with him in the creation of new life.

The Church professes that the sacrament of marriage is a great mystery because it expresses the spousal, life-giving love of Christ for his Church. Married couples are called to love in the same way as Christ loves his Bride, the Church. Christ's total gift of himself to his Bride is expressed through the gift of his Body: "This is my body which is given for you."

Vatican II teaches that the Eucharist is the source and summit of the Christian life, and that all other sacraments are bound up with it and oriented toward it.

The sacrifice of the Mass is inextricably linked to the priesthood of Christ. Only men can sacramentally represent Christ in the celebration of the Eucharist, in terms of His spousal relationship to the Church as a Bridegroom to his Bride. An attack on the male priesthood is a direct attack on the Eucharist for which the priesthood exists. This is an attack at the heart of our Catholic faith. Similarly, arguments for same sex marriages are attacks on the Eucharist.

The ultimate goal of all Catholic education is salvation in Jesus Christ. Any religious education method which sets out to create doubt about the fundamental doctrines of the Church, is likewise an attack on the Eucharist.

Thomas Groome's 'shared Christian praxis' is a method of teaching which not only raises doubts and suspicions about fundamental doctrines of the Catholic faith, but openly contradicts them. Schools that use his methods are therefore also attacking the Eucharist. In doing so, they are betraying the Church's mission and betraying parents who put their trust in Catholic schools to support them in teaching their children the Catholic faith.

We will add some of Eamonn's talks to our website in the near future, for those interested in knowing more.

No Right to Question Bishop

Queen Elizabeth claims the title “Defender of the Faith.” However, it seems that “Into the Deep” also wants to claim that same title, but with absolute arrogance and self righteousness and with no charity, respect or regard for people’s right to privacy, even using terror tactics.

P. O’Brien, J. Henderson and P. Crozier write to the bishop of Sale demanding that he explains to them the status of two people working in our Diocese. Who do these three leaders of “Into the Deep” think they are? Self-appointed defenders of the faith? Judges, juries and executors on this topic and others? The Bishop does not have to explain the status of people or give details of their faith journey to them.

For the record: Jim Quillinan was laicised in the seventies, and works completely within the conditions of his laicisation and does so with great competence and orthodoxy. He even prays the Rosary every day. He is an asset to the Diocese.

Father H. Brown, with the support of the Church of Gippsland, has worked through some personal issues. He is a Carmelite Priest, on loan to the Diocese, works with secondary schools in the diocese and helps out on weekends in the Parish of Berwick. He is highly regarded by those who work with him and by the parishioners of St. Michael’s, Berwick.

Rev. Fr. H.P. Hengel, P.P., Warragul

Rescript of Laicisation

“The rescript makes every effort to avoid confusion of the faithful and, more importantly, scandal.”

Regarding the rescript ordinarily granted for the laicised priest: “He can never deliver a homily, be a special minister of the Eucharist, or have a directive role in the pastoral field.

He can have no function whatsoever in a seminary or equivalent institution ... In a secondary institute of study dependent on church authority (eg. Catholic university), he can have no directive function or teaching office. ... In Catholic elementary or high schools, he may not have a directive function or teach theology.”

*From the Commentary on 1983 Canon Law,
Canon Law Society of America, 2000*

Think not only of ex-priests in our diocese, but Thomas Groome, ex-priest inspiring our new RE curriculum in schools.

Priests To Stay Out of Schools

Despite the decision overwhelmingly in favour of Fr Speakman by the Congregation for the Clergy in Rome, after Bishop Coffey unjustly removed him as parish priest of Morwell, and revelations since of the part played in this sorry saga by a minority of teachers and diocesan employees and the Victorian Independent Education Union, no one has been made accountable for his persecution.

After a year examining the evidence presented by Bishop Coffey and Fr Speakman, the Congregation found that any confusion or disturbance at Morwell might well be attributed more to the actions of Bishop Coffey than to those of Fr Speakman. It found that the disagreement was “with a small minority of employees who disagree with Church teachings.”

Because Fr Speakman had the courage to challenge the teachers to teach the Catholic faith to their students, he became the focus of the determination by the union and the Catholic Education Office to gain unfettered control of Catholic schools, without any interference by orthodox priests.

The decree from the Congregation for the Clergy found that Bishop Coffey had erred by conducting a formal investigation into a minor incident, by receiving complaints about a priest for nearly a year without ever bringing them to his attention, and by taking the side of a school principal over the canonically designated parish priest, in opposition to canon law governing their relationship.

It seems that Bishop Coffey has aided the union and the CEO in their determination to remove parish priests from a position of authority in Catholic schools.

The fact that most priests in the diocese seem unable to think for themselves and blindly support the Bishop’s unjust actions, does not augur well for any hope that Catholic schools will reverse the current situation where less than five per cent of students remain loyal to the Church after twelve years of attending Catholic schools.

It has also emerged that many of the priests sitting in judgement of Fr Speakman had not read the decree. Perhaps many of ‘the minority of teachers and diocesan officials who disagree with Church teachings’ have also not read the decree which severely judges their actions. Which might explain why they have not announced that they are seriously considering the validity of their present position.

Pat O’Brien, Sale

“For the lover of truth discussion is always possible. But the difficulties are enormously increased by obstacles of the moral order: by the absence of sufficient freedom of thought and action, and by the calculated misuse of words in debate, so that they serve not the investigation and formulation of objective truth, but purely subjective expediency. Instead of dialogue, therefore, there is silence.”

Pope Paul IV in Ecclesiam Suam (no.102)

Taking Things Out of Context

The point of Gwen Thomas' letter in the October issue is unclear to me. She quotes Peter Kelly as being "untruthful" by quoting a wrong date of Father Speekman's ordination anniversary which appeared in a Morwell Parish publication, yet she blames Into The Deep for this mistake. Please explain?

In my opinion a mistake of an anniversary date is hardly grounds for accusing someone of lying! A wrong date doesn't necessarily change the essence of the story. All publications, both secular and religious make such "mistakes" in each issue. These are not lies, but honest mistakes or misprints.

As to the racism and hypocrisy accusations against ITD, I find it annoying for Gwen to scrape the bottom of the barrel and to take things out of context just to be able to express her vitriol towards ITD.

Roman Kulkewycz, Maffra

No Repetition in the Rosary

From an address by Archbishop Fulton Sheen, 1951:

It is objected that there is much repetition in the Rosary because the Lord's Prayer and the Hail Mary are said so often; therefore it is monotonous.

That reminds me of a woman who came to see me one evening after instructions. She said: "I would never become a Catholic. You say the same words in the Rosary over and over again, and anyone who repeats the same words is never sincere. I would never believe such a person and neither would God."

I asked her who the man was who was with her. She said it was her fiancé. I asked "Does he love you?" "Certainly he does." "But how do you know?" "He told me." "What did he say?" "He said: 'I love you'" "When did he tell you last?" "About an hour ago." "Did he tell you before?" "Yes, last night." "What did he say?" "I love you." "But never before?" "He tells me every night." I said: "Do not believe him. He is repeating. He is not sincere."

The beautiful truth is there is no repetition in "I love you." Because there is a new moment of time, another point in space, the words do not mean the same as before. Love is never monotonous in the uniformity of its expression. The mind is infinitely variable in its language, but the heart is not. The heart of man in the face of the woman he loves is too poor to translate the infinity of his affection into different words. So the heart takes but one expression "I love you" and saying it over and over again, it never repeats. It is the only real news in the universe.

That is what we do when we say the Rosary. We are saying to the Holy Trinity, to the Incarnate Saviour, to the Blessed Mother, "I love you," "I love you," "I love you."

Who's Talking About School Masses?

Many news reports about the Fr Speekman affair mention confidently that the reason behind his removal from his parish has to do with his "refusal" to say school Masses.

The most recent report brought to our attention, in *Online Catholics*, states that "the main point of contention is Speekman's refusal to perform the required religious duties in the school because the majority of the students do not attend Mass in the parish on Sunday."

This statement is completely untrue. Nowhere in the Decree from the Congregation for the Clergy is there any mention of school Masses *at all*, let alone it being the main issue. So where does this come from? It officially has absolutely nothing to do with Fr Speekman's removal.

Who is feeding the media the issue of school Masses? Read further into any of these media reports and you will find a quote from someone in the education union and/or the Catholic Education Office.

If the reason for Fr Speekman's removal from his parish is really about school Masses, the Bishop was clever enough to know that he couldn't mention it to Rome, considering Fr Speekman's stance is consistent with Church teaching. The reasons he came up with in the end were so vague that even the Congregation had to conclude that they were "generic" and "difficult to determine".

But the union and/or CEO are not that clever. They think they have a case against Fr Speekman and can tell the media the real reason he "just had to go" – that he wouldn't conform to their opinions on the degree to which the Church should be involved in Catholic schools.

If the union and CEO see themselves as apart from Church teaching and certainly not beholden to it, then they can speak with impunity. Bishop Coffey on the other hand, under a greater authority, has to watch his words. And he has found that maintaining a smokescreen is difficult when facts are required.

On Transubstantiation

St Ambrose of Milan said:

"Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed. ... Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature."

What's Up at the Seminary?

Into the Deep has learned that Fr Paul Stuart, the Dean of Studies of Corpus Christi College, which trains seminarians for Victoria, has been asked to leave the seminary staff by Archbishop Hart. In Catholic circles, Fr Stuart is known to many as a young, solid, orthodox priest.

Although Fr Stuart was nearing the end of his six-year term in 2004, it was publicised that he was reappointed to another three years on the seminary staff until 2007. His reappointment was greeted with gladness by the seminarians of Corpus Christi, fellow staff, and many orthodox clergy in Victoria.

Liberal clergy who view Fr Stuart as objectionable (as they do Pope John Paul II, Cardinal George Pell and Cardinal Joseph Ratzinger), did not cheer it. To them he was a vocal critic of their New Church agenda. Fr Stuart has been outspoken in his opposition to forces against orthodoxy, especially the male priesthood and clerical celibacy.

Appointed to the seminary by Cardinal Pell, and educated in Rome, Fr Stuart has been a major contributor to the orthodox reforms and the new orthodox reputation of the Melbourne seminary. As Melbourne Vocations Director, Fr Stuart together with other orthodox clergy, has been credited with increasing vocations to the priesthood, almost doubling the number of seminarians for Melbourne.

Although never perfect, morale and standards have been good at the seminary, so the reversing of Fr Stuart's reappointment is strange and seemingly counter-productive.

ITD contacted Fr Stuart for his comment but he declined to make one.

We are left wondering if this is a sign that Melbourne under Archbishop Hart is reversing the direction the Pope wanted Melbourne to head in when he made George Pell its Archbishop, and Denis Hart the successor as Pell's own preferred choice to continue orthodox reforms?

In fairness, Archbishop Hart has continued many of Cardinal Pell's reforms such as the new orthodox Religious Education texts. He has sent Fr Stuart to do doctoral studies, which presumably will be put to good use.

But among orthodox circles there is anxiety that Archbishop Hart may be acting on bad advice. ITD will be watching Corpus Christi carefully to see if there will be more worrying changes.

Examination of Conscience

"You asked me to suggest a way for winning through in your daily struggles, and I replied: When you lay your soul open, say first of all what you wouldn't like to be known. In this way the devil will always end up defeated. Lay your soul wide open, clearly and simply, so that the rays of God's Love may reach and illuminate the last corner of it."

St Josemaria Escriva

Seek Mercy and Healing

I would like to thank Mr Eamonn Keane for the three inspiring talks he gave in Morwell last month on marriage, the priesthood, and Catholic education. Also thanks to Into the Deep for inviting such a renowned author and teacher.

He explained that the new Religious Education curriculum in the Sale diocese, based on Thomas Groome (an ex-priest, who is not allowed to teach religion at any level), is one of doubt and mistrust of magisterial teaching and promotes questionable opinions of the dogmatic teaching of the Church. He said that it is the duty of every Catholic parent to disapprove of the implementing of this RE curriculum.

I believe that Into the Deep has over the past years given us a clear picture of the sad and divided state of the Sale diocese and the ineffective system of Catholic education. The whole truth has been revealed.

We can say that we are all suffering from unjust and uncharitable treatment. The only way out of this sad state is reconciliation, and this can only be achieved by spending an hour or so a week before the great Healer in the Blessed Sacrament. There we must seriously examine our consciences so that we may better understand that all our actions (what we do, or what we fail to do) have serious consequences, so that we may take Christ's messages, "Love your enemies", "Love one another as I have loved you", and "Not my will, but Thy will be done", more seriously.

We have to say that sin is the most tragic and mournful thing that has ever happened to man. Sin is doing what we want, and allowing our will to take the place of God's will. Whether we feel guilty or not, we are all guilty before God, because many times we have broken His moral law of love and reason (the Commandments), and haven't done the good we ought to have done.

The cross is the "triumph of love" which we can look upon for mercy and healing from the hurts we have inflicted on others, or on ourselves.

Make a visit to the Lord two or three times a week and you will begin to absorb the radiation from the healing power of His presence, and what was said of St Paul will happen to us – the scales will fall from our eyes and we will be able to see clearly how we stand before the Lord.

Leo Willems, Warragul

A Little Integrity

A teacher at a Catholic school in Melbourne was named as being investigated in the recent internet child pornography scandal, and it caused some interesting reactions.

The Parish Priest said that the teacher would not be allowed back to the school even if found to be innocent.

The Victorian Independent Education Union representative Tony Keenan said that if the allegation turns out to be unsubstantiated, the teacher has a right to be reinstated.

And the Director of Melbourne's Catholic Education Office (CEO) said she was shocked because it is clear that every teacher in a Catholic school is required to live by the moral teachings of the Catholic Church.

While the Parish Priest may be making a decision a little prematurely, it is fascinating that Mr Keenan will defend the innocent-until-proven-guilty principle and stand up for the teacher's rights. This is the same Mr Keenan who condemned Fr John Speekman as guilty, and urged Bishop Coffey not to reinstate him, even *after* he was proven innocent. And Fr Speekman's alleged crime was no more than raising his voice!

As for the director of the CEO stating that teachers are expected to live according to Catholic morals – who is she trying to fool! It's not even requested in adverts for teaching positions, and you look at almost any Catholic school and you'll find teachers living in invalid relationships, practising (and promoting) contraception, not going to Sunday Mass ... the list is endless.

Wouldn't it be nice!

A number of Catholic bishops recently launched a document regarding the Murray-Darling river system.

The document was an initiative of Catholic Earthcare Australia, and notes that "As bishops, we would like to add our voices in support of the rivers and all those working to save them. In a particular way we want to reflect on the Murray-Darling basin from the perspective of Christian faith."

New Zealand bishops issued a statement aimed at the government regarding proposed legislation about seabeds and foreshores of their country.

Hands up those who could imagine a group of bishops in Australia (or New Zealand?) launching a public document with great ceremony (on board a river-boat with media in attendance for example, as in the case of the Aussies), on something as radical as abortion, contraception, Sunday Mass obligation or education in the faith in Catholic schools! A wild fantasy, surely! (But wouldn't it be nice!)

EWTN A Great Resource

May I suggest you find someone in the Diocese of Sale who receives the *Eternal Word Television Network* via satellite and distribute recorded copies to as many people you can and then pray, pray, pray. These beautiful programs spread the true teachings of the Catholic Church. The website is www.ewtn.com

The reason I suggest satellite and not cable is that I do not know very much about Cable TV as we do not have it here in WA. From the satellite, material is received 24 hours a day, 7 days a week. It so strengthens one's faith. In fact there is a four minute snippet where a student asks his Philosophy teacher "Is it a sin to miss Mass on Sundays?" The lecturer asks "Who told you that?" "My Grandmother" is the reply. The lecturer then proceeds to quote the Catechism of the Catholic Church, saying that it is a mortal sin to do so. It is acted out in such a way to hold your attention.

I am a member of the Rosary Christian Tutorial Association and we prepare recorded via satellite EWTN tapes for free-lending parish libraries, plus raise funds for TV each Sunday, 1pm to 2pm on Access 31 Community Television. There are not enough days in the week but we have presented this one hour program for 3 years at \$300 per week. All I can say is that it must be God's Holy Will to keep it going.

Another thought is to have a program on a local radio station. We began broadcasting on Radio Fremantle 18 months ago. EWTN lift the audio from their video programs and burn them to CDs. The Franciscan Friars of the Immaculate Heart host the program for us and fund it through their supporters. It costs \$1 per minute and they begin at 7.30pm, finish at 9pm each Sunday night. EWTN posted us lots of CDs free to use! You in turn can burn copies of the copies without reducing the quality.

I began this letter just to tell you of a quote by Archbishop Fulton J Sheen, taken from another TV snippet:

**THE TRUTH IS THE TRUTH EVEN IF NOBODY BELIEVES IT.
ERROR IS ERROR EVEN IF EVERYBODY BELIEVES IT.**

God bless you all abundantly, in the battle you are having for truth within our wonderful faith.

Fran Taylor, Brentwood WA

- Any volunteers in our diocese to take this on? Ed.

Church Renewal

"I am convinced that today, as at every critical moment in her history, the Church will find the resources for an authentic self-renewal in the wisdom, vision and zeal of bishops outstanding for their holiness."

John Paul II

Pope's Instructions to Youth

"In the first place, love the Eucharist.

Never get tired of celebrating and adoring the Eucharist, together with the entire Christian community, especially on Sunday. Know how to put it at the centre of your personal and community life, so that communion with Christ may help you to carry out your courageous choices.

In the second place, have missionary passion. Do not be afraid to bear witness to hope ... which has a specific name: Jesus Christ!"

Pope John Paul II, 9 October 2004

Bishop's Sacred Responsibility

John Paul II in an address to Bishops of New York:

"The title of bishop is one of service, not of honour, and therefore a bishop should strive to benefit others rather than to lord it over them. Such is the precept of the Master," Pope John Paul II said, quoting the Rite of Ordination of a Bishop.

"Considered within a properly theological context, 'power of governance' emerges as something more than mere 'administration' or the exercise of organisational skills," the Pope added. "It is a means for building up the Kingdom of God."

Remember "that your sacred responsibility to teach, sanctify and govern cannot be surrendered to anyone else: It is your personal vocation," the Holy Father said. The bishop exercises this mission in "hierarchical communion, linking all members of the episcopal college with the Pope."

www.zenit.org

Sure Norm for Teaching the Faith

"The Catechism of the Catholic Church...is a statement of the Church's faith and of catholic doctrine, attested to or illumined by Sacred Scripture, the Apostolic Tradition, and the Church's Magisterium. I declare it to be a sure norm for teaching the faith and this a valid and legitimate instrument for ecclesial communion.

[...] I ask all the Church's Pastors and the Christian faithful to receive this catechism in a spirit of communion and to use it assiduously in fulfilling their mission of proclaiming the faith and calling people to the Gospel life. This catechism is given to them that it may be a sure and authentic reference text for teaching catholic doctrine and particularly for preparing local catechisms."

Pope John Paul II, in the Apostolic Constitution on the publication of the Catechism of the Catholic Church, 1992

Why is the Catechism not the foundation of every RE curriculum in every Catholic school?

ITD Destroying the Church

I am absolutely sick of all the stuff that you say about our Bishop Jeremiah Coffey, and all the stress that you are putting on him.

How is it that you can blame intinction in the Sale parish on our Bishop? I know that he has brought it to the attention of everyone at his Masses, and that was back when Fr Mark was still around, because he also said that it wasn't allowed. So how can you blame the selfishness and disrespect of some of the people in the congregation on the Bishop? It is only that some people don't listen to what they are being told to do that intinction is still happening.

I'm also sick of all the other irrelevant things that Into the Deep writes about. Imagine if all the effort that is wasted by writing disrespectful things about the Church and the Bishops, priests, etc all went into doing good around the diocese, things like visiting sick, elderly, lonely people. Maybe our Church would be a better place if all this nonsense stopped because it is, as Maureen Hardy stated in October 2004 ITD, splitting our church in half.

So if you want to see fewer people in our Churches then you just keep on doing what you are doing, but if you want to see our Church continue on forever (I'm sure that would be the option God would want) then I suggest that you pause, take a deep breath and think long and hard about what you are doing to our Church and the people that belong to our parish family.

Roisin Chiller, Sale

As we have said before, ITD reports what is happening, it doesn't invent it. The divide in the Church is real. And painful. But it won't heal if we simply decide to continue denying it. Bishop Coffey is in a position to create significant healing if he chooses to; but it seems he too, prefers the sad option of turning a blind eye and hoping it will all go away.

Ed.

Quotable Quotes

~ From Eamonn Keane ~

On inclusiveness:

"The Church wants to embrace everyone, but will not compromise moral truth to do so."

On ecumenism:

"Ecumenism can never mean a compromise of what the Church teaches."

On Catholic Education:

"Pretending that a crisis is not a crisis – is a crisis."

False Information, Assumptions

Fr Cleary, Parish Administrator at Morwell in Rev. Fr Speekman's absence, has refused to exercise Christian charity by his failure to express his loyalty to Fr Speekman who is a good Catholic priest, a loyal supporter of the Vicar of Christ and the Magisterium.

His attitude and behaviour spell inconsistency with the ordained priesthood. For example:

He has been involved in a meeting that denigrated and demeaned the character of another priest.

He has encouraged dissent in the diocese by his comment in the Morwell parish bulletin that "the Congregation for Divine Worship are just some men sitting around writing their own opinions on certain events. They have no authority." And his comment that the decision of the Congregation for the Clergy in Rome is not a decision of the Church, and the Congregation is a committee of small people making small decisions.

In a letter to me, Fr Tom Cleary accused me of having false information and making false assumptions. In response to some issues I had raised with him, he made the following points:

"I have the highest regard for all formal decrees from Rome which relate to matters of Faith and Morals." (From a priest who says missing Sunday Mass deliberately is not necessarily a sin, and contraception is not an important issue?)

"The decision from the Congregation for the Clergy regarding Father John Speekman is not a 'decree' from Rome. It is a decision which is regarded as faulty by Bishop Coffey and his advisors and by many parishioners from Morwell."

"You say the decision from the Congregation for the Clergy was made 'without interference'. Surely, this is mere and naïve speculation on your part." (Is he *really* implying that the Congregation is corrupt?)

"We do not have a Parish Council here in Morwell. The Parish Council was fired by Father Speekman and replaced by a few hand-picked individuals who are not representative of the Parish and who call themselves the Parish Advisory Council." (I know that Fr Cleary has been repeatedly told the truth that the Council was fully elected, but that he simply refuses to believe it.)

Fr Cleary's denial of the truth is frightening. As a strong supporter of the Bishop, Fr Cleary highlights the duplicity of the Bishop and his advisors (Fr Cleary is one) who have employed every trick in the book in an effort to get rid of Fr Speekman.

Morwell parishioners deserve better than what Fr Cleary has dished out to them. He has an excellent opportunity to practise Christian duties that he so zealously advocates by loyally supporting the reinstatement of Fr John Speekman as Parish Priest of Morwell parish. I shall direct my prayers for his guidance by the Holy Spirit.

Jeremias Wijeyeratne, Noble Park, Vic

Kangaroo Court

At Masses of the weekend 28/29 August, Fr Tom Cleary attached to the bulletin a letter written to him by Fr John Speekman. He drew Mass-goers' attention to the letter and stated that it was factually wrong and he found it insulting. He announced that he would make himself available on the Sunday evening (29 August) to discuss the letter with anyone who wanted to.

Fr Speekman's letter to Fr Cleary was regarding concerns about the running of the parish, and particularly regarding Fr Cleary's decision to end Gregory Kingman's employment as Pastoral Associate. The letter was written in the light of canon law that states the Parish Administrator is required to simply keep the parish running in the way it was prior to the removal of the parish priest, until such time as the matter can be resolved.

The meeting turned out to be well-attended. Surprisingly, however, there was a large proportion of non-practising Catholics or non-Catholics, including teachers, who would not have heard of the meeting at Sunday Masses. The meeting also turned out to be well-organised, and some who attended observed that it appeared that it was a deliberate attempt to escalate the situation in Morwell and prejudice Fr Speekman's return.

In fact, the meeting was so full of unrestrained anger, hatred and lies that those supporters of Fr Speekman who attended did not wish the details to be made public in *Into the Deep*. Suffice it to say that there were explicit, public attacks on the character and integrity of both Fr Speekman and Gregory Kingman. Fr Cleary set the scene by criticising most of what Fr Speekman wrote in his letter, and then did not recoil from hearing others express their resentment and accusations, without the need for presenting evidence, nor allowing others to counter the attacks. Neither Fr Speekman nor Gregory were there to defend themselves.

How Satan must be rejoicing at what he has achieved in our hearts.

Means of Support and Contact

I have just been loaned two copies of *Into the Deep* and I would like very much to receive copies from each month.

I wish to have a means of support and contact with others in remaining true to our Catholic faith. I think it is a really good means of knowing what is going on in other areas.

As I live in Queensland, in the Brisbane archdiocese, you will understand how much help is required to understand what is really happening, and how to go about the necessity of asking when the Pope's directives are to be implemented.

Madonna Bishop, Kingaroy

Administrator To Be Accountable

Is it true that the temporary administrator of a parish is not permitted to do anything which can prejudice the rights of the pastor or harm parish goods?

If so, a clearly biased administrator would be flouting the laws of common sense, of charity and of the Church in ways that even Fr Speekman has never been accused of!

Anything that amounts to denigration of a parish priest in his absence, or which causes parish contributions to fall, or which prejudices a person's guilt, particularly when he has appealed to Church authority, would all seem to be outlawed by the Church's expectation of how a parish should be run.

How is an unfairly partisan administrator to explain himself when he comes to render an account of his mismanagement to the pastor, as he is required to do. Will he apologise to the parishioners, whom he has unnecessarily and unlawfully misled and confused?

Surely there must be some Church regulation that covers such a situation, and presumably the Bishop will ensure that the law of the Church, which is meant for our guidance, will be adhered to. Or is it all just a charade?

If there is no accountability within the Church, from the bottom to the very top, then we are being used as fools. Why should anyone be allowed to get away with destroying the faith of people in a parish or diocese?

S.C., Melbourne

Canon 540

§2. A parochial administrator is not permitted to do anything which prejudices the rights of the pastor or can harm parochial goods.

§3. After he has completed his function, a parochial administrator is to render an account to the pastor.

Bishop Doesn't Know Keenan

I rang and spoke to the Bishop. 'My Lord' said that he did not know who Tony Keenan was!

While stating that he did not want to discuss the matter further over the phone, he did also state that he had not received a letter from Tony Keenan, or the Victorian Independent Education Union. I suggested a meeting to discuss this and the Morwell parish in general which he agreed, when I asked 'when', Telstra abruptly disconnected us.

Peter Kelly, Morwell

Union Blackmailing Bishop

Edmund Burke is credited for having said that for evil to triumph, all that is necessary is for good men to do nothing.

AD2000 has revealed a quite extraordinary fact: the so-called independent Education Union of Victoria, by interfering in the fate of Fr Speekman, is trying to blackmail the Bishop of Sale in his pastoral role, tantamount to a threat of having to face the might of union power if he doesn't cave in.

This tells us how un-independent this union really is. It should be a clarion call to every bishop, priest, school, family and teacher in Victoria to throw down the gauntlet, for it is a bluff that would ruin the union – financially and otherwise.

The bishop is now in a real bind, but one option is just unthinkable. The obvious solution is for him to do what he is told: reinstate Fr Speekman fully, immediately, and he will have the support of the whole diocese, and call the union's bluff.

If every Catholic schoolteacher in Victoria doesn't stand up to be counted and ensure that Tony Keenan is rightfully dismissed for exceeding his authority, then everyone will know for sure what the real issue is in Sale – industrial muscle; not pastoral reliability of the clergy, who will be doomed because of their compliant weakness.

It might be Fr Speekman treated unjustly today and needing support, but who tomorrow?

The lines are now drawn, and quite clearly. It is for the bishop to declare himself, and he would be best advised to forget those who have put him in this situation. Obey the law of the Church himself, as he and his pastors want us to do, or he – and they – will lose all credibility on a widespread scale. This would do enormous damage for his successor to face, taking many generations to heal.

S.C., Melbourne

ITD Helps Fill Holes

I have been following ITD newsletters for 12 months now. I have recently connected to the internet and would like to be added to your e-mailing list.

I am one of the "Generation Betrayed". I have felt very frustrated on many occasions, knowing that I have huge holes in the fabric of my Catholic education. I understand it is my responsibility to teach to my children the Catholic church's teachings in partnership with the school. I am sorry to say that the partnership is not working out. I have sat reading over time some of the R.E. worksheets that have come home and wondered where the Catholic went in our Catholic schools.

Bernadette Coates, Lakes Entrance

Exposition During Mass

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

Q: How is the procedure regarding the solemn exposition of the Blessed Sacrament? In one of the parishes in Malta, for example, on the first Fridays and first Saturdays, the priest exposes the Blessed Sacrament. When it is time for Mass, the priest reposes the Blessed Sacrament and exposes again after Mass. This is done during all the Masses celebrated during the day. Is it permitted to do this?

J.G., Malta

A: The procedure described is perfectly correct, as liturgical norms do not allow the Blessed Sacrament to remain exposed in church during Mass.

The procedure followed is that described in the liturgical books for veneration of the Eucharist outside of Mass.

It may be possible to have perpetual adoration if there is a separate chapel specially dedicated for this purpose. Such a chapel should ideally be accessible without the adorers having to pass through a congregation participating at Mass and should be sufficiently soundproofed so that silent prayer is possible while Mass is being celebrated.

Finally, the exposed Host should not be visible to the congregation at Mass.

If these conditions cannot be met, then the proper solution is to reserve the Blessed Sacrament during Mass.

Both reservation and exposition after Mass are done in the simplest possible form with no need to use incense or song.

Sunday Without Mass

Redemptionis Sacramentum

[164.] If participation at the celebration of the Eucharist is impossible on account of the absence of a sacred minister or for some other grave cause," then it is the Christian people's right that the diocesan Bishop should provide as far as he is able for some celebration to be held on Sundays for that community under his authority and according to the Church's norms.

Sunday celebrations of this specific kind, however, are to be considered altogether extraordinary.

All Deacons or lay members of Christ's faithful who are assigned a part in such celebrations by the diocesan Bishop should strive "to keep alive in the community a genuine 'hunger' for the Eucharist, so that no opportunity for the celebration of Mass will ever be missed, also taking advantage of the occasional presence of a Priest who is not impeded by Church law from celebrating Mass".

[165.] It is necessary to avoid any sort of confusion between this type of gathering and the celebration of the Eucharist. The diocesan Bishops, therefore, should prudently discern whether Holy Communion ought to be distributed in these gatherings. ...

It will be preferable, moreover, when both a Priest and a Deacon are absent, that the various parts be distributed among several faithful rather than having a single lay member of the faithful direct the whole celebration alone. Nor is it ever appropriate to refer to any member of the lay faithful as "presiding" over the celebration.

Let Every Priest Examine His Conscience

I recently came across a quote from our Holy Father Pope John Paul II:

"I am deeply convinced of the decisive role that the diocesan presbyterate plays in the personal life of every priest. The community of priests, rooted in a true sacramental fraternity, is a setting second to none for spiritual and pastoral formation. The priest, as a rule, cannot do without this community. The presbyterate helps him in his growth towards holiness, and is a sure support in times of difficulty."

(Taken from Pope John Paul II's "Gift and Mystery - On the 50th anniversary of my priestly ordination", p68.)

As lay people, we can only pray for our Bishop to accept the ruling of the Congregation for the Clergy in the case of Father John Speekman.

A. Janssen, Willung South

A Prayer to Saint Michael

St Michael the Archangel,
defend us in the day of battle;

Be our safeguard against the wickedness and
snares of the devil.

May God rebuke him, we humbly pray,
and do Thou, O Prince of the Heavenly Host,
by the power of God,
cast into hell, Satan and all the other evil spirits,
who prowl through the world,
seeking the ruin of souls.

Amen.

Pope Leo XIII

Modern Church Nonsense

In Australia the Church is divided between the orthodox, the liberals, the conservatives and the neo-conservatives. Into the Deep is trying to bring to attention the errors in teaching, and because of our endeavours we are looked on as naïve, backward, and not in step with modern thought.

Our contemporaries would like to create this great new Catholic church which, like the monkey, is still evolving.

The “Modern Church” will have no rules and regulations, no do’s and don’t’s. It will be non-judgemental. Conscience - informed or uninformed - will be our sole guide to truth. The Bible is reduced to myths, stories and legends. The whole lectionary must be changed to inclusive language (something to do with the patriarchal mindset of the early church). Everyone is infallible except the Pope.

Statues have mostly vanished or been replaced with some kind of unrecognisable modern art, or banners. Tabernacles have been moved to obscure places. Pews are being replaced by chairs, with no kneelers. Crosses without the figure of Christ are substituted for the traditional crucifix.

Sin is an unpopular word replaced by the fundamental option. Community is the buzz-word. All religions are comparative. Hell and purgatory are subjects not to be spoken about. Indulgences don’t rate a mention.

The church should not be hierarchical but a democratic institution, a sort of free-for-all, where we can vote on how we would like it to be. Sunday Mass is an optional man-made law. The Eucharist is reduced to a meal.

Homosexuals, fornicators and adulterers will have full Communion rights. Celibacy should never have been invented. The women-priest issue keeps raising its ugly head. Jesus didn’t know he was God (Raymond Brown). God is our mother (the feminists). And don’t dare mention the contraceptive pill.

Then we have to contend with the teachings of dissident theologians like Leonardo Boff, Edward Schillebeeckx and Rudolph Bultmann and many others who will be spreading their errors in the new school curriculum.

We wonder why our youth are confused. How can they be otherwise, with this silly nonsense being taught to them in varying degrees? This kind of teaching is widespread in Australia, truth confused with fantasy.

We thank God for all those priests, religious and teachers who are standing firm and teaching the whole truth of the Catholic faith. May God reward them for their efforts.

Mary Tudor, Moe

On Collegiality

From an article by Paul Likoudis in The Wanderer (www.thewandererpress.com), 1 August 2002

Cardinal Gagnon opened the Forum on Friday, July 19 with an address on “Obedience to the Holy Father and the Holy See,” explaining that no Catholic can claim to be “loyal to the Holy Father” if he neither knows, understands, or acts on his abundant teachings.

In his talk, Cardinal Gagnon who served under both Pope Paul VI and Pope John Paul II, also addressed some common misunderstandings about key Vatican II teachings, particularly on the role of bishops, collegiality, and the lay apostolate.

Explaining why Popes John XXIII and Paul VI “accepted collegiality,” the cardinal observed - after noting that a “bishop’s powers and responsibilities are subordinate to his acting and speaking according to what the Holy Father wants him to do” - that the Popes wanted to assert the fact that a bishop is not only a successor of the Apostle who has authority over the territory entrusted to him, but he also has a responsibility for evangelising the whole Church.

“The bishops in affluent countries understood this the wrong way,” he said. “They thought that acting as a group meant being more important than the Holy Father.” He compared the way national episcopal conferences in Europe and the Americas deviated from the authentic teachings of the council to “an adolescent’s revolt against his parents.”

“The fantasy to develop national churches,” he continued, “was due to theologians who went to the council and did not get their ideas into the council.” Once the Popes started putting the council into action, the theologians further revolted by “starting to talk about the ‘uncertain magisterium’.”

Because all the confusion sowed by dissenting theologians - on moral issues, on the roles of clergy and laity, on the efficacy of the sacraments, etc. - Cardinal Gagnon stressed the imperative of Catholics knowing the “positive teachings of the Holy Father,” which he called “a blueprint of what we have to do.”

Altar?

From the Latin

High!

Bishop Betrays Priest

Canon law 391 states that “the diocesan Bishop governs the diocese entrusted to him with legislative, executive and judicial power in accordance with Church law.”

This makes the Bishop the first judge in all cases, except in canon law. The Bishop therefore must not only be seen to act justly but he is the principal promoter and dispenser of justice in his diocese. The priests together with the people of the diocese should have confidence in the proper administration of justice by their Bishop.

In the case of Fr John Speekman, the Bishop in exercising his judgement has habitually taken the side of parish employees, principals, Catholic Education Office (CEO) consultants and director, and Victorian Independent Education Union officials over his priest, who courageously stood up for the Catholic faith and Church teaching. Bishop Coffey denied his parish priest due process and trampled unmercifully on his rights in favour of the demands and loyalty of the schools, the CEO and the Union.

In governing the diocese in this way the Bishop not only violated Church law but betrayed the pastoral office of Bishop. And he betrayed Fr Speekman, whom he was duty-bound to protect as a father would his son.

Fr Speekman’s case may be the most publicised in Australia, however, he is not the only one in this diocese who has been the victim of the Bishop’s betrayal and poor judgement.

Canon 384 states that, “the Bishop is to have a special concern for the priests, to whom he is to listen as his helpers and councillors. He is to defend their rights and to ensure that they fulfill the obligations proper to their state.” The Congregation for the Clergy, in upholding Fr Speekman’s appeal, and in rejecting the Bishop’s request for a review of its decision, handed down a judgement that would safeguard the common good of the Church and restore faith in the pastoral office of Bishop.

The Bishop has rejected the Congregation’s resolution of this scandal, and in so doing has rejected the opportunity to act justly, to love tenderly and to walk humbly with God.

Name and address supplied

On Adoration

Pope Paul VI said:

“To visit the Blessed Sacrament is ... a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord.”

Mysterium Fidei, n. 66

Priests Against Celibacy

There have been reports in the media recently about a survey showing that the majority of priests in Australia have a negative view of obligatory priestly celibacy.

A report in *Online Catholics* noted that “the requirement of celibacy creates conflict between priests’ self-concept and their ability to identify with the Church.” It quotes the report as saying that many of the clergy believe “the maintenance of celibacy is no longer a valued feature of priestly identity” and that it would not be detrimental to the Church if the obligation were to be removed.

What does this mean? It means that the vast majority of our priests do not understand the meaning and essence of the ordained priesthood.

The solution would be better education in the teaching of the Church, not a vote to empty the priesthood of its rich meaning.

Priests against celibacy. How embarrassing for them to show such ignorance of their vocation!

Celibacy is Gift

“The priest is called to be ‘a living image of Jesus Christ, Spouse of the Church’ and to make his entire life an offering for her.

Priestly celibacy, then, is the gift of self *in* and *with* Christ to his Church and expresses the priest’s service in and with the Lord.”

The Priest and the Third Christian Millennium, Congregation for the Clergy, 1999 (chapter 4, no 2)

Celibacy for the Kingdom

Celibacy for the kingdom “has acquired the significance of an act of nuptial love, that is, a nuptial giving of oneself for the purpose of reciprocating in a particular way the nuptial love of the Redeemer; a giving of oneself understood as renunciation, but made above all out of love.”

Theology of the Body, Pope John Paul II, page 282

LV Express Did Not Publish

ITD failed to mention that the letter printed in last month’s issue, by Michael Ryan in response to a letter that appeared in the Latrobe Valley Express newspaper, was submitted for publication to the Express but the Express did not print his letter.

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
Trafalgar	Tuesdays 10am – 11am First Saturdays 10am – 11am
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.

Aware of Christ's Real Presence

There is a particular need to cultivate *a lively awareness of Christ's real presence*, both in the celebration of Mass and in the worship of the Eucharist outside Mass.

Care should be taken to show that awareness through tone of voice, gestures, posture and bearing. In this regard, liturgical law recalls - and I myself have recently reaffirmed - the importance of moments of silence both in the celebration of Mass and in Eucharistic adoration.

The way that the ministers and the faithful treat the Eucharist should be marked by profound respect.

The presence of Jesus in the tabernacle must be a kind of *magnetic pole* attracting an ever greater number of souls enamoured of him, ready to wait patiently to hear his voice and, as it were, to sense the beating of his heart. "O taste and see that the Lord is good!" (Ps 34:8).

During this year *Eucharistic adoration outside Mass* should become a particular commitment for individual parish and religious communities. Let us take the time to kneel before Jesus present in the Eucharist, in order to make reparation by our faith and love for the acts of carelessness and neglect, and even the insults which our Saviour must endure in many parts of the world.

*Pope John Paul II's Apostolic Letter on the Year of the Eucharist
October 2004 (no.18)*

Mary, our mother

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

Pope John Paul II

Contact Into the Deep

E-mail stoneswillshout@yahoo.com.au

Or 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.

Editorial Committee:

Pat O'Brien, Sale
John Henderson, Morwell
Mary Tudor, Moe
Janet Kingman, Internet

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.

"Love would be blind without truth."

Cardinal Joseph Ratzinger