

Into the Deep

Issue 28

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January 2005

Overcome Evil With Good

In a world marked by war, terrorism and violence, John Paul II is launching a campaign to overcome evil with good. This is the essence of the Pope's message for the next World Day of Peace, to be observed January 1.

The theme of the text is the same advice given by St. Paul to the first Christians in Rome: "Do not be overcome by evil, but overcome evil with good." The text will be sent to the world's leaders and to key international organisations.

"Evil is never defeated by evil; once that road is taken, rather than defeating evil, one will instead be defeated by evil," the Holy Father states in his message. "Peace is the outcome of a long and demanding battle which is only won when evil is defeated by good."

"Evil is not some impersonal, deterministic force at work in the world. It is the result of human freedom," he states. "Evil always has a name and a face: the name and the face of those men and women who freely choose it."

For good to overcome evil, the message proposes the rediscovery of the "universal moral law," as well as of "the common good."

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Strong Words

"All those who saw the Lord Jesus Christ according to his humanity, and did not see or believe according to the Spirit and the divinity, that He is the true Son of God, were condemned; and so now all those who see the sacrament of the body of Christ, which is consecrated through the words of the Lord on the altar by the hands of the priest under the species of bread and wine, and do not see and do not believe according to the Spirit and the divinity, that it is truly the most holy body and blood of our Lord Jesus Christ, are condemned."

St. Francis of Assisi

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

We Deserve Orthodoxy!

There is no doubt that Catholics have a right to orthodoxy (for example, *Redemptionis Sacramentum*, n.11 "the right of Christ's faithful to a liturgical celebration that is an expression of the Church's life in accordance with her tradition and discipline.").

We are called to trust our bishop (for example, *Lumen Gentium*, n. 27 "The faithful must cling to the Bishop as the Church does to Jesus Christ").

We have a right to trust that our bishop will protect our right to orthodoxy (for example, Canon Law n.392 "Since he must protect the unity of the universal Church, a bishop is bound to promote the common discipline of the whole Church and therefore to urge the observance of all ecclesiastical laws.").

We know that the exercise of the bishop's power is limited (*Lumen Gentium* n.27 "its exercise is ultimately regulated by the supreme authority of the Church, and can be circumscribed by certain limits, for the advantage of the Church or of the faithful.").

Lumen Gentium says of a bishop, "Let him not refuse to listen to his subjects" (n.27), but we know our bishop refuses to listen to pleas for orthodoxy.

Vatican documents abound with such instructions regarding the rights and duties of lay faithful and clergy. We deserve better than what Bishop Jeremiah Coffey is giving us. But what can we do?

He does not listen to instruction from Rome, he does not listen to his (orthodox) people, he does not respond to complaints. We know only two areas that he is very sensitive to: money, and publicity. The time has come to use them to greater effect.

As Cardinal Gagnon suggested back in 1983 (see December ITD p9), if we are not getting true Catholic teaching, let us withdraw our money. Why should we be funding the bishop's continuing legal efforts to find evidence against Fr Speekman, or a Catholic Education system that works against Catholic teaching, or a pastoral plan that works towards parishes without priests? We can stop our pledges, and pledge to renew them when orthodoxy is restored. Let us put our money where our mouth is.

As for publicity, ITD continues to disturb their veneer. And the time is nigh for another full-on public protest. Prepare yourselves for the rallying cry!

A Blueprint For Renewal

When a community organisation or a business is heading for irrelevance and the possibility of failure, the response should be to examine the reason for its problems. For instance, if an organisation is losing believers and money, and the wider community is becoming indifferent to its existence, then surely it is time to ask why?

In the Diocese of Sale, priests are growing older and giving away their distinctive identity, vocations are non-existent, and parishes being joined to others in “joint” partnerships. Yet rather than examine the reasons why all this is happening, the clergy are meeting to reflect on a paper seeming to accept that the decline will continue, by talking about a Church without priests. Should that happen then there will be no Church!

Catholic schools came into existence to teach children the fundamental elements of the Catholic faith. Yet their failure to do so is evident in consistent statistics showing that more than 95% of students at Catholic schools no longer practise their faith, after twelve years of supposedly learning its truths. Should statistics show that 95% of students were failing in Maths or English there would be uproar. Yet Catholic education bureaucrats and teachers blithely refuse to accept there is a crisis – which, as Eamonn Keane said, is a crisis in itself. Instead, they are introducing a flawed teaching method based on dissident ex-priest Thomas Groome’s ‘Shared Christian Praxis’.

On a world-wide basis, vocations are increasing and in many areas the Church is thriving. We have a great leader in Pope John Paul II who is leading the way, yet in the affluent West, most, including bishops and priests, refuse to follow his authentic teachings. Many take comfort from Christ’s promise that His Church would last for all time. But He did not promise that it would always exist in Australia or the Diocese of Sale, particularly if we refuse to live by His teachings as espoused by the One, Holy, Catholic and Apostolic Church He established for us.

What is needed is a crash course in the truths of the Catholic faith by proclaiming its fundamental teachings – not only in small groups but shouted from the tree tops for all to hear.

- a) The primary mission of the Church is the salvation of souls for an eternity of happiness – not heaven on this earth.
- b) God made us to know, love and serve Him here on earth and then to be happy with Him forever in Heaven.
- c) He has given us the continuing Sacrifice of Calvary in the Mass, and seven Sacraments in which we can gain sanctifying Grace, the key to eternal life.
- d) The Eucharist, Jesus’ Body and Blood, is the food for eternal life. “Unless you eat My Body and drink My Blood you will not have life in you,” Jesus emphatically told us. Of course, we need to be in a State of Grace by receiving forgiveness for our sins in the Sacrament of Confession.
- e) Eucharistic Adoration, particularly perpetual Adoration, which is the key to gaining vocations.
- f) Strict adherence to instructions from the Pope and the Magisterium e.g. *Redemptionis Sacramentum*.
- g) As Bishop Vasa, of the Diocese of Baker, Oregon, has done, require all people employed by the diocese (including teachers), to sign a Personal Affirmation that they accept the teachings of the Church, which are itemised in the Affirmation.
- h) The horror of sin and the reality of eternal punishment in Hell, not a doubt that it exists as did the guest speaker at the Parish of Sale Education meeting on November 4.

Experts tell us that young people will not accept difficult teachings in this day and age. We believe this is a fallacy as young people have always accepted a fair-dinkum challenge. They will not be taken in by token answers to difficult questions but will respond to the truth as they have always done, providing it is given clearly, unambiguously, and unadulterated. The Holy Father has proved that by the enthusiastic response by young people to his World Youth meetings.

Pat O’Brien, Sale

Don’t Be Silent Partners in Corruption

Advice from Fr Paul Shaughnessy S.J. as quoted in “Amchurch Comes Out” by Paul Likoudis (p.249), that the laity are to demand high standards of their priests, and are to use their chequebooks “as a carrot and stick ... Don’t be silent partners in corruption.”

It’s All About Love

“At its deepest level, evil is a tragic rejection of the demands of love.

Moral good, on the other hand, is born of love, shows itself as love and is directed towards love.”

*From Pope John Paul II’s Message for
World Day of Peace, 2005*

Linger at the Manger

At his last general audience for the year, Pope John Paul II said: "Let us linger before the nativity scene! In this traditional representation of the nativity 'the Eternal and Omnipotent Creator' speaks to us through His Son, Lord of the universe, who became a child living among us. Mary, his mother, is the first to receive Him and present Him to the world. Near her, we see St. Joseph, called to act as the father and guardian of our Redeemer."

The Pope said that the scene is completed by the angels who "proclaim glory to God and peace to mankind, and the shepherds, who represent the humble and poor. The Magi will soon arrive from afar to adore the King of the universe."

"The liturgy of Christmastime invites us to go joyfully to the manger in Bethlehem to meet Jesus, our Saviour. Come all ye faithful! Come and let us adore Jesus the Lord! Let us open the doors of our hearts so that He may accompany us now and during the new year which is about to begin."

Vatican Information Service

Continuing Campaign

Having played a central part in the removal of Fr Speekman from the parish of Morwell, as part of a Catholic Education Office (CEO) and Victorian Independent Education Union campaign to eliminate the role of priests from involvement in Catholic schools, the CEO has given notice that the campaign will continue in 2005.

In her final Catholic Life column for 2004, the Director of Catholic Education in the Sale Diocese, Dr T D'Orsa, wrote: "Whilst there are so many elements of our Catholic Schools Journeying Together which I would like to mention, one which will be significant for us in the future lies in the outcomes of current reflections on the role of the priest. Ensuring that in the future the involvement of priests in schools will be focused in a way which can ensure the best results for schools..."

In other words, prevent priests like Fr Speekman – who insist on teaching the Catholic Faith to students – from any role in schools. After all, as the secretary of the union, Tony Keenan, complained in the Age newspaper on 28 November 2003, some priests had the audacity to disrupt classes by questioning students on catechism. Indeed!

P. O'Brien, Sale

"Grace and the Holy Spirit are not governed by majority criteria."

Cardinal Stephen Hamao (Pontifical Council for Migrants & Travellers)

Custodians of Liturgy

A bishop's duty to sanctify by means of the liturgy "is the summit of the service" he is called to exercise in the Church, says Cardinal Francis Arinze.

The prefect of the Congregation for Divine Worship and the Sacraments delivered that message to bishops attending a seminar organised by the Vatican dicastery in September 2004.

The bishop, "as the first dispenser of God's mysteries in the particular Church entrusted to his care," is the moderator, promoter and guarantor of liturgical life in his diocese, the prefect said.

It is the bishop's duty, Cardinal Arinze added, to foster in priests, deacons and the laity "an authentic sense of liturgy," so they may take part in the Eucharistic celebration consciously, actively and fruitfully.

A bishop also has the duty to ensure that liturgy is celebrated with due dignity, without additions or suppressions or changes, to produce the maximum of fruits of sanctification for the diocese, the prefect said.

He encouraged the bishops to follow instructions issued by the Holy See in this regard and to avoid "frequent changes or the introduction of rites invented by the celebrant and which have not been approved," and offend the sensitivity of the faithful.

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Catholic Family Catechism

The Catholic Family Catechism, Disciples' Edition, is a small paperback book that answers 50 questions on the Catechism in simple, easy-to-understand language.

At only \$5 there is no excuse for any family or classroom not to have one. In fact, it is cheap enough for concerned parents, teachers or parishioners to donate to class groups or catechism groups (with the permission of the parish priest).

It would make a simple and appropriate gift for parents having their babies Baptised, and for those receiving their First Holy Communion and those being Confirmed.

This little Catechism serves that aim of Vatican II of which Blessed John XXIII spoke in his opening speech in 1962:

"The greatest concern of the Second Vatican Council is that the Sacred Deposit of Christian doctrine should be more effectively guarded and taught."

The Catholic Family Catechism Disciples' Edition is available from Cardinal Newman Faith Resources (fr@cardinalnewman.com.au) or your local Catholic Bookshop.

The Glasshouse Presbytery

I am completely blown away after reading the contribution from Fr Tom Cleary in the December 2004 *Into the Deep* (page 8)! Surely this is the single most nonsensical contribution to date in the debacle that is the Morwell Catholic Parish (of which he is the administrator).

Replying to a fellow contributor to ITD, the Reverend Father accuses him of being, "...low class, devoid of etiquette, uncouth and unchristian." But why?

Well according to Fr Cleary, "...for publishing selective excerpts from a private letter without permission and for a base purpose."

Rev. Father Cleary continues his letter accusing the writer of being an idiot and a fool, of interference, unhelpfulness and wrong choices.

Is this the same Catholic Priest who printed hundreds of copies of a private letter and had them inserted in the Morwell Catholic Parish Bulletin and distributed at weekend Masses (05/09/04), without permission and for a base purpose? Yes it is!

But why not, Fr Cleary has had practice! He previously used (abused?) the Morwell Catholic Parish Bulletin (04/04/04), to publish a letter without permission also for a 'base purpose', even going so far on this occasion to deliberately misquote and misrepresent the parishioner.

I too forgive Fr Cleary all these things, just as he has done!

In conclusion, this whole mess is not about Morwell Parish or the Sale Diocese, rather it is a much broader challenge for the Holy Catholic Church, about leadership, authority, what it teaches, what we believe and obedience (among other things).

Following the recent Federal Election and the heightened discussion on abortion, I approached a Catholic Priest and asked if, in light of the increased debate on abortion, he may want to reiterate the Church's position. He refused of course!

Given the leadership of our Clergy in the Sale Diocese (and elsewhere) and all the nonsense, it is doubtful when/if we will ever see another vocation to the Priesthood from here. Our next gift of a young man called to the Priesthood may never see the light of day.

Fr Cleary acknowledges having difficulty forgiving some types of people. I assume the 'types' he refers to are those that disagree with him.

Peter Kelly, Morwell

Quiz Question 1

How many Holy Days of Obligation are there in 2005 in Australia? Work it out for yourself – before checking page 8 for the answer!

Fr Cleary's Confusion

I refer to the response of Fr Cleary in your December issue to comments I made in your November issue.

In a letter Fr Cleary addressed to me dated 15/8/04 he counselled me thus: "It seems to me that the source of your information is a local publication called *Into the Deep*. The publication has no Imprimatur, has its own ignoble agenda, and I am surprised you from Noble Park read it and give it the credence it does not deserve. What is your motivation in getting it?"

Readers should note that the unsolicited advice to me could not have expressed more cogently Fr Cleary's revulsion for ITD. Further your patrons are invited to assess the import of his "duplicity" I regretfully have to spotlight, when he patronises the very periodical he so vehemently chastised, to have his response published.

Referring to a remark of mine that the Congregation for the Clergy made a decision without interference, Fr Cleary retorted: "Surely this is mere naïve speculation on your part." Fr Cleary's interjection is an unmistakable and categorical denial of my observation. It is therefore presumed that Fr Cleary had qualms about the decision of the Congregation whereas his loyalty, respect and support for the organs of the Church which have been duly constituted to maintain the discipline of the Church, should have been unequivocal.

Obviously Fr Cleary's outburst was dictated by his docility to Bishop Jeremiah Coffey. Conjecture is ripe as to whom the bishop consulted, other than his clerical advisers, to be induced to indulge in a precipitate error of judgement that made short shrift of orthodox priest Fr Speekman.

Bishop Coffey owes the faithful of the diocese of Sale transparency in his judgement, and that can only be achieved by being truthful. In the absence of a proper statement by Bishop Coffey, his reputation is in jeopardy. It is also surmised that the delay in executing the Decree of the Sacred Congregation for the Clergy is a consequence to the bishop's pride being hurt when he is purported to be impeccable. If the bishop had made a mistake, surely the Congregation will in charity forgive him. So why circumvent the truth?

It gives me no pleasure to unearth the shortcomings of the clergy, but my loyalty to my faith, the Magisterium and the Holy Father demands I spill the beans however unpleasant it may seem to be to those who take shelter under the canopy of *suppressio veri suggestio falsi* (suppress the truth and suggest a falsehood).

I have written at length to Fr Cleary and he has himself to blame for the confusion he has created for himself.

Concluding I wish to offer an intercessory prayer as follows: "For those who harbour evil in their hearts, I pray – Lord hear my prayer!"

Jeremias Wijeyeratne, Noble Park

Heaven and Hell

“The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, “eternal fire.” The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs.” (Catechism of the Catholic Church, para 1035)

With such a clear teaching it is surprising that many Catholics try to ignore, or what is worse, deny the existence of hell. Certainly the thought of going to hell should put the fear of God into us, but to deny or question its existence, as did Fr Gleeson, the guest speaker at a Parish of Sale Education meeting on 4 November 2004, is to ignore the effect of serious sin and its eternal consequences. Most of us would prefer not to consider the possibility but unless we do, we could pay dearly indeed.

But that aside, what is intriguing is that the same people who deny hell, rarely speak of the promise of eternal happiness in heaven. They are generally too busy complaining about the alleged wrongs of life on this earth to worry about eternal life. And if they were right and there is no hell and we all go to heaven, then why worry about anything. Let’s have a good time and enjoy the ‘good’ things of this life.

The primary mission of the Church is the salvation of souls, meaning eternal happiness for everyone. God has promised that ‘eye has not seen, mind has not conceived, and heart has not believed, the wonderful things I have prepared for you.’ Heaven will not be attained on this earth but as sure as God made little apples, hell is a reality in the next. A short life here on earth is meant to prepare us for an eternity of happiness with God.

Surely that is the good news we should be proclaiming for all the world to hear - while not forgetting that hell waits for those who deliberately turn away from God by mortal sin. God is merciful but He is also just.

Pat O’Brien, Sale

ITD Article in German

I have a Swiss priest friend who at the moment is translating various items of Church news into German and publishing them on the internet. On receiving the last copy of Into the Deep I sent most of the article “Some Might Call it Heresy” to him via email and he will translate it into German and publish it on his website. I thought that you would be interested to know that the article has gone beyond our shores.

Elizabeth Heenan, Kyneton

Same Story, Different Diocese

I am from a Catholic parish in England. I read with interest of Fr Speekman’s case in the September issue of Fidelity magazine. Our parish priest is about to begin recourse with the Congregation for the Clergy against the Bishop on a matter which appears almost identical to Fr Speekman’s.

I can’t begin to tell you how comforting it is to realise we are not alone though we are astounded and saddened to discover just how widespread it is. Throughout this situation (witch-hunt) I hold to St Paul’s advice “so stand your ground, with truth buckled round your waist, and integrity for a breastplate...” The hard part is seeing the toll it takes on our parish priest.

I downloaded all your 2004 newsletters for my daily train reading. You’re doing a great job and providing much food for thought - thank you.

Name and address supplied

Jesus Sanctifies Families

“The Son of God prepares himself to fulfill his mission as redeemer, living and working hard in the holy house in Nazareth. In this way, He, united to every man through the Incarnation, sanctified the human family.

May the Holy Family, who had to overcome many painful trials, watch over all the families in the world, especially those who are experiencing difficult situations.

May the Holy Family also help men and women of culture and political leaders so that they may defend the institution of the family, based on marriage, and so that they may sustain the family as it confronts the grave challenges of the modern age!

During this Year of the Eucharist, may Christian families find the light and strength to be united and to grow as the 'domestic church' especially in their diligent participation in the celebration of the Eucharist on Sunday.”

From John Paul II’s Angelus Address, Feast of the Holy Family

Cardinal Newman on Catechism

“Three friends of mine, [Anglican] clergymen, making a tour through Ireland, pedestrians for the day, took a boy of thirteen to be their guide. They amused themselves with putting questions to him on the subject of his religion; and one of them confessed to me on his return that the poor child had put them all to silence. How? Not, of course, by any train of arguments, or refined theological disquisition, but merely by knowing and understanding the answers in his catechism.”

Cardinal John Henry Newman, as quoted in the Catholic Family Catechism Disciples’ Edition, page 127

Bishop Won't Reinstate Priest

Heading sound familiar? But this time it's not about ours. It's from an article by Elizabeth Hardin-Burrola, of the Independent newspaper (web edition) of Gallup, New Mexico.

In her article on 11 December 2004, Ms Hardin-Burrola reports on a press release issued by the local bishop, Donald Pelotte, regarding a priest, Fr Jerry Mesley, whom he removed from ministry in 1997. Fr Mesley appealed to the Congregation for the Clergy. His appeal was upheld. The Bishop was told to reinstate Fr Mesley. The Bishop refused, and appealed to the Signatura, who rejected his appeal. But the Bishop still refuses to reinstate the priest.

Ms Hardin-Burrola writes: "The first paragraph of the news release confirms that "the diocese's appeal against a decision by the Congregation of the Clergy regarding the status of Father Jerry Mesley had been rejected" by the Supreme Tribunal of the Apostolic Signatura in Rome. In Roman Catholic Canon Law, the Vatican's Signatura is somewhat equivalent to the United States Supreme Court. By rejecting Pelotte's appeal, the Signatura upheld a March 13, 2001 decision by the Vatican's Congregation of the Clergy that "requests the Ordinary (Pelotte) to restore the Rev. Mesley's faculties, lift all other penalties imposed upon him and return him to pastoral ministry in the diocese." The decision also requested Pelotte compensate Mesley for loss of income dating back to May 6, 1999.

However, in opposition to the decisions of the Vatican's Congregation of the Clergy and the Signatura, this week's chancery's press release states that "Bishop Pelotte will not restore Father Mesley to active ministry as a priest of the Diocese of Gallup." The press release details Pelotte's position that "there is clear evidence that grave misappropriation of funds took place" and that "because of canonical irregularities in the processing of the case" Pelotte's appeal was rejected by the Signatura."

The Independent spoke to two former members of Fr Mesley's parish council, who suggest that if the evidence was so clear, Rome would've been convinced. They believe that the conflict stems from a personality conflict between the two men, and resentment about Fr Mesley's popularity as parish priest.

Sounds familiar indeed.

Quiz Question 2

What are the 7 Gifts of the Holy Spirit?

See page 9 for the answer (although you really should know this without checking!).

Thank You For Your Courage

Thank you to Fr John Dunlea, parish priest of Moe for having the courage to call off, at the last minute, an advertised fund-raising event at the Catholic school hall. The hall was booked by a local community organisation who were having a guest clairvoyant for the evening. Fr Dunlea took action after hearing about the event the day before, and cancelled the hall booking.

Further afield, thank you to Archbishop John Bathersby of Brisbane, for standing up for Church teaching and insisting that one of his priests baptise in the name of the "Father, Son, and Holy Spirit" as opposed to the 'non-sexist' "liberator, redeemer and sanctifier" that he had been using for the past ten years. A slow reaction from the archbishop, admittedly, but a courageous move nonetheless. He has also noted that such baptisms would be invalid and that the children involved may need to be 're'-Baptised.

These unexpected but welcomed decisions from Fr Dunlea and Archbishop Bathersby would have caused them significant discomfort and have no doubt resulted in them being condemned by their liberal 'friends' who expect them to toe *their* line above the Church's and to be more inclusive and accommodating.

May they continue in their courage to stand up for the Church, even in situations that may cause them personal difficulty!

More on Father, Son & Holy Spirit

In his critique of the Canberra Religious Education curriculum (being adopted around the country and from this year in Sale diocese as well), Eamonn Keane has pointed out that from Kinder to Year 12 it uses a contrived Trinitarian formula which is: "GOD: Communion of Love, Source of all Being, Eternal Word and Holy Spirit". The only place "Father, Son and Holy Spirit" appears is in one reference in an appendix.

And we're letting the Catholic Education Office get away with this?

More Congratulations

The Australian Catholic Bishops Conference has established a Taskforce on Pastoral Responses to Abortion. The taskforce held its inaugural meeting in Sydney on 20 December 2004 and will investigate ways of increasing financial and human support for those facing the dilemma of unplanned pregnancies.

Congratulations to the Australian Bishops for addressing such an essential issue rather than trying to be politically correct.

The Concern of a Bishop for His People

Bishop Samuel Aquila, of the Diocese of Fargo in North Dakota, USA, recently wrote a wonderful pastoral letter to his people. His letter is titled, "You Will Know the Truth and the Truth Will Set You Free" and addresses the need for Catholics to deepen their understanding of the truths of the Catholic faith.

Oh, how wonderful for a Bishop to nourish his people with the truth of Church teaching!

Regarding the reason for writing his letter, Bishop Aquila writes: "Over the past thirty years some have taught the faith well, but all too often the catechetics practiced during this period have failed to hand on the Catholic faith. As your bishop I am concerned about both the profound influence of the secular world on the minds and hearts of the faithful and the failure of many to understand the clear teaching of Jesus Christ and his Church."

The following are some wonderful quotes from his pastoral letter:

"Instead of trying to appropriate the faith and treating it as a standard for judging the values of the unbelieving culture that surrounds us, people all too often judge which Church teachings to accept on the basis of whether they conform to the values of the surrounding culture."

"We must never forget that certain Church teachings can never change, regardless of whether or not people accept them or are faithful to them."

"I urge you to read [the Catechism] prayerfully from beginning to end."

"Pastors must clarify what conscience is, show the faithful how to recognize an erroneous conscience, and help them form their conscience properly."

"Conscience, in Catholic teaching, is God's law written on the human heart (CCC 1777-1802)."

"Proper conscience formation presupposes good will. We must be willing, no matter what the cost, to recognize moral truth when it becomes clear."

"A properly formed conscience can never approve an evil or go against a law of God. Conscience recognizes objective truth which binds every human person. The "voice of God" and his law are never relativistic, telling one person "it is permitted to abort a child," and telling another person "you may not," for God never contradicts himself."

"I urge the clergy, catechists, and laity of the Diocese of Fargo to read the Catechism of the Catholic Church to understand the true meaning of conscience. In order to facilitate this understanding, I am mandating today that every priest or deacon, who preaches on the first two Sundays in Lent of 2005, is to present a catechetical homily on conscience. The section on conscience of the Catechism is to be distributed to every Catholic in the pew on the First Sunday of Lent. Homily outlines will be provided to the clergy to assist them in their preparation."

Now here is a Bishop who is unafraid to lead! He shows pastoral concern towards his flock by holding up the Church's great wisdom to follow instead of a shallow man-made 'plan' of some lay 'experts' who think they know better than the Church.

On Eucharistic Contemplation

"The great teachers of the spirit defined contemplation as: "A free, penetrating and immobile glance" (Hugh of Saint Victor), or: "An affectionate gaze on God" (St. Bonaventure).

To engage in Eucharistic contemplation means then, concretely, to establish a heart to heart contact with Jesus really present in the Host and, through him, to be raised to the Father in the Holy Spirit.

In meditation, the search for truth prevails; in contemplation, instead, it is the enjoyment of the found Truth.

Contemplation tends always to the person, to the whole and not to the parts. Eucharistic contemplation is to look at one who is looking at me."

Father Raniero Cantalamessa, Pontifical Household preacher

Cowardice

"Lawmaking inevitably involves some group imposing its beliefs on the rest of us. That's the nature of the democratic process. [...]"

For Catholics to take a 'pro-choice' view toward abortion contradicts our identity and makes us complicit in how the choice plays out. The 'choice' in abortion always involves the choice to end the life of an unborn human being.

For anyone who sees this fact clearly, neutrality, silence, or private disapproval are not options. They are evils almost as grave as abortion itself.

If religious believers do not advance their convictions about public morality in public debate, they are demonstrating not tolerance, but cowardice."

Archbishop Charles Chaput in the New York Times, October 2004

Stubborn Undoing

A parent has some authority over a child. If the child refuses to do what it is told it is disobedient, even in these politically correct days. Sometimes children resist, and we describe such children as stubborn, a not very likeable disposition in a child. If the child persists further the word obstinate comes to mind. This is bad enough in children, but in adults it is a significant fault of character which needs to be dealt with. If the person cannot do it himself, eventually society will find ways to intervene, since none of us is a law unto himself.

From childhood we have had it impressed on us that the Catholic Church is hierarchical in nature. What does this mean? Well, it must involve some kind of command structure, and an order of authority, without which there is chaos, or simply force.

The Sale diocese is part of Victoria, so I would expect that, if all is not as it should be, then the collective bishops of Victoria should see to it that it is. If not these, then what about the rest of the bishops of Australia? If these have no role in the present debacle then it is hard for the ordinary faithful to see what or where is the role of the hierarchy.

General Douglas MacArthur was the most decorated soldier in American military history, and arguably the most competent and successful. Yet he failed in a very important aspect of his command – he lacked a certain perception of his relationship to his Commander-in-Chief, and ended his great career in failure because of his stubborn persistence in his own views. But it was a different type of commander of an earlier era who was able to elicit great praise from Jesus himself when he admitted that he too was a man under authority (Luke 7:8).

S.C., Melbourne

Truly Present

“That the real body and blood of Christ is present in this sacrament, is something that cannot be perceived either with the senses or with the intellect, but only with faith, which is supported by the authority of God.

Because of this, when commenting on the passage in St. Luke 22:19: 'This is my body which is given for you,' St. Cyril says: Do not cast doubt on the truth of this, but rather accept with faith the words of the Saviour: because he, being the Truth, does not lie.”

St Thomas Aquinas

“To clasp the hands in prayer is the beginning of an uprising against the disorder of the world.”

Karl Barth, theologian

Swords or Pistols?

I want the Editor of Into the Deep to consider himself smacked across both cheeks with my silk gloves.

In the December issue of his publication he has questioned my honour by his fraudulent claim that he can verify a number of statements made against me. Moreover, he has publicly stated that my own writing provides proof that I am guilty of “duplicity”, I am incorrect when I say the Morwell Parish Advisory Council is not an elected body, I have encouraged dissent in the diocese, I have denigrated and demeaned the character of another priest, I have implied the Congregation for the Clergy in Rome is corrupt, and I have made the statement that “Missing Mass deliberately is not necessarily a sin, and contraception is not an important issue”.

The Editor’s offending statement reads: “ITD has received numerous reports from a variety of people verifying the issues raised by Jeremias, as well as Fr Cleary’s own writing. The only error was that the “foolish comment” referred to above was made verbally and not published in the bulletin. Ed.”

People like Jeremias Wijeyeratne, Bert Van der Zalm and S.C. (Special Correspondent?) from Melbourne may blithely accept and even congratulate ITD for its honesty but I cannot.

Surely I myself am an expert on the content of my own writing. I know the Editor is lying when he makes such an outrageous claim against me. Here is a man who sits in judgement on his bishop and portrays himself as a conscientious and ‘orthodox’ catholic. I cannot condone his falsehoods or his attempt to weasel himself out of a difficulty of his own making. He is no gentleman.

I demand satisfaction and challenge him to either defend himself with truthfulness or offer me a sincere apology.

Fr Tom Cleary, Morwell

Consider the challenge politely declined, Fr Cleary. If the truth does not convince you, I choose no alternative weapon. Ed.

Quiz Answer 1

(First see page 4 for the Question!)

53: Every Sunday (52 of them), and the Feast of the Assumption (15 August). Christmas 2005 falls on a Sunday.

Religious Receiving the Chalice at the Altar

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

Q: I had a session today with a missionary institute of sisters of diocesan right. One of them asked why they should not be allowed to receive the consecrated wine at the altar table itself during special occasions such as jubilees of the congregation. They said that in the past it had been the practice here and that the lay people did not mind the sisters going to the altar to partake of the Sacred Blood. Please tell me when the sisters (and brothers) or the lay people may be allowed to receive the Sacred Blood at the altar.

A bishop from the Philippines

A: The point is covered, among other documents, in the instruction *Redemptionis Sacramentum*, No. 94, which states:

“It is not licit for the faithful 'to take ... by themselves ... and, still less, to hand ... from one to another' the sacred host or the sacred chalice. Moreover, in this regard, the abuse is to be set aside whereby spouses administer Holy Communion to each other at a Nuptial Mass.”

Thus, it would be incorrect for the sisters to take the chalice at the altar; nor may they take the chalice themselves from another table.

A minister is always required to administer the chalice as well as the host. This minister should be a priest, deacon or instituted acolyte. Should none of these be available, then one of the sisters, the Mother Superior for example, may be designated as an extraordinary minister of Communion and could assist you in administering the chalice to the other sisters.

The reason for this is that Communion is always a gift received from Christ through the ministry of the Church and this is indicated by always receiving through a minister.

Only the celebrating or concelebrating priest may normally take Communion by himself. Even the deacon and extraordinary ministers of Communion must usually receive Communion from the priest before distributing it to the faithful.

Even the Pope has observed this norm in recent years when he has assisted at some Masses without celebrating. He received Christ's Body and Blood through the ministry of the deacons and celebrant.

It is clear that the mind of the Church does not foresee any occasions when anybody except celebrating or concelebrating priests may receive at the altar itself.

Enough Procrastination

A general sense of frustration appears to have gripped the minds of committed Catholics both in Sale and elsewhere over the stalemate on the issue of the reinstatement of Rev. Fr John Speekman as Parish Priest of Morwell as required by the decree issued by the Sacred Congregation for the Clergy, Rome.

The bishop the Most Rev. Dr Coffey appears to be temporising, apparently embedded on the horns of a dilemma of his own creation. His Lordship did not expect his decision to deprive Fr Speekman of his parish, to be countermanded by the Congregation. In using the weapon of procrastination Dr Coffey believes that Catholics will in course of time forget the issue. Unfortunately for His Lordship, Catholics are sensitive and they want the truth to prevail.

Those who have discussed this matter with me and learnt of the episode through your esteemed newsletter are concerned for the observance of discipline within the Church and are of the opinion that the bishop being the guardian of the Deposit of the Faith should by example set the tone himself, effectively conforming to the laws of the church.

Keith Gonsalves, Mordialloc

Pray Harder For Our Priests

I read with interest about Into the Deep in the recent Fidelity and would like to receive back issues and ongoing copies. I have been following the issue with Fr Speekman both in Fidelity and AD2000 and am so pleased there has been a move from Rome supporting him.

It is appalling how our orthodox priests and laity are being treated by those modernist ones who don't seem to want to hear, know or pass on the truth of God's teachings in the Church. No wonder most of our children and grandchildren have left the Church.

May God bless Fr Speekman and give him the grace and strength to stand up and fight against all these abuses in our Masses. I only wish there were more priests like him. I'm afraid we've not prayed hard enough for our priests in the past.

May God bless you all.

Mary Ross, Seymour

Quiz Answer 2

(First see page 6 for Quiz Question 2!)

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of the Lord.

Right Under His Nose

Sad to see in December's Catholic Life, a photo of the bishop celebrating Mass alongside half-vested concelebrant Fr Brendan Hogan.

Priests are to celebrate Mass in full vestments, including the chasuble. The only allowance made for not doing this is when there are a large number of concelebrants or insufficient chasubles available (see below). Neither was the case at this Mass in Orbost.

True to form, Bishop Coffey is happy to stand by while Church law is disregarded right under his nose.

Proper Vestments for Mass

From Redemptionis Sacramentum (based on the General Instruction of the Roman Missal)

"[123.] "The vestment proper to the Priest celebrant at Mass, and in other sacred actions directly connected with Mass unless otherwise indicated, is the chasuble, worn over the alb and stole." Likewise the Priest, in putting on the chasuble according to the rubrics, is not to omit the stole. All Ordinaries [*Bishops*] should be vigilant in order that all usage to the contrary be eradicated."

"[124.] A faculty is given in the Roman Missal for the Priest concelebrants at Mass other than the principal concelebrant (who should always put on a chasuble of the prescribed colour), for a just reason such as a large number of concelebrants or a lack of vestments, to omit "the chasuble, using the stole over the alb". Where a need of this kind can be foreseen, however, provision should be made for it insofar as possible. Out of necessity the concelebrants other than the principal celebrant may even put on white chasubles. For the rest, the norms of the liturgical books are to be observed."

"[126.] The abuse is reprobated whereby the sacred ministers celebrate Holy Mass or other rites without sacred vestments or with only a stole over the monastic cowl or the common habit of religious or ordinary clothes, contrary to the prescriptions of the liturgical books, even when there is only one minister participating. In order that such abuses be corrected as quickly as possible, Ordinaries should take care that in all churches and oratories subject to their jurisdiction there is present an adequate supply of liturgical vestments made in accordance with the norms."

Thought for the Month

Orthodox priests would be given more respect and care from some bishops if they were trees or coral reefs.

Graveyard of Vocations

The Congregation for the Clergy decreed that "the Most Reverend Ordinary [Bishop Jeremiah Coffey] has done much to diminish Fr Speekman's status in the eyes of the parishioners of Morwell". This damage has not only been caused to Fr John but also to the priesthood in the diocese, and will have consequences for the Church in the future.

The relationship of a priest to his Bishop is a sacramental one, rooted in the Sacrament of Orders. The grace of this bond is realised in the support and assistance - material and spiritual - that the Bishop and priests offer to one another.

There is something drastically wrong when a Bishop refuses to communicate with his priest directly and obsessively assails him even after it was decreed that he has done nothing wrong. By calling a meeting of all the priests to drum up support to delay Fr John's reinstatement, and by demonising him in his absence, the Bishop has done untold damage to the sacramental bond of the priests in his diocese and to the image of the priesthood.

So, instead of the body of priests in the Sale diocese being an inspiration for priestly vocations, it has become one that destroys interest in and aspirations to the priesthood. The majority of the priests in the diocese pledged unqualified support and loyalty to the Bishop in the persecution of Fr John, and in doing so they have become accomplices in ensuring that the diocese will remain in a vocational crisis for many years.

Which parent would encourage his son to consider a vocation to the priesthood in this diocese, when the very authority entrusted with caring for and protecting a priest gangs up on him and discredits him because he happens to be orthodox? Which young man would want to be ordained into the priesthood in a diocese that is infected with suspicion and distrust, that is staunchly committed to 'redefining' the priesthood and the Church, and that kowtows to the liberal agenda of the Catholic Education Office (CEO)?

There is something seriously corrupt in a diocese when liberal priests together with ex-priests and religious who regularly show contempt for Church discipline and law are rewarded with top positions, while an orthodox priest is persecuted and removed and has to exercise his ministry in fear of retribution by his Bishop, his Vicar General and his liberal brother priests.

When a Bishop and his priests tell lies or remain silent about the essential truths of the Faith, they not only diminish the status of a brother priest (who promotes these truths), they corrupt the priesthood and they threaten the faith of Catholics in the whole diocese. After all, the fidelity of the laity finds its foundation in the absolute reliability and trustworthiness of the Apostles. Hence, honesty and fidelity to the Church are indispensable qualities of a Bishop and his priests.

Gregory Kingman, Morwell

Offer Vigorous Protest

The publicity given to the unjust removal of Rev. Fr Speekman as Parish Priest of Morwell Parish by the Most Rev. Jeremiah Coffey, bishop of Sale, has caused deep distress to many a Catholic.

On being asked why he unjustly removed an orthodox priest from his parish, the bishop replied that "there are two sides to every story and I am not at liberty to give my side of the story at the moment." That statement of Bishop Coffey was made as far back as June last.

There is no reason to doubt that the bishop's side of the story would have been communicated to the Congregation for the Clergy for due consideration in conjunction with whatever was stated on behalf of Fr Speekman.

The world is now aware of the decision of the Congregation. The Decree of the Congregation specifically requires, having rejected the bishop's accusations, that Fr Speekman be reinstated as parish priest of Morwell. Bishop Coffey has no excuse but to carry out the terms of the Decree. In the alternative it is my conviction that he is in continued contempt of a decision of an august body of the Catholic Church.

It is up to the Catholics of Sale to offer a vigorous protest and pressure Bishop Coffey to respect the decision of the Congregation. My friends and I will only be too pleased to participate in giving effect to such a protest.

I join the Catholics of Sale praying to Our Lord for a speedy end to the persecution of a good priest by his bishop.

Norman Edema, Chelsea Heights

Prayers for the Dead

In the Diocese of Sandhurst, when we attend a Requiem Mass, we now find that we are there to celebrate the life of the departed friend, not to pray for the repose of his soul.

Those of us who still believe the Church's teaching on the doctrine of Purgatory are saddened by this, and seek other means of soliciting charitable prayers for our friends who may be languishing in Purgatory even though we have probably been assured that they have gone straight to heaven.

If Into the Deep had an "In Memoriam" column, readers would probably pray for those whose names appeared there. Hopefully, I submit the names of recently deceased supporters.

Molly Brennan, Bendigo

In Memoriam

Mrs Joan Kelly, Strathfieldsaye. R.I.P.

Mr Gordon Rosengren, Lockwood. R.I.P.

A Priest is a Priest in Every Age

In *Pastores Dabo Vobis* (I Will Give You Shepherds, 1992) the Holy Father teaches that, "there is an essential aspect of the priest that does not change: the priest of tomorrow, no less than the priest of today, must resemble Christ. When Jesus lived on this earth, he manifested in himself the definitive role of the priestly establishing a ministerial priesthood with which the apostles were the first to be invested. This priesthood is destined to last in endless succession throughout history. In this sense the priest of the third millennium will continue the work of the priests who, in the preceding millennia, have animated the life of the Church." (para 5).

Hence, a priest is a priest in every age of the Church's life.

The priestly existence of every priest from the Pope to a curate is grounded in the priesthood of Christ. The priest is in it for Christ. As a priest he is configured to Christ and, as such the priesthood as instituted by Christ transcends time.

This is a divinely revealed Truth which comes from above. It is not a human creation produced from a 'church below'. Revealed truth cannot be determined by 'conversations', or Catholic Education Offices, or the signs of the time, the shortage of priests, or theologians and 'experts', or pastoral 'expediency'.

The priesthood is not a means of empowering individuals. The vocation of every priest is a gift from God which exists in the Catholic Church and for the Church, and through her this vocation is brought to fulfillment.

Journeying Together and Catholic Life would do well to help us reflect on the true meaning of the priesthood as taught by the Church, instead of dwelling on our own shallow hopes and dreams.

Wisdom For Priests

From Cardinal Darío Castrillón Hoyos, prefect of the Congregation for Clergy, at an international congress for priests in October 2004 in Malta:

- "We priests are a great work of the mercy of God."
- "As priests we cannot carry forward 'our' ideas, uprooted from Christ by whom we have been sent."
- "We are called to speak with the 'I of Christ'! This is our identity, our real dignity, the source of our joy, and the certainty of our lives!"
- "I like to think of our ordained priesthood as a gift of the divine mercy that fills all our being."
- "To us priests, men ask for Christ, and they have a right to see Him in us!"
- "Therefore, let us start afresh from Christ, in the way of the cross whose fruit is the Eucharist."

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.

“Abide in me, and I in you”

From Pope John Paul II’s Apostolic Letter *Mane Nobiscum Domine* For The Year Of The Eucharist 2004 (para 19):

“When the disciples on the way to Emmaus asked Jesus to stay “with” them, he responded by giving them a much greater gift: through the Sacrament of the Eucharist he found a way to stay “in” them.

Receiving the Eucharist means entering into a profound communion with Jesus.

“Abide in me, and I in you” (Jn15:4).

This relationship of profound and mutual “abiding” enables us to have a certain foretaste of heaven on earth. Is this not the greatest of human yearnings? Is this not what God had in mind when he brought about in history his plan of salvation?

God has placed in human hearts a “hunger” for his word (cf. Am 8:11), a hunger which will be satisfied only by full union with him.

Eucharistic communion was given so that we might be “sated” with God here on earth, in expectation of our complete fulfilment in heaven.”

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

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

There is no subscription fee but donations are welcome.

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.

*“Thou shalt smile and have a nice day ...
It frustrates those who have other plans for thee.”*