

# ***Into the Deep***

**Issue 34**

**Newsletter of the Confraternity of St Michael, Gippsland**

**July 2005**

## **Looking to the Future**

Considering that Bishop Coffey will be retiring in the near future, the time has come for us to write to our Apostolic Nuncio and to our Pope to humbly offer our opinion on the type of Bishop our diocese needs to promote healing and spiritual growth in the future. According to Canon Law we are allowed the opportunity of stating our need regarding the appointment of a new bishop for our diocese (e.g. Canons 212 and 377).

Looking at the current state of our diocese we see: sparse vocations to the priesthood, a doomed pastoral plan that neglects Church teaching, failed Catholic education, dwindling Mass attendance, parish finances down, Fr John Speekman still being treated with contempt for his orthodoxy, a Catholic Education Office that is out of control, an abundance of liturgical abuses, and a diocesan newspaper that papers over the problems. Where do we go from here?

- We need a holy bishop who will take on his duty to teach, govern and sanctify!
- A bishop who will be courageous and firm in the face of the modernist element of power in the diocese, who will stand up for the truth no matter what the cost, and who will strongly address dissent.
- One who will be faithful to all the teachings of the Catholic Church and who will be unafraid to promote and defend the Faith.
- One who will love the Mass, and so be faithful to liturgical norms and ensure that his priests are also, and who will promote Eucharistic Adoration.
- We need a bishop who will renew Catholic education – both in schools and in parishes, who will teach us and nourish us and inspire us and give us hope, who will lead us into the depths of the wonderful mystery of our Catholic faith!
- A bishop who will take up his rightful authority with strength and faithfulness and humility, a bishop who will model himself on the true Master, Teacher and High Priest!
- We need a bishop who will seriously promote priestly and religious vocations and authentic marriage and family life.

### **Lay people do have a voice!**

Write to the Apostolic Nuncio for Australia:

Archbishop Ambrose B. De Paoli  
P.O. Box 3633, Manuka, ACT 2603

And send a copy of your letter to our Pope:

His Holiness Pope Benedict XVI  
The Apostolic Palace, 00120 Vatican City, Europe

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## **Our Church Is Weak Because We Have Given Up The Cross**

I received a letter once from a girl who said, "I am one of 12 children. I went out to my first dance at 18. My cousin dropped me at the front gate and our house is about 100 feet back from the gate. On the way to the house I was attacked. A short time later I was found to be pregnant. Nobody would believe my story except the pastor and my mother. The choir members put me out. The neighbours sympathised with my mother saying, all of your children were so good, isn't it a shame the disgrace that this daughter has brought upon you?" She said, "What can I do?"

I wrote back and I said, "My dear girl, just think of all you are suffering because you took upon yourself the burden of one man. Suppose you took upon the sins of 10 men. You probably would suffer 10 times more. Suppose you took on the sin of 100 men... You might have a bloody sweat."

She wrote back and said, "I will pray for that man, whoever he is, every day of my life."

There was the transferability of merits. Our Church today is weak because we have given up reparation, given up penance, given up sacrifice, given up the Cross.

*From a retreat by Fulton Sheen, 1973*

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

## New Priest Brings Fresh Breath of Catholicism to Parish

I am a parishioner in a suburban Sydney parish. This is a parish that for many reasons has become fairly much a "No Frills/No Name" generic Catholic parish in which one would have to scratch around quite hard to find any semblance of Catholic teaching. Sure we didn't have any outrageous liturgical abuses etc., but it was just a generic Catholic parish.

Some weeks ago into our parish came a fresh breath of Catholicism. This came in the form of a priest who suddenly appeared in our midst. Let me tell you a bit about this priest.

The very first noticeable thing was that Father genuflected before the Blessed Sacrament and at the Consecration. I was beginning to think that genuflection by priests must have been abolished and that I had somehow missed the announcement. Before Mass one finds Father at prayer in front of the Blessed Sacrament. No distracting pre-Mass hustle and bustle.

Father started with short homilies at weekday Masses. Then at weekend Masses Father started talking about things that sounded remarkably Catholic, for example our need to repent of our sins and restore our relationship with God through the Sacrament of Reconciliation. Soon the confessional room was cleaned out, the electricity was connected to it and we were offered a regular weekly time for Reconciliation.

Father then embarked upon giving a series of catechetical homilies. While all have been very good, a couple have been worthy of a round of applause (if that had been appropriate to do so). Father has even spoken about the Real Presence and our need to be in

a state of grace when receiving Holy Communion.

For the Feast of Corpus Christi we were treated to exposition of the Blessed Sacrament for a whole three hours. Father also gave a most uplifting reflection during this time.

At the Saturday night Vigil Mass I sit next to an older age female religious and after Mass we always talk about how Father's homily has been "spot on" and just what the parish needed.

Father's pastoral approach to our parishioners has been excellent. It is a parish from which the Parish Priest of many years standing has gone on "leave" and some of the parishioners are very disturbed by this priest's sudden unannounced departure. Father has been just so wonderful to all the various groups in the Parish and the young people seem to be quite taken with his catechetical approach.

Father also works very hard in the major public hospital that is in our parish and he is well liked amongst the hospital community. In some of his homilies Father gives us small de-identified insights into his work at the hospital and he certainly is busy there bringing Christ to the sick and to the staff.

We are indeed so fortunate to have this priest in our midst at this moment in the parish's life. Who is this mysterious devoutly Catholic priest who has so enlivened our Parish in the space of a couple of months? Father John Speekman. Thank you Father John.

Thank God for Father Speekman and his ministry in our parish.

*A grateful parishioner, Moira Kelly*

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## Law, Not Helpful Suggestions

Father Edward McNamara on *Redemptionis Sacramentum*:

"On the one hand it motivates fidelity based on the greatness of the Eucharist but also frequently invokes the rights of the faithful to a truly catholic celebration, a fairly new focus.

On the other hand it juridically reprobates illicit practices, demanding that they cease with all haste and so leaves no doubts that liturgical law, is law, and not a series of helpful recommendations. Like any law, its prescriptions are meant to be followed, and failure to do should have consequences for the offender.

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

## New School Proposed

*The following notice was in the June issue of ITD. We are repeating it for a few months to give new subscribers the opportunity to respond. Thank you to those who have already expressed interest. We will keep you updated as we have further information.*

Are you unhappy with the quality of Catholic education your children are currently receiving? Have you been unsuccessful in getting your school to listen to - and act on - your legitimate concerns? Do you wish there was a better alternative?

We are looking for expressions of interest from Catholic parents who would send their children to a new, independent, private school in Gippsland that would teach the Catholic faith in its fullness.

Contact us by email or write to our PO Box if you are interested, letting us know how many children, what ages they are, and what your contact details are.

# Beautiful Sentiments Are Not Enough

In this Sunday's Gospel (11<sup>th</sup> Sunday Year A) Jesus "calls" to himself the Twelve and makes them "Apostles." Therefore he "sends" them to do what he did: to preach the kingdom, to take care of the sick, to free people from fear and demonic powers. He tells them: "Freely you received. Give freely."

That day Jesus decided to inaugurate the future structure of his Church. She would have a hierarchy, a government, namely, the men "called" by him and "sent" to continue his work. It is because of this that the Church is defined as "one, holy, catholic and apostolic," because it is founded on the Apostles.

But all these notions of harvest and labourers, flock and shepherds, governors and governed do not enjoy a good press today. We live in an atmosphere of democracy and equality among men. If someone must exercise authority he must do so, we think, in our name, in as much as we ourselves, with elections, confer the mandate on him. Hence the widespread rejection or disparagement of the hierarchy of the Church: Pope, bishops, priests.

One constantly runs into people, especially college and university students, who have invented their own Christianity. They have, at times, a notable religious sense, beautiful sentiments. They say that, if they wish to, they address God directly; however, they do not want to hear talk of the Church, of priests, of going to Mass and other such things. Their motto: "Christ yes, the Church no."

Undoubtedly the Church can and must be more democratic, that is, the laity should have a greater voice in the election of pastors and the way they exercise their function. But the Church cannot be reduced altogether to a democratically governed society, with decisions made from below. She is not something that men establish on their own initiative, for their good. If the Church was only this, there would no longer be any need for her; the state or a philanthropic society would suffice!

The Church is Christ's institution. Her authority does not come from the consensus of men; it is a gift from above. Because of this, even in the most democratic form we might desire for the Church, she will always be about authority and apostolic service. This is not, or should never be, about superiority and power, but about "free" service, the giving of one's life for the flock, as Jesus said when speaking of the good shepherd.

What keeps some people alienated from the institutional Church are, in the majority of cases, the defects, inconsistencies and errors of the leaders: inquisitions, prosecutions, incorrect use of power and money, scandals. All these things are, sadly, true, though often exaggerated and regarded outside any historical context. We priests are the first ones to be

conscious of our misery and inconsistency, and to suffer because of it.

The Church's ministers are "chosen among men" and are subject to the temptations and weaknesses of all men. Jesus did not intend to found a society of the perfect. The Son of God - said Scottish writer Bruce Marshall - came into this world and, as the good carpenter he became in Joseph's school, gathered the most twisted and knotty boards he found and built a boat with them - the Church - which, despite everything, has withstood the sea for 2,000 years!

Priests "clothed in weakness" have an advantage: They are more prepared to be compassionate of others, to not be surprised by any sin or misery, to be, in a word, merciful, which is perhaps a priest's most beautiful quality. Perhaps, too, precisely because of this, Jesus placed Simon Peter, who denied him three times, at the head of the apostles: he had to learn to forgive "seventy times seven."

*Fr Raniero Cantalamessa, preacher of the Pontifical Household*  
[www.zenit.org](http://www.zenit.org)

## Scalan Scandal

"Bishop" D'Orsa and her bureaucracy at the Catholic Education Office (CEO) have presided over the failed Journeying Together (JT) program and the crisis in Catholic Education in the diocese.

We now have another program being promoted - the Scalan program of theological studies. Two-thirds of course participants come from the teaching profession and CEO staff. The two lecturers are also staff from the CEO.

The course co-ordinator is Liz Hanney - former JT co-ordinator. She will be giving input on "meditation" and "Celtic spirituality" of all things!

Lecturing on Biblical Studies will be Fr/Mr Hugh Brown, who was able to write a full-page reflection on the priesthood (Catholic Life February 2005) with reference to the Dalai Lama and feminist Sr Joan Chittister, but not a single reference to the centrality of the Holy Sacrifice of the Mass.

Lecturing on Faith, Revelation and Theology will be Jim Quillinan, with his minimalist approach and 'spirituality of relevance' that comes through in his monthly "Spirituality" articles in Catholic Life.

D'Orsa and Sr Duffy also generously contribute their expertise.

Those completing the course will receive some form of certificate of theology. Our diocese will end up with a plethora of modernist-trained quasi-theologians, but still few priests. May God help us all.

*John Henderson, Morwell*

## Reporting Their Own Dissent!

The National Council of Priests is at it again – and this time they are doing orthodox Catholics in Australia an enormous favour!

According to the Sydney Morning Herald (11 June 2005) the NCP is sending a discussion paper to priests and bishops across Australia inviting their comments on a range of topics. The responses will be sent to the International Synod of Bishops in Rome in October.

That's where the favour comes in. Imagine! No need for orthodox Catholics to write to Rome complaining about our dissenting clergy, no need to report their erroneous beliefs and teaching. They are going to compile it all themselves and present it proudly straight to Rome's door for us!

Wouldn't you love to see the reaction of the Pope, the Vatican officials? They will read or listen to these dissenting ideas and think, "Ah! Now we know the real state of the Church in Australia – and it needs a lot of our attention!"

For example, the NCP proposes having "community priests" – single men nominated by their parishes and not trained in seminaries but simply 'mentored' by 'traditionally trained' priests. These "community priests" would of course be able to say Mass.

According to the Sydney Morning Herald's Linda Morris, "The paper also ponders the way Mass is celebrated, and its ability to unify and include the poor and marginalised, and the centralisation of church authority and its impact on local authority." Seeing the Mass as a social justice event, questioning Rome's authority – wonderful! I'm sure the Vatican will find that enlightening.

The NCP also wants to allow married priests, women priests, and temporary priests (those who wish to sign up for say, 10 or 20 years!)

NCP chairman, Fr Hal Ranger, said in the Herald that the aim of the paper was "to get people talking, not just about the ordination of married men, or the inclusion of non-Catholic Christians – it's talking about a whole lot of other things, all of equal importance. Does one way of celebration suit everyone across the world? That raises questions about the kind of language used. It's about the tone of voice, signs and symbols, and even the dress of the celebrant."

Sounds like they would have been most unhappy with *Redemptionis Sacramentum*. Maybe they want an 'Australianis Dissentum' document instead. Roll on October!

"The freedom to kill is not true  
freedom, but a tyranny that reduces  
the human being to slavery."

*Pope Benedict XVI*

## New Rules?

Father Tom Cleary came to visit me recently. He did not hear my Confession. No sins were confessed. No Act of Contrition was made. I was duly absolved, and no penance was given.

Have they changed the rules for Confession?

*Nola Harding, Morwell*

## Proof Required

Germany is afraid of illegal immigrants entering the country under the guise of being pilgrims to the World Youth Day in August. German embassies in various countries are giving visa applicants a catechism test to ensure they are genuinely going to Germany for the Catholic event. A pass-mark is 70%. I wonder how many of our Year 12 students in Catholic schools would qualify?

## Keeping the Faith Alive

Catholics of Azerbaijan received the sacrament of confirmation on Pentecost, a grace some of them had to wait seven decades for.

Archbishop Claudio Gugerotti, the apostolic nuncio to Azerbaijan, visited the former Soviet Republic – where Catholicism was swept away by Stalin's persecutions – and found a group of elderly believers who had kept the faith alive for more than 70 years without the sacraments.

"It was an indescribable emotion," said the archbishop to the Italian newspaper *Avvenire*, "to see the elderly ladies, with the traditional veil on their heads and the elderly men full of wrinkles come forward and again pronounce their baptismal name – Teresa Anselm, Francis – after decades of using other names of Azerbaijani roots, and then ask for confirmation." [...]

The return to freedom has enabled Azerbaijani Catholics to rebuild, little by little, their community under the guidance of four Slovak Salesians, and to receive the sacraments only at the end of their lives.

There are fewer than 1,000 Catholics in the country, though young converts are entering the Church.

*www.zenit.org*

## An Inclusive Parish

The Newborough/Yallourn North Catholic Parish bulletin shows itself to be very "welcoming and inclusive" of non-Catholic spirituality. It has recently advertised retreats and meditation at a dubious 'institute of spirituality', and promoted a series of Anglican lectures on 'Christian teaching.' Among the Anglican Reverend's lectures will be two on 'the Church' and one on 'models of ministry.' How this can be compatible with Catholic doctrine is hard to understand.

## Not So Much Respect Needed

On the feast day of Our Lady of Fatima, Adoration was being held in the side chapel which is clearly visible within the larger interior of Sacred Heart Church, Morwell. Mass was due to commence and the people waited for Fr Cleary to repose Our Lord, but for reasons known only to Father this did not happen.

A class of school children were present for the Mass, which they were involved in. As Father commenced, some people in the chapel waved their hands, signalling to Father that Our Lord was still exposed on the chapel altar. He chose to ignore their anxious waves – this is not exaggerated for I sat near a lady who made an extra effort. Many of the people remained in the chapel, when normally they would move into the centre of the Church until Mass has concluded. One person confided that although it was physically painful they chose to kneel for the entirety of the Mass to offer reparation to Our Lord for the offences that are happening.

The following weekend Mass, Father made use of the homily to discuss the people who attend Adoration. With a mocking tone in his voice whilst holding his hands up in a prayerful gesture he went on to state that these same people have withdrawn their almsgiving!

Fr Cleary's homilies seem to be taking another twist. Recently I listened with interest to the explanation Fr Cleary gave on the merciful Sacred Heart of Jesus. He explained how the Sacred Heart was full of mercy and open to all. He went on to mention the Year of the Eucharist, basically saying all should feel worthy to receive Our Lord. I'm concerned that in his homily there was no talk on what we should do by Church law if we have abused Jesus' Heart of Mercy or offended God. Confession or sin were not mentioned.

This homily then diverted to Jansenism, a small snippet of history that he mentioned he had read, about a French bishop (who I must add was Dutch). As he continued it was not difficult to see where this was leading to. He spoke of their heretical ideas stemming from their devotion to Our Lord in the Eucharist. As he was winding down he added that there are some parishioners, and then with a display of prayerful hands and mocking voice he continued, who choose to receive Jesus on the tongue, genuflect etc. This does not make them worthier, in fact he said it could be seen as heresy or Jansenism.

I can only feel a deep sadness for Fr Cleary and for our parish. How can he arrive at this assumption, a priest who has been given a sacred grace of working closely with the Divine Trinity?

I conclude with a quote from St John Baptist de la Salle: "With the same disposition that you would desire to have in order to enter Heaven, one should not have less respect in receiving Jesus than being received by him."

*Erica McGrath, Morwell Parish*

## Curriculum Attacks The Faith

Fr Hengel's letter in the April issue of ITD and Eamonn Keane's response clearly indicate the lack of knowledge Fr Hengel has of the problems besetting Catholic Education.

Eamonn Keane emphatically shot holes in Fr Hengel's arguments. One wonders if Father has read Thomas Groome's book 'Sharing Faith'. Instead of the slur against Eamonn's work, I would suggest that he and the rest of us should thank God that we have a man who is prepared to defend the faith against those such as Groome and his willing cohorts in various Catholic Education Offices across the country who use materials such as Groome's that attack and malign Catholic doctrine.

Perhaps Father could enter into a meaningful debate on the state of Catholic education in our schools, teaching institutions and universities. Before doing so he should read Eamonn Keane's excellent books, 'A Generation Betrayed', and 'Crisis in Catholic Education'. He would also do well to read Eamonn's paper titled 'A Well-Groomed Curriculum' – excerpts of which can be found in the June, July and August 2004 issues of ITD, and in full on the website.

Fr Hengel could begin by asking why the Catechism of the Catholic Church (CCC) has not been taught and promoted by the Catholic Education Office (CEO). He could also question why the CCC has been suppressed by our Bishop and others since its publication in 1994. But then the CCC is a Church document containing all of the Church's teachings – we prefer to use those methods promoted by dissident ex-priests such as Groome.

I congratulate Leo Willems' excellent and courageous letter in the May issue of ITD. We would do well to heed Leo's advice "On sin" (CCC no. 1868, 1872). Whether we be bishops, priests, religious, parents, grandparents, school principals or teachers, we have a grave duty to protect our children from error and corruption. The new curriculum proposed by our diocese is an attack on the faith. We can do either of two things – stand and fight, or join the wimpy brigade and do nothing.

School principals and teachers, begin by telling the CEO that you are not going to be party to subverting those committed to their care. After all, what are they going to do? You have a union to protect your rights. Parents should stand by those who do so.

Finally to Fr Hengel, names do not worry me – terrorist, self-righteous etc. I still remember that saying, "Sticks and stones..." I'd rather come under fire for defending the truth, than for pretending to.

*John Henderson, Morwell*

## Quiz Question

*When, according to Pope Benedict XVI, was the first Eucharistic Procession?*

See page 6 for the answer.

## Growing Desperation

I am simply amazed. When a priest is ordained we are told that he receives the sacrament of Holy Orders, and promises obedience to his bishop/superior. When a bishop is so ordained it is similar - he promises obedience to the pope.

The pope needs some official help to run the whole Church, and this is called the Curia, and is not autonomous or independent of the pope. There is a chain of command and authority. While one is not exactly the other, ultimately any Congregation of the Curia relies on papal authority and backing. 'He who hears you hears me,' Jesus said of this chain or link.

In Sale there is no doubt that a Congregation of this Curia has issued a clear and definite order of what is to be done - Fr John Speekman is to be fully reinstated forthwith. Justice delayed is justice denied.

In Sale there is no doubt that the Bishop, who is bound by his own ordination promise, has not done this, nor does he intend to do it! What does this say to the faithful about the sacrament of ORDER in the Church? Not only is it a fiasco, the longer it is allowed to fester is a reflection on the effectiveness of the Church to command its own troops, let alone the laity.

There is evidence that this prolonged disobedience locally, and procrastination at the highest levels, is the cause of many people no longer practising their faith. It has also contributed to withdrawal of financial support. People are now talking about setting up their own show.

Do we really want schism, for that is what we are approaching. If the authorities who CAN do something here are inert in the face of impending schism, then we've all been had!

*S.C., Melbourne*

## “Dear Young People,

Do not be afraid of Christ! He takes nothing away, and he gives you everything. When we give ourselves to him, we receive a hundredfold in return. Yes, open, open wide the doors to Christ – and you will find true life.”

*Pope Benedict XVI, in his homily at his inaugural Mass*

## Quiz Answer

*See page 5 for the question.*

“In a certain way, we can say that her journey was - and we are pleased to highlight this in the Year of the Eucharist - the first ‘Eucharistic procession’ of history. Living tabernacle of God-made-flesh, Mary is the Ark of the Covenant in whom the Lord has visited and redeemed His people. Jesus’ presence fills her with the Holy Spirit.”

*Pope Benedict XVI*

## A Crisis of Leadership

The crisis of faith that grips Australia stems primarily from a crisis of the teaching authority of the Church and a lack of understanding of the origin and nature of that authority.

A Bishop, on taking possession of a diocese assigned to him, becomes the spiritual leader and teacher of its Catholics. He teaches his subjects not only personally, but through his priests, educational institutions and written communications.

As a leader, he is to teach in communion with the Holy Father and is to be a courageous witness and servant of divine and Catholic Truth. Bishops, like the Pope, the supreme pastor, receive their authority from Christ and as such they must use it in communion with the Pope and in canonical obedience to him. As *Lumen Gentium* constitutes, “The College of Bishops united under the successor of Peter gives authoritative expression to the communion of the Church.” (LG ch.3)

Our Bishops on *ad limina* visits to Rome all too readily profess communion, while back in Australia they are far more committed to their own particular idea of collegiality. Instead of cultivating true ecclesial communion with the Vicar of Christ and the Magisterium, they quietly cultivate a climate of dissent in their diocese. They employ and empower dissenters in leadership positions in their bureaucracy and often their agenda undermines and attacks communion in the life of the Church. Bishops use their authority to champion the cause of democratizing the Church, and to secularize her liturgy.

This is a betrayal of the solemn oath a Bishop makes at his episcopal consecration when he is asked, “Are you resolved to be faithful in your obedience to the successor of the Apostle Peter?”

A clear manifestation of this betrayal of the promise of ecclesial communion and obedience is seen in the pastoral plan of the Sale diocese, where the Bishop and his pastoral council adopted a “people process” and regularly propagated the view that Church had changed and for her to remain relevant she needed to change with the times. They saw this as the only way forward for the Church in the diocese. Subsequently, this ‘spirit of change’ supposedly brought about by Vatican II, pervades the entire pastoral plan. The Church of the past is treated with contempt, labeled authoritarian, oppressive, fundamentalist, outdated and to be found wanting, while the “church of the future” is promoted as a democracy, a community of equal discipleship.

No wonder the diocese is in a deep spiraling crisis of faith. At its heart, this is a crisis of leadership, a man-made crisis, a crisis which our Bishop should be held accountable for. What sort of Catholic leader betrays a solemn promise he made at his episcopal consecration? Rome should spare us such leaders.

*Gregory Kingman, Morwell*

## When a Host Falls

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

**Q:** What is the proper procedure when a consecrated Host falls on the floor when distributing Communion? We were told to leave the consecrated Host on the floor till the Communion procession is over, then pick up the Host and put it in a bowl of water to dissolve and then pour the contents on a plant in the church or down the sacristy sink. Is the dissolved Host still the Body of Christ? Is this a new directive to be followed?

*M.B., Nova Scotia*

**A:** This subject is addressed in the General Instruction of the Roman Missal, No. 280:

“If a host or any particle should fall, it is to be picked up reverently. If any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the sacrarium in the sacristy.”

There is no mention of leaving the host on the floor, and in fact it should be picked up immediately, both out of respect for the Lord and lest it be trampled by unwary communicants.

Nor is there any indication about dissolving the host. I would say that, if the host remains clean, then either the minister or the communicant should consume it directly.

The process of dissolving the host in water may be used in special conditions if a host had been seriously soiled. Once the host is dissolved, the water may be poured directly upon the earth or down the sacrarium - the special sacristy sink that leads to the earth, not to a drain. It should not be poured down a common sink.

With respect to the presence of Christ, most theologians would hold that, although the host externally remains intact for several days, the real presence would cease as soon as the host is fully soaked with water as from that moment the species is no longer exclusively that of bread.

It is necessary to wait for the host to dissolve, out of respect for what once contained the presence of Christ and in order to avoid any danger or appearance of a host being discarded or profaned.

*www.zenit.org*

## Don't Stop

The Holy Angels' protection to my brothers and sisters at Into the Deep, all will end well. Our day is soon to arrive. This heinous evil against Father Speekman has already produced a powerful good. We now have Into the Deep to further unite the Faithful. We are part of the Heavenly family. Don't stop.

*Bob and Patricia Ricketts, Nanango*

## Carrying Our Cross

“We can approach the cross the way the sail does the wind. If the wind catches the sail on the appropriate side, the sail fills up and the wind carries the boat over the waves. If, however, the sail tangled, the wind breaks the mast and everything capsizes.

Well carried, the cross leads us forward; badly carried, it crushes us.”

*Father Raniero Cantalamessa*

## Enough Sledging

For the fortnight since 12<sup>th</sup> June in the Morwell Parish newsletter and in his homilies particularly at Tuesday night Masses, Fr Cleary has attacked those parishioners who have through frustration and disgust withdrawn their financial support from the Morwell Parish.

Well I read the May 2005 copy of ITD and noticed that the church income for Sale, Warragul and Morwell parishes are suffering through lack of support. Fr Cleary have you thought why that may be so? Since day one of your appointment as Administrator of Morwell Parish in 2003 following Fr Speekman's sacking by Bishop Coffey, you have done everything you could to upset the persons who supported Fr Speekman.

Fr Cleary had no idea of the treatment that Fr Speekman was handed out by Bishop Coffey, the principal at St Vincent's Primary School, the Catholic Education Office and as we have since found out the Teachers' Union. This is besides the small section of parishioners in the Morwell parish that wanted Fr Speekman's scalp because they could not get their own way to dictate to him how they wanted things done.

I and my wife do not attend Masses on weekends at Morwell as we have found by going to other parishes we can celebrate Mass in peace. If Fr Cleary continues his attacks on mine and others characters at Tuesday night Masses like on the 14/21<sup>st</sup> June I will walk outside and wait for the Mass to recommence.

Fr Cleary, the Bishop and all his supporters should take a long hard look at themselves and see what they have done to split not only Morwell parish but the Diocese, which in some areas is split wide open and will take years to mend. Come out and tell the diocese the whole truth on what evidence Fr Speekman was sacked, and the decision in detail given in Rome by the Congregation of the Clergy in Fr Speekman's favour. You have all done your character assassinations of Fr John well, but you will never beat truth, faith and humility.

This horrible saga has shocked and saddened my wife and I, along with hundreds of Catholics in the Sale Diocese, Morwell Parish and many surrounding and outlying areas including overseas. Maybe the Bishop's retirement soon and the release of the facts of what has happened and the injustices handed out to Fr Speekman will bring about change.

*Mal Bugg, Morwell*

## More on Marian Conference Talks

Guest speaker at the Diocesan Marian Conference in Traralgon in May 2005, Fr Tim Deeter from Perth, spoke on the Eucharist (following the theme of the Year of the Eucharist) and on the Holy Spirit (being the day before Pentecost that he spoke). The June issue of *Into the Deep* contains more on the first part of his talks.

### Parish Programs

Regarding parish programs and groups and meetings and committees, Fr Deeter commented that we are now “super-organised but still missing the point. We are better educated, but we understand less about our faith than ever before. We have all the counseling opportunities and support groups we need, but we have more psychological problems than ever before.

What we are missing is a personal relationship with God, which is found in personal prayer and in communal liturgies that are experiences of true worship of God rather than simply a social gathering.”

He called for the return of things like Sunday Vespers and Benediction, so that we learn again how to pray in ways that the Church provides but which we have neglected. He also said that conferences such as the Marian Conference should include a component for school children, as they are the ones that need to be converted.

### On the Holy Spirit

Fr Deeter said that although we can't *see* the Holy Spirit, people should see the *effects* of the Holy Spirit in us – just as we see the effects of someone who has been drinking too much at the pub, even though we can't actually see the liquid in them!

The Catholic Pentecost is a fulfilment of the Jewish

Pentecost. The Jews celebrated the presentation of the Ten Commandments by Moses, and Christians celebrate the Holy Spirit writing the law into our hearts.

The Holy Spirit is essential to our faith. Remember that the incarnation happened “through the power of the Holy Spirit.” The consecration at Mass is also as a result of the priest calling down the Holy Spirit. And in the Eucharistic prayers we call on the Holy Spirit to “make us one body, healed of all division.”

Fr Deeter spoke with great love of the Mass and the Eucharistic prayers, and it was wonderful to listen to him. He obviously loves the Eucharist and his priesthood immensely and was an inspiration to all of us.

### Fr Anthony Fox

Fr Tony Fox spoke on Mary, the Mother of Mercy. He made the important distinction between pity – an emotional response, and mercy – a virtue of the will. Mary, as Mother of Mercy, is capable of giving true, honest and real assistance.

Fr Fox reminded us that none of Our Lady's messages at the apparition sites focus on herself, but all urge our will towards God. Mary initiates us into the love of the cross.

Mary is Refuge of Sinners because she is Holiness. Listeners were surprised to hear that the meaning of the word ‘holiness’ is to be in a constant state of thanksgiving!

Those who left the Marian Conference after a day of such uplifting and nourishing talks were certainly full of thanksgiving. There is nothing like simple, clear, honest Catholic teaching to feed the soul! Thank you Fr Deeter and Fr Fox.

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## Without Sunday, We Catholics Cannot Live

Sunday Mass is not an imposition but a joy and a need for Catholics, says Benedict XVI.

The Pope delivered that message from the window of his study before praying the Angelus with the more than 40,000 people gathered below in St Peter's Square on 12 June.

The Holy Father's brief address was centred on the Year of the Eucharist, which closes with a synod of the world's bishops this October in Rome. Pope John Paul II had convoked the Year of the Eucharist “to reawaken ever more, in the consciences of believers, wonder toward this great Sacrament,” said Benedict XVI, eliciting applause from his listeners several times.

“In this singular Eucharistic time, one of the recurring topics is Sunday, the Day of the Lord, a topic that was also at the centre of the recent Italian Eucharistic Congress, held in Bari,” he said. Benedict XVI attended the close of the congress May 29.

“During the conclusive celebration,” the Holy Father continued, “I also underlined how participation at Sunday Mass must be seen by a Catholic not as an imposition or weight, but as a need and joy. To meet with brothers, to listen to the Word of God and to be nourished of Christ, immolated for us, is an experience that gives meaning to life, which infuses peace in the heart. Without Sunday, we Catholics cannot live.”

*Zenit News*



## Stones and Scorpions

In our desperate attempts to lure youth back to the faith, we have lost sight of what they are actually asking for.

When they yearn for truth, we give them our opinions. When they plead for wholesome, nutritious food, we give them emptiness. When they desire communion, we offer them superficial relationships. When they ask for the tough road, the challenge, we point them along the easy path that leads only to dissatisfaction. We pretend we are listening to their every need, when in actual fact we are simply responding to what we think they want.

Our 'youth Masses' do not offer young people the solid foundations of truth they long for, nor the challenge to grow in their faith. Instead, our popular 'youth Masses' (every parish worth any respect must have a youth Mass to show they 'care') seem to go out of their way to detract as much as possible from the reality of the Sacrifice of the Mass and to hide it in an array of superfluous distractions. As if the Mass needs to be 'disguised' in order to attract youth. Let's pretend it's a concert. Or a play. Or an opportunity for them to show us their talents. Let's make it about *them*, because that will appeal to them much more than Christ would.

Teenagers are not looking to be deceived. They do not want to be toyed with, treated as idiots who can't handle anything deep and meaningful and powerful. Let's get *real* with youth.

## Different Approaches to Youth

In Melbourne, Fr Peter Norden SJ, has started a monthly youth Mass, inviting 'guest artists' to come and 'perform' to attract youth. One Mass had a college band, another had singer Paul Kelly. According to an article in CathNews.com, Fr Norden claims it is "their Mass" where they can express "their faith" in "their fashion". He even allows the youth to give the "reflection" (we hope he doesn't mean the homily).

If this is all about *them*, then what exactly does Fr Norden want to attract the youth *to*? The likes of Paul Kelly? Or Jesus Christ? And if it is Christ, where would they *find* Him in among all the performance?

On the other hand, read Perth's Catholic Youth Ministry website ([www.cym.perthcatholic.org.au](http://www.cym.perthcatholic.org.au)), and you find not a mention of a 'youth' Mass. Instead there is great focus on Adoration, parish Mass, Confession, Benediction, the saints, apologetics, Vatican news, and praying the rosary.

If one approach draws enthusiastic crowds, and the other 'grows' faithful young Catholics, which is truly serving youth?

## Children of Abraham

Cardinal George Pell says that Muslims, Christians and Jews share a common commitment to support marriage as the true foundation of the family.

"The children of Abraham should take the lead in ensuring a better future not only for children and families, but also for our country," the archbishop of Sydney told the 4<sup>th</sup> International Interreligious Abraham Conference.

"With our secular brothers and sisters we can make a significant contribution to a better future for our nation of Australia," he said.

The cardinal told conference participants that he believes that "the haves and have-nots of the future will often be divided into those who have had a loving family upbringing and those who have never had this opportunity."

He said that it is not in the interests of any of the faiths to have historic enmities imported into Australia.

"A country like Australia offers many blessings to those who believe in God, including respect for truth, for human family and dignity, for religious freedom, and a commitment to just, non-violent political structures," the cardinal said.

"We have to work together to protect these good things, and to ensure that we continue to enjoy them despite hostile pressures that can arise both from within our society, and from outside," the archbishop added.

He added that members of the faiths need to work together on a variety of issues touching on morality, as well as social justice, education and welfare.

"With all Australians," he said, "we have an interest in preserving and strengthening the conditions that ensure peace, harmony, stability and prosperity in our democracy, with our now traditional separation of Church and state, or more accurately, religion and government."

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

## Lifeteen Liturgical Abuse

Catholic Life (June 2005) proudly mentions in an article promoting Lifeteen Masses in Traralgon, that "teens and leaders gather around the altar during the Eucharistic prayer."

A question regarding this liturgical abuse was once asked of EWTN's Catholic expert Fr Robert Levis. Fr Levis is founding director (emeritus) of the Graduate Catechetical Institute, a pontifical institute at Gannon University. His answer was:

"I know of no Vatican approval of the Lifeteen Liturgy. Instead of your being asked to supply Vatican objections, ask your friend to show you some approval. I have never seen any. The liturgical laws permit no one in the sanctuary except the Mass officers."

## Removal of a Parish Priest

Bishop Julian Porteous, Auxiliary Bishop of Sydney, delivered an address in May to the Congregation for Clergy during a theologians' teleconference on 'Canon Law at the Service of Priests' (see [www.clerus.org](http://www.clerus.org)).

His address was titled 'The Removal and Transfer of a Parish Priest'. We read this with keen interest, and related it to how Bishop Coffey handled the removal of Fr John Speekman from his parish in Morwell.

Bishop Porteous explained simply and clearly the issues relating to the process of a Bishop removing a parish priest. He noted that sometimes it is necessary to remove a parish priest and that this is a difficult decision for a Bishop to have to make. He acknowledged that the priest himself was not necessarily at fault. However, Bishop Porteous pointed out that, "The reasons for removal or transfer must be objectively serious."

Reasons. Objectively serious. This is the area Bishop Coffey has failed in with regard to Fr Speekman since the very beginning – he *could not provide sufficient reason* for his removal. The Decree from Rome made this very clear. Even now, almost 12 months after the Decree exonerating Fr Speekman, the Bishop still has not been able to justify to *anyone*, why he removed him.

Bishop Porteous recognised that being removed is likely to be a period of crisis for the priest, and that it is vital that he experience the closeness and encouragement of his Bishop and fellow priests. Contrast this with Fr Speekman being effectively abandoned by Bishop Coffey, rejected, ignored, treated with contempt. Most priests of the diocese have followed his lead.

Bishop Porteous goes so far as to say that in supporting his priest, the Bishop should help him obtain competent canonical advice and "in a fraternal gesture of support" assure him that financial costs would be met by the diocese. The Bishop is to "make provision for proper care of the priest, spiritually, emotionally and physically." By no stretch of the imagination can anyone say that Bishop Coffey has even attempted this in relation to Fr Speekman.

Perhaps the saddest of all, is to read what Bishop Porteous says about the priest being *involved* and *heard*, and contrast that with what has happened in Fr Speekman's case: "Justice, and the process demand that the parish priest is involved in the process; he must be heard." The consolation is that there is at least one Bishop in the country who does actually understand the process.

## Thought for the Month

Isn't it fascinating that people will expend so much energy trying to make the Catholic Church less Catholic. You'd think that among the 25 000 other Christian denominations they would find something more to their liking.

## The Last Things

In May we had a parish Mission in Warragul and Trafalgar. I enjoyed the Mission, it has nourished my faith. Unfortunately, a few important subjects were left out that were always brought into missions many years ago. The missing subjects were "death, judgement, heaven and hell", the important things toward which we are moving each hour of the day. How seriously are we taking the Lord's warning, "Watch and pray, the Son of Man will come at that hour when He is least expected"?

The only image of God the priests in the Mission preached on was the infinity and unconditional love of God. Many people and priests are forgetting the "infinite justice" of God. There can be no "love without justice" and no "justice without love", but there will be always "infinite mercy", for sinners when they are sorry, repent and want to be reconciled. Many Christians and clergy are forgetting the strict justice of God by which Adam and Eve were severely judged after their sins of disobedience, and that their original sin brought suffering and death to the human race, the consequences of sin.

Liberal Christians almost always give conscience the green light. No "You shall not," no "rules and regulations." Many Catholics and clergy are unwilling to make a stand and are happy with false peace. Liberal clergy give us nice and relaxed humorous sermons, that seem to make death look like all it involves is a little sleep, after which everyone will wake up on an eternal shore which has no passport regulations. Nothing is said of the possibility of hell.

Orthodox priests make us aware that we are all sinners, and that life on earth is short and life to come, eternal; that life runs up a bill that one day must be met when the Great Judge will judge our wrong with strict justice. This never frightens us if we sincerely love God and keep all the commandments, then we can look forward with confidence to a peaceful death.

There are people who believe that it makes sense to think often of death and judgement, because it helps them prepare for death and judgement. Other people prefer to die suddenly, or refuse to talk about death, or even think of it, believing it is unhealthy, a gloomy and a depressing topic. It is perhaps a reaction of seeing someone they loved die slowly and painfully. Few people would choose a painful death, but many suffer it. How would we approach death – fearful or resentful, or try to accept it as a part of our lives, or as the door which leads us into eternal life?

Our Lady of Fatima said, "I have come to warn the faithful to amend their lives, and ask pardon for their sins," and "Monthly confession is the remedy for the Western Church, it is the school of self-knowledge and humility, and it will give the faithful the peace of mind to face death and judgement with confidence."

Leo Willems, Warragul

## Scientists Are Not Ethicists

Neuroscientist Maureen Condic of the University of Utah, talked at a bioethics conference held at the Regina Apostolorum Pontifical University in March 2005:

Pointing out that scientists are not moral theologians, she said, “to ask a scientist what their position is and then to credit that position with some dignity due to the fact that the person is a scientist is misleading.”

“We put up scientific experts and say, ‘Well, because you’ve won the Nobel Prize, what is your moral feeling?’ But the reality is that winning the Nobel Prize does not mean that the person has any particular capacity to evaluate the moral dimension of his or her work.”

The neuroscientist concluded with a warning for people to “not to conflate the expertise of a scientist in the field of science with credibility to their moral position. I think ultimately society is responsible to come up with these judgments and scientists are obliged to bow to those judgments.”

*www.zenit.org*

## Prayer for JP II’s Intercession

The Diocese of Rome published the written prayer to implore favours through the intercession of the late Pope John Paul II.

The prayer is being disseminated by the postulator of the cause of his beatification, Monsignor Slawomir Oder, of the Diocese of Torun, Poland.

In the last phase of the process of beatification, proof will be required of a miracle attributed to Karol Wojtyla’s intercession. The process of beatification will officially begin June 28.

Here is the text of the prayer:

“O Blessed Trinity,

We thank you for having graced the Church with Pope John Paul II and for allowing the tenderness of your Fatherly care, the glory of the cross of Christ, and the splendour of the Holy Spirit, to shine through him.

Trusting fully in Your infinite mercy and in the maternal intercession of Mary, he has given us a living image of Jesus the Good Shepherd, and has shown us that holiness is the necessary measure of ordinary Christian life and is the way of achieving eternal communion with you.

Grant us, by his intercession, and according to Your will, the graces we implore, hoping that he will soon be numbered among your saints.

Amen.”

*Zenit News*

“Truth and justice are two criteria that do not represent an ideology or a specific confession, but belong to the sphere of the whole of humanity and are a necessity for which every corner of the earth cries out.”

*Archbishop John Foley, president of the Pontifical Council for Social Communications*

## Same Criterion Worldwide

Protesters using rainbow-coloured garments to protest Church teaching on homosexuality were to be denied Communion in the Cathedral of St Paul in Minnesota this Pentecost, reported Zenit early in May.

Archbishop Harry Flynn decided this year to change his policy toward the sash-wearers, one that has been more lenient the past four years. In a letter to the organiser of the Rainbow Sash Alliance USA, the archbishop explained, “It has become apparent to me that the wearing of the sash is more and more perceived as a protest against Church teaching.”

The group is an affiliate of the international Rainbow Sash Movement, begun in Australia in 1998.

“The Church’s criterion is the same for reception of the Eucharist worldwide,” said archdiocesan spokesman Dennis McGrath.

“You have to be a Catholic in a state of grace. Either you accept Church teaching or you don’t.”

## Teachers Called to Teach

“We worry about the young not attending Mass, but I wonder how many times at primary or secondary school the students hear that ... if you are a follower of Christ then there is an obligation to worship regularly.”

*Cardinal George Pell to delegates at the Association of Catholic Schools Principals (NSW/ACT) Conference in June*

## Bishop Fisher Addresses Dissent

Bishop Anthony Fisher, auxiliary bishop of Sydney, is not afraid to address dissent.

In dealing with liturgical abuse in the former parish of the late Fr Ted Kennedy, Bishop Fisher wrote to parishioners warning that if they did not heed their parish priest’s decisions regarding the liturgy (in accordance with liturgical norms) the police would be called in. Some parishioners had been causing disruption in various ways, including by pretending to say their own Mass while the priest was saying Mass!

“For a small inner city parish it’s a very distressing step to have to take but I wouldn’t imagine it’s unprecedented,” Bishop Fisher told the Sydney Morning Herald (June 6 2005). “It is rare, very sad and very disturbing for most of the parishioners.” But he was willing to act. Thank God for strong leaders.

## Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Cranbourne	Tues, Wed, Fri, Sat in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by swipe card.
Drouin	Thursday 10am – 11am First Fridays 7.30pm – midnight (alternating months, December onwards)
Lakes Entrance	Friday 9am – 12noon 2 <sup>nd</sup> Thursday 10am – 11am 11 <sup>th</sup> of the month 1 Hour after Mass
Moe	Wednesday (9am Mass) 9.30am – 10.30am
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.

### Mass for Vocations

Sale Saturday 9am

## Communion Implies Adoration

On the occasion of the Solemnity of Corpus Christi, Pope Benedict XVI celebrated Mass on the square in front of the basilica of St John Lateran, then led a Eucharistic procession to the basilica of St Mary Major.

Referring to Christ's call to "take, eat, ...drink of it, all of you," Benedict XVI emphasised that "one cannot 'eat' the Risen One, present in form of bread, as a simple piece of bread. To eat this bread is to communicate, it is to enter into communion with the person of the living Lord.

This communion, this act of 'eating,' truly represents an encounter between two people, it means allowing oneself to be penetrated by the life of the One Who is Lord, the One Who is my Creator and Redeemer. The aim of this communion is to assimilate my life to His, my transformation and conformity to the One Who is living Love.

Thus, communion implies adoration, it implies the will to follow Christ, to follow the One Who goes before. Adoration and procession thus make up part of a single gesture of communion, a response to His call to 'take and eat'."

Vatican Information Service

*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

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

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

Or PO Box 446, Traralgon, Vic 3844

*Please notify by email if you would like to be added to the regular emailing list.*

*There is no subscription fee but donations towards are most welcome.*

ITD is released on or around the first day of each month by email, printed copies later. Deadline for contributions is one week before the end of the month.

### Editorial Committee:

Janet Kingman, Editor  
Pat O'Brien, Sale  
John Henderson, Morwell  
Mary Tudor, Moe  
Bernadette Horner, Traralgon

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 we reserve the right to edit letters.

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 sufficient reason, anonymity will be preserved when publishing.

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