

Into the Deep

Issue 36

Newsletter of the Confraternity of St Michael, Gippsland

September 2005

Mass Cancelled Yet Priest Available

In the August issue of *Into the Deep* (p.4) we reported on how the availability of Diocesan Chancellor Fr Brian O'Connor to say Masses, was being overlooked by Bishop Coffey and Sale parish administrator Fr Bernard Buckley, in spite of priest shortages. In the Sale parish bulletin on July 10th there was a warning that the Mass timetable may be changed due to lack of priests (Monsignor McCartan was away on holidays and his replacement was ill).

Sadly, we have confirmation that Masses have actually been cancelled, rather than the Bishop or Fr Buckley calling on the services of Fr O'Connor who is resident in Sale and is willing and able to celebrate Mass.

Fr O'Connor is permitted to say Wednesday Mass at Ashleigh House and the 9am Saturday Mass for vocations. When the Bishop and priests of the diocese were at their in-service in May, Fr O'Connor was asked to say the weekday Masses in the Cathedral. Yet on the weekend of July 16/17th, Fr O'Connor said his private Mass at home while the scheduled Mass at Rosedale was cancelled, replaced by a liturgy service conducted by the parish Pastoral Associate, Sr Aileen Vear.

In the bulletin of July 31st, there was a notice that Friday Mass at the Cathedral would be cancelled due to lack of a priest.

This disgraceful and unlawful action highlights the appalling attitude to the priest shortage in the diocese. Fr O'Connor is to be hidden in his room while Masses are cancelled in the parish. I wrote to Fr Buckley asking why Fr O'Connor had not been asked to say the cancelled Masses and why we are being told there is no priest available when that is clearly not the case. He has not replied.

On the other hand we have Fr Speekman who is still banished from his parish of Morwell despite a Vatican directive to restore him twelve months ago. It is little wonder that our diocese is in a state of serious decline under the current administration of Bishop Coffey.

Pat O'Brien, Sale

Awe In His Presence

"We can imagine the awe which the Magi experienced before the Child in swaddling clothes.

Only faith enabled them to recognise in the face of that Child, the King whom they were seeking, the God to whom the star had guided them.

In him, crossing the abyss between the finite and the infinite, the visible and the invisible, the Eternal entered time, the Mystery became known by entrusting himself to us in the frail body of a small child.

"The Magi are filled with awe by what they see; heaven on earth and earth in heaven; man in God and God in man; they see enclosed in a tiny body the One whom the entire world cannot contain" (St. Peter Chrysologus, Serm. 160, No. 2).

In these days, during this "Year of the Eucharist," we will turn with the same awe to Christ present in the Tabernacle of mercy, in the Sacrament of the Altar.

Dear young people, the happiness you are seeking, the happiness you have a right to enjoy has a name and a face: It is Jesus of Nazareth, hidden in the Eucharist."

Pope Benedict XVI, at World Youth Day

A Date for 2008!

What wonderful news that our new Pope has chosen Australia for the next World Youth Conference! How privileged we are that out of all the countries in the world we have been given the honour of a visit!

When the media spoke with Cardinal Pell in Cologne he stated that if he didn't have arthritis in the knees he'd be jumping up and down! Myself, I was so euphoric when the announcement was made I went into a spontaneous jig around the kitchen floor, so much so that the family cat, fearing I'd taken leave of my senses, leapt from his comfortable seat and bolted out the door. I daresay many admirers of our new Pope Benedict XVI had similar experiences in their households!

Mary Tudor, Moe

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

Mass Not For Entertainment

I am writing in reference to the Mass held at Sacred Heart church, Morwell, on Sunday the 31st of July. Having attended Protestant services before becoming a Catholic, I walked out after Mass on the aforementioned date with the absolute knowledge I had just witnessed a Protestantized version of a Catholic Mass. Between the projections and the jazzed up hymns it was a veritable Protestant utopia.

The Mass should not be used for entertaining the congregation. Surely the fact that we are partaking in the very flesh and blood of God is an awesome and exciting enough prospect without resorting to such extras, which ironically enough do not add to the Mass but take away from it.

You know when sitting down and seriously contemplating whether to write this letter or not I initially decided not to, basically because I didn't want to cause a fuss. Later that day however, I was reading a publication about Padre Pio where Jesus is purported to have said to him, "I am continually saddened. My house, for many, has become a theatre for amusements." Not long after, I came to the conclusion it would be in fact sinful not to write anything - to stay silent. I know that I for one was distracted from the Real Presence during that Mass and that I had a really hard time focusing on the Lord. Call me crazy but perhaps the country and western music may have had something to do with it.

Michael Prater, Morwell

Sydney Venue for WYD 2008 Sends Message to Liberals

One of the reasons that the Pope has chosen Sydney for the next World Youth Conference in 2008 seems to be that he believes that the Church in Australia is in a bad way. He reportedly told priests in Italy recently (Herald Sun 23/08/05) that: "Mainstream churches appear moribund. This is so in Australia above all." Well! Well! Perhaps he has been reading *Into The Deep*.

The problem is that the liberal ideas causing so much havoc in the church, particularly in the Diocese of Sale, are so entrenched that it will take a major shake-up to rectify the sharp decline.

Hopefully Pope Benedict XVI, who obviously understands the problem, will act quickly to save the sinking ship. Restoring Fr John Speekman to his rightful position as Parish Priest of Morwell would be an excellent first step in routing the liberals. Such a move would be a sharp message to the Bishop and the Catholic Education Office that their reign of liberal nonsense is over!

P. O'Brien, Sale

Queensland Has More to Offer

In response to Mary Tudor (August issue of ITD), who reports on her holiday in Queensland and problems finding statues and the tabernacle in most Catholic churches she visited:

Well of course she is right, but what Mary should have done was take a sharp left at the Gold Coast and headed for our beautiful Marian Shrine at Canungra, about a 50 minute drive.

The shrine has been established for 10 years and is under the care of the monks of the Order of St Paul the First Hermit (the Pauline Fathers).

We are certainly blessed by having daily Mass, confession on demand, and many other devotions on special days. Many ethnic groups have their own shrines and come in large numbers on their special days. We also have life-sized Stations of the Cross that extend along a 500 metre road.

Accommodation is available for people wishing to stay. Comfortable cabins at reasonable rates are situated near a special Adoration Chapel.

Should Mary or any ITD reader require more information, I would be happy to send brochures of Marian Valley to them.

Congratulations to all those good people connected with ITD. Our prayers are with you.

*Tony Ryan, North Tamborine
winema@netspace.net.au*

Listening to the Voice of Youth

Pope Benedict XVI's words to the bishops of Germany at World Youth Day:

"Young people, who are searching for the fullness of life despite their weaknesses and limitations, urge their pastors to listen to their questions and to do everything possible to help them understand the one true answer, which is Christ."

"Young people, in fact, are not looking for a Church which panders to youth but one which is truly young in spirit; a Church completely open to Christ, the new Man."

"Once again young people are providing us, their pastors, with a salutary stimulus, for they are asking us to be consistent, united and courageous. We for our part must train them in patience, in discernment, in healthy realism. Yet there can be no false compromise, no watering down of the Gospel."

Zenit News

"Silence is indispensable in order to avoid confusing God's word with your own."

Cardinal Joachim Meisner, Archbishop of Cologne

Responding to Media Blasphemy

In the August 2005 issue of *AD2000*, Andre van der Linden wrote an article detailing his encounters with television stations and the Australian Broadcasting Authority (ABA) regarding his complaints about blasphemy.

For the past six years, he has been lodging complaints whenever he hears the name of Jesus Christ blasphemed on television. He reports that replies have been polite, excuses given, but no action has been taken. He has similarly had no action from the ABA. This is disappointing given the increasing incidence of blasphemy in the media. Either Christians are being ignored, or they are not making it known that they are offended by this behaviour.

Mr van der Linden ends his article with words of advice for the rest of us who wish to advance respect for the name of Jesus Christ:

“Readers ... should continue to lodge complaints with the television networks whenever Our Lord’s name is used dishonourably. In the event of the usual dismissive reply, complaints should be lodged with the ABA, including a copy of the network’s reply. At least the ABA will better appreciate that Australia’s Christians mean business.”

Scandal in Morwell

At a recent funeral Fr Tom Cleary made mention of a scandal in the Morwell Parish. I asked Father what he meant and he replied about people in the parish not talking to each other.

Well, I would like to know:

- 1) Why mention anything of this nature at a funeral?
- 2) Why has the bishop not allowed Fr Speekman to return to his parish after being cleared by Rome, and after the appeal by the bishop was rejected 12 months ago?
- 3) If there are any further appeals by the bishop, have they been lodged and if not, why the delay?
- 4) Why has the bishop not met with the parish in relation to Fr Speekman?

To me the only scandal is caused by the bishop not allowing Fr Speekman to resume his duties as parish priest as directed by Rome.

Tom Watts, Morwell

An Extremely Reductive Understanding

Diocesan Spirituality Team chairman Jim Quillinan maintains his minimalist approach to spirituality in his column in the diocesan newspaper *Catholic Life*. Writing on “Sacred moments in family life” in the August issue, he bemoans the “undervalued sacred time” (!) of the family meal, how sad it is that gathering at the table for the evening meal is not as common as it once was.

Then he states: “It is difficult to understand how we can appreciate the Eucharist as a meal without a healthy appreciation of the gathering for our own family meal.”

If he hopes that people will “appreciate the Eucharist as a meal” in this way, he has what the Vatican refers to as “an extremely reductive understanding” of the Mass.

In *Ecclesia de Eucharistia* (no.10) and again in *Redemptionis Sacramentum* (no.38), we are clearly reminded that the Eucharist must not be appreciated simply as a meal:

“At times one encounters an extremely reductive understanding of the Eucharistic mystery. Stripped of its sacrificial meaning, it is celebrated as if it were simply a fraternal banquet.”

Ecclesia de Eucharistia continues (no.48): “Though the idea of a “banquet” naturally suggests familiarity, the Church has never yielded to the temptation to trivialise this “intimacy” with her Spouse by forgetting that he is also her Lord and that the “banquet” always remains a sacrificial banquet marked by the blood shed on Golgotha. *The Eucharistic Banquet is truly a “sacred” banquet*, in which the simplicity of the signs conceals the unfathomable holiness of God: *O sacrum convivium, in quo Christus sumitur!* The bread which is broken on our altars, offered to us as wayfarers along the paths of the world, is *panis angelorum*, the bread of angels, which cannot be approached except with the humility of the centurion in the Gospel: “Lord, I am not worthy to have you come under my roof” (*Mt 8:8; Lk 7:6*).”

Now THAT would be worth teaching anyone!

The Holy Sacrifice of the Mass is the greatest mystery known to man, and Mr Quillinan wants us to think of it in terms of a family meal. Perhaps he should not be lecturing on “Faith, Revelation and Theology” at the local Scaln ‘theology’ course.

Stepping-Stones to Heaven

“God is watching over you, my dear faithful children, and you little know what treasures of graces our glorious Patron is obtaining in his own quiet way for each of your faithful souls. Work on with constancy and courage. Bear your little trials with patience and love. Remember that they all come from the loving hand of a loving Father and that they are intended as your stepping-stones to Heaven.”

Blessed Mary MacKillop

A Sacrament Is An Exterior Sign Of No Interior Action

The following was found on the internet. Apologies to the writer for not crediting him, but we can no longer trace the website. It is such a good description of modernist philosophy that we thought our readers would enjoy it!

From Father/Mother Feelgood: “Welcome to our exciting and relevant faith community. We are a Catholic parish, but our understanding of the practices of the Catholic Church is slightly different to that of Rome. We are welcoming community to those who have been hurt or forced to abide by rules in other churches.”

The entry sacrament into our church is the Sacrament of Tolerance. Just come into the worship space and let us know of your desire to enter into our faith community. You begin by stating “I’m okay!”, the congregation then says, “We tolerate you.” That’s all there is to it. No need of interior conversion, repentance, or any other judgmental Medieval practice.

As we stay the same in our faith, there comes a time when we just need to strengthen that we are okay, this is the Sacrament called Confirmation of Affirmation. One of our members will take our holy oils and then draw or spray an “O” on your forehead as a sign that you’re okay. If anybody disagrees that you are okay they will receive a light slap on their face.

With aroma therapy comes the Sacrament of Holy Odours. This is an inclusive sacrament that can be given to anybody, male or female. We gather around the Holy Diffuser and inhale in the wondrous odours. There are three levels of Holy Odours: Eucalyptus, Frankincense, and Jasmine.

One of the most important sacraments is the Sacrament of Holy Partnership. This is where we join you and your partner together for life. Just remember our concept of “for life” is the same as the criminal justice system. For life doesn’t actually mean until one of you dies. We bless your life-long committed relationship until such a time as you become uncommitted. We do not discriminate against gender affiliation and one or more people can receive this meaningful blessing.

The Sacrament of Holy Community. As a faith community we gather together around the sanctuary and one of our members confects the elements and transubstantiation occurs. This is where wine and bread are sacramentally changed to water and crackers. This is a great mystery and the source and summit of our faith. This is also known by the name Youchrist, because You are Christ, as we all are Christ.

We remove past wrongs with the Sacrament of Reconciliation. This is where a representative of the Church apologises to you for past wrongs such as the psychological terror of calling things in conformance with your conscience “sins.” You enter the reconciliation conference room and a minister of reconciliation says “Bless you brother/sister for the Church has done wrong.” You then assign us penance and go on your way.

The Sacrament of Last Rights. As our members are dying we administer this awe-inspiring sacrament for your journey to Heaven. We gather around your bed and no matter what you have done in life we say “You were Right.” If ones dies without this sacrament it really doesn’t matter since we are all going to heaven anyway. But it is nice to be affirmed that you were Right.

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.

Looking to the Future

As mentioned in ITD July 2005, we are calling on people concerned about the state of orthodoxy in our Sale diocese, to write to the Apostolic Nuncio and the Pope regarding the appointment of a new bishop to our diocese in the future.

Canon Law assures us that the “Christian faithful are free to make known to the pastors of the Church their needs, especially spiritual ones, and their desires” and “they have the right and even at times the duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church.” (canon 212)

Let us use this opportunity to express our needs to those who will be responsible for selecting a new bishop for us. Thank you to those who have already written. For those who still wish to, the addresses are as follows:

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

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

Response To Issues in Sale

In the July issue of ITD it was stated that people were writing to Rome to tell what they wanted in a Bishop upon Bishop Coffey's retirement. Do these people think that they automatically speak for our whole diocese? I assure them that they do not!

I would just like to ask what has happened to PRAYER? Is anyone praying for our Bishop who is so readily criticised, or praying to God about our next Bishop? Has prayer been forgotten and given way for rules and personal expectations?

In response to the 'Hands up' article in the August issue, Mass on Monday mornings in the Presbytery was first introduced to Sale Parish many years ago by then Parish Priest Fr John Speekman. I know this for a fact because I was a daily communicant and used to attend these Masses. These Masses were started during the winter months for the purpose of comfort for those of us that attended and to save on unnecessary heating and lighting costs for a small number of Mass-goers, which was very thoughtful and practical. Fr Mark Godridge continued this practice during the winter months and now Fr Bernard Buckley is doing the same and is coming under criticism.

Fr Speekman also used to invite parishioners at the early morning Masses at church to come and stand around the altar for the consecration and Communion. If you did not wish to come to the altar you did not have to do so. Only a couple of elderly parishioners chose to stay where they could be seated.

As for Fr O'Connor not having his name on our Parish Bulletin: Fr O'Connor is not a parish priest, he is diocesan!

Perhaps parishioners of the Cathedral are too spoilt or too comfortable that they do not understand that they are welcome to attend any Mass wherever Mass be held. When Mass is celebrated in the Cathedral, people from Loch Sport or outlying areas have to travel to Sale, so, why can Sale people not travel to them once in a while?

Gwen Thomas, Sale

Sadness and Hope

My husband Les and I read with interest each month *Into the Deep*. It fills us with sadness at what is happening in your diocese as well as in our own. It however, also gives us renewed hope and encouragement knowing that you are fighting the "good fight" for the glory of God. There are so few who are in union with the Holy Father and the Magisterium of the Catholic Church and at times we feel that there is no-one to turn to and feel very much alone. Thank you for all you are doing. May God richly reward you.

Marie Gapps, Forster Keys, NSW

Father Corapi and EWTN...

In the last issue of *Into The Deep* there were articles or letters about EWTN and Fr John Corapi. I believe Fr Corapi is a special gift for our times especially in conjunction with EWTN. I have been making video copies of Fr Corapi's talks on EWTN and I send them out to people who request them so that the true teaching of the Church can be spread. I recently sent a letter to *Fidelity* regarding this. Perhaps you would be interested in including it in *Into The Deep* as some of your readers may be interested in listening to and viewing his talks.

John and Joy Lovegrove, Port Macquarie

...Videos Available

Father John Corapi S.O.L.T. (Society of Our Lady of The Trinity) is an American priest who has an outstanding ministry of preaching and teaching. He is continually giving parish missions in all parts of the USA and Canada. A number of his talks have been video-taped and replayed weekly on EWTN, the Eternal Word Television Network. His audiences consequently run into the tens of millions world wide.

Fr Corapi is a great and timely gift to the church as he teaches the truth of the Catholic Doctrine in all its aspects without compromise in a very practical 'down-to-earth' style. His mission is to teach the Catechism to the faithful so that they know exactly what the Catholic Church teaches and can be confident of their faith in these times of confusion. He has completed a series of 49 one-hour talks, in his easy-to-listen-to and absorbing style, covering the Catechism of the Catholic Church from front to back. These are recorded on 16 video tapes.

Some of his other subjects are: Spiritual Warfare, Immortal Combat, The Luminous Mysteries, A Lenten Retreat, The Easter Triduum, Addictions, How To Make A Good Confession, and his Amazing Conversion Story which tells of his great personal experience in all these areas. These are a valuable resource for all Catholics seeking to know more about their faith and to be able to answer the questions that are frequently asked of them. People are excited and grateful to have been able to see and hear this priest who is in such great demand, in the comfort of their own homes.

Direct via satellite dish 'off-air' video tape copies of these programmes and many others are available by permission on a non-profit basis from us.

To order a catalogue write to:

John and Joy Lovegrove
2 Jindabyne Place
Port Macquarie NSW 2444
or phone 02 65833121,
or email johnlove@ecopost.com.au.

Can Priestly Celibacy Be Optional?

“... it’s certainly not a dogma. Couldn’t the question perhaps be negotiated one day in the direction of a free choice between a celibate and a non-celibate form of life?”

Asked of Cardinal Joseph Ratzinger in the book “Salt of the Earth” – an interview with Peter Seewald, 1997 (p.195–200)

“... It is not a dogma. It is a form of life that has grown up in the Church and that naturally always brings with it the danger of a fall. When one aims so high, there are failures. I think that what provokes people today against celibacy is that they see how many priests really aren’t inwardly in agreement with it and either live it hypocritically, badly, not at all, or only live it in a tortured way. So people say, it ruins them.

The poorer an age is in faith, the more frequent the falls. This robs celibacy of its credibility and obscures the real point of it. People need to get straight in their minds that times of crisis for celibacy are always times of crisis for marriage as well. For, as a matter of fact, today we are experiencing not only violations of celibacy; marriage itself is becoming increasingly fragile as the basis of our society. In the legislation of Western nations we see how it is increasingly placed on the same level as other forms and is thereby largely “dissolved” as a legal form. Nor is the hard work needed really to live marriage negligible. Put in practical terms, after the abolition of celibacy we would only have a different kind of problem with divorced priests. That is not unknown in the Protestant Churches. In this sense, we see, of course that the lofty forms of human existence involve great risks.

The conclusion that I would draw from this, however, is not that we should now say, “We can’t do it anymore”, but that we must learn again to believe. And that we must also be even more careful in the selection of candidates for the priesthood. The point is that someone ought really to accept it freely and not say, well now, I would like to become a priest, so I’ll put up with this. ... That is not a basis to start from.

[...] The point is that, in any case, it has to be free. It’s even necessary to confirm by an oath before ordination one’s free consent and desire. In this sense, I always have a bad feeling when it’s said afterward that it was a compulsory celibacy and that it was imposed on us. That goes against one’s word given at the beginning. It’s very important that in the education of priests we see to it that this oath is taken seriously. This is the first point. The second is that where there is living faith, and in the measure in which a Church lives faith, the strength to do this is also given.

I think that giving up this condition basically improves nothing; rather, it glosses over a crisis of faith. Naturally, it is a tragedy for a Church when

many lead a more or less double life. Unfortunately, this is not the first time that has happened. In the late Middle Ages we had a similar situation, which was also one of the factors that caused the Reformation. That is a tragic event indeed that calls for reflection, also for the sake of the people, who also really suffer deeply. But I think that, according to the findings of the last synod of bishops, it is the conviction of the great majority of bishops that the real question is the crisis of faith and that we won’t get better and more priests by the “uncoupling” but will only gloss over a crisis of faith and falsely obtain solutions in a superficial way.

[...] in any event, at least according to what every priest says before his ordination, celibacy is not a matter of compulsion. Someone is accepted as a priest only when he does it of his own accord. And that is now the question, of course: How deeply do priesthood and celibacy belong together? And is not the wish to have only one [without the other] a lower view of the priesthood? Nor do I think that in this matter it’s enough simply to point to the Orthodox Churches and Protestant Christianity.

Protestant Christianity has per se a completely different understanding of office: it is a function, it is a ministry coming out of the community, but it is not a sacrament in the same sense; it is not priesthood in this proper sense.

In the Orthodox Churches we have, on the one hand, the full form of the priesthood, the priest monks, who alone can become bishops. Alongside them are the “people’s priests”, who, if they want to marry, must marry before ordination but who exercise little pastoral care but are really only liturgical ministers. This is also a somewhat different conception of priesthood.

We, on the other hand, are of the opinion that everyone who is a priest at all must be so in the way the bishop is and that there cannot be such a division.

[...] To be quite honest, I must say that we do have married priests, who came to us as converts from the Anglican Church or from various Protestant communities. In exceptional cases, then, it is possible, but they are just that - exceptional situations. And I think that these will also remain exceptional cases in the future.”

SEE AUGUST ITD FOR MORE OF THIS INTERVIEW
Full interview on <http://www.stoneswillshout.com/>

Faith Under Fire

The really tragic aspect of the fact that there are those who are actively working to silence believers, is the sad truth that so many believers do not know about this and/or do not even care. This ignorance and apathy may well lead to our own undoing, and we may have only ourselves to blame.

You can expect anti-faith activists to seek to silence the church, but you would at least expect people of faith to stand up for what they believe in and not go down without a fight.

The book *The Criminalization of Christianity* by Janet Folger describes the situation in America, but I can say with complete confidence, based on the work I am involved in, that we face an almost identical situation here in Australia. In a war, no one has the luxury of sitting on the fence. And 2000 years ago someone else said, "You are either for me or against me."

Every day new anti-faith outrages are taking place, and the obvious question to ask is: "How long before Christianity is outlawed altogether?"

Many of these threats to religious freedom come by means of the homosexual activists. Indeed, Folger pulls no punches in declaring that the "greatest threat to our freedoms comes from the homosexual agenda". She is not alone in believing that many in the homosexual movement have as their ultimate goal the "criminalization of Christianity".

But there are plenty of other threats to those concerned about faith and family. Radical civil libertarian groups, pro-abortion activists, and pornographers are a few more that come to mind.

All of which is not to suggest that all of you must drop everything that you are doing and take up spiritual and intellectual arms in the culture wars, but you should at least be aware of what is happening, and remain alert and vigilant in particularly dark times. Not everyone is called to actively engage in the cultural and spiritual wars enveloping us, but we are all called to be watchful, prayerful and resolute in standing up for what we believe in. And it goes without saying that while we are to oppose anti-faith agendas, we are called to love our enemies and pray for those who would persecute and abuse us.

Bill Muehlenberg, Lecturer in theology, ethics and apologetics at several Melbourne theological colleges

Obligated to Obey

"The obligation to follow the Magisterium in matters of faith and morals is intrinsically united to all the functions which the priest must perform in the Church. Dissent in this area is to be considered grave, in that it produces scandal and confusion among the faithful."

*The Directory on the Ministry and Life of Priests (p.67)
Congregation for the Clergy, 1994*

Good Balance

For years I despaired of ever again finding a down-to-earth, normal, approachable Aussie priest who was prepared to stand up and preach the Catholic Faith. Sure I've found priests who teach the Catholic Faith. I have run into priests who were so gnarled and angry that the orthodox content of their preaching was overshadowed by their vitriol. And I've run into some young, biretta-wearing priests who also preach the orthodox Catholic Faith but their orthodox content is overshadowed by their affectations, and the loads of lace on their garb.

I'm very pleased that I've found a priest who definitely does not fit into either of these categories. I'm quite sure that Father Speekman is not the only one. It is just that priests of his type are now so few that an ordinary Catholic might go for years and wander from parish to parish before finding one. Well at least in my parish, for the time being, God has placed this normal, knock-about bloke who is a priest, and who is not afraid to preach the Catholic Faith. He wears his standard issue clerical garb proudly and reverently and presents a welcoming face to all who approach.

Father is not afraid to talk with real affection about our Mother Mary and devotion to the brown Scapular. I haven't heard a sermon about the brown Scapular in decades. On the feast of Our Lady of Mt Carmel we were reminded of this devotion. Try going to the two "official" Catholic bookshops in this city and asking for a Scapular. One is just greeted with a total look of dismay. One would have more luck if one was interested in Eastern mantras.

Father powerfully and appropriately preached on hell recently. I haven't heard hell mentioned in a parish church for decades either. Many average Sunday Mass attendees in the parishes could be forgiven for thinking that hell had been "abolished".

Father is not afraid to talk about the vital role of parents in teaching and forming their children in the things of God and His Church. He talks normally and affectionately about the faith of his parents and the way they formed him. It is a most powerful witness!

In fact, Fr Speekman is a real example of a Catholic priest who can on the one hand maintain an appropriate clerical manner but on the other hand relate genuinely and warmly to the various types of people with whom he comes into contact. Father is approachable and, most importantly, does not look askance if one asks to speak with him about spiritual things. On the other hand, he is just as approachable if one wants to tell him about the everyday hassles such as exams, problems with cars, work pressures and so on.

Our little parish owes a great debt of gratitude to Fr Speekman for his priestly ministry in our parish.

Moira Kelly, Camperdown NSW

Church's Negative "Views"

An article by the Chancellor of the Diocese of Maitland-Newcastle was brought to our attention. The Chancellor is Sr Beverly Zimmerman (don't they have priests in that diocese?), and she expresses her modernist frustrations about Pope Benedict XVI at the time of his election. Her "opinion" was published on the diocesan website and in the local newspaper, so it obviously had Bishop Michael Malone's approval. How sad for the diocese!

Sr Beverly refers to Cardinal Ratzinger's "...hard and negative views in relation to married priests, women priests, homosexuality, contraception, ecumenism and other faiths." Hard and negative? Can a religious sister, a diocesan chancellor, really have such a poor understanding of the Catholic faith that she refers to fundamental Church teaching as "hard and negative", and implies they must be changed? Surely she has a duty to educate herself instead of sharing her distorted and dissenting views in an official capacity? Why does her bishop not bring her into line with Catholicism?

Sr Beverly goes on to question whether Cardinal Ratzinger chose the name Benedict because of Pope Benedict XV, who she claims "put an end to the conservative anti-modernist campaign of Pope Pius X." "Perhaps his choice of a name is sending a signal about his pontificate!" she enthuses. Hardly likely, Sister! As someone said when he was elected (in reference to "Cafeteria Catholics" who pick and choose the Catholic teachings they believe) – the Cafeteria is officially closed!

The Eucharist and the Priesthood

"One cannot properly approach a Year of the Eucharist without considering the ministerial priesthood. Quite simply: no priest, no Eucharist. Jesus instituted the two sacraments together and they are indissolubly linked.

I believe that the proper education and holiness of priests is of paramount importance to the new Holy Father. This is, of course, very much wrapped up in his already-known interest in a 'reform of the reform' of the sacred liturgy. Not a return to the days before the Council, but a proper and authentic interpretation and praxis of what the Second Vatican Council truly said.

That, I believe, is one of the primary focuses of the new Pope's vision for the Church: holy and well-prepared priests, and a reverence and love for Jesus Christ in the holy Eucharist.

This will automatically result in a tremendous interest and love for adoration of the Blessed Sacrament. ... You can't give what you don't have, and Jesus Christ is all we have to give."

Fr John Corapi, quoted in Zenit 03-07-2005

Conspiracy of Silence

Amidst the conspiracy of silence that exists in our diocese to conceal the enormous damage done to the faith, the priesthood and the Church by Bishop Coffey and his liberal bureaucracy, *Into the Deep* has assiduously and truthfully been revealing the extent of this damage and its relationship to the unjust removal of Fr Speekman and the delaying of his reinstatement. Whatever was left of the Bishop's reputation after the removal of Fr Speekman, has declined further because of the Bishop's stubborn refusal to reinstate him.

While ITD has been reporting on the dissent and chaos in the diocese it has earned the scorn and derision of the likes of Fr Herman Hengel, Fr Tom Cleary and other like-minded priests and religious who profess loyalty to the bishop. Fr Herman's name-calling tirade epitomizes the liberals' response.

Liberal priests should stop, have a look around and see the bitter fruits which their liberal agenda, their half-truths, their pragmatic attitudes and their blind and misguided loyalty has produced over the last 20 years. Is this what the 'spirit of Vatican II' - which the Bishop and the priests often refer to - intended? Did the second Vatican Council intend that the true, tried and proven methods of faithfully handing on the faith from generation to generation should be subjected, by dissidents, to constantly changing experiments, to a point where the mission of the Church has been subverted? That the moral guidance of the Church's teaching should be suppressed to such an extent that most Catholics have never heard a homily on original sin, sexual morality or hell? Is this what the diocese and diocesan pastoral plan Journeying Together understand by renewal?

The Bishop and his priests should ask themselves the question: How did we reach this point and who is accountable? Too often Fr Herman and others have been more interested in protecting the Bishop and the CEO against any constructive, reasoned criticism than in tackling the problem.

Orthodox Catholics, out of defense of the faith and love of the Catholic Church, are willing to face reality and the tragic truth of the state of the diocese. The tragedy of the crisis that is gripping the diocese is that the very authority entrusted with the responsibility of fixing what is broken, is itself broken.

Gregory Kingman, Morwell

Truth

"In today's world the subject of 'truth' has almost disappeared, because it appears to be too great for man; and if there is no truth, everything collapses."

Pope Benedict XVI

Glass Chalices

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

Q: A Minnesota reader asked: "I offered to purchase replacements for the glass chalices and the 'fishbowl' that are used for Communion. While the priest is willing to bend a little, offering to use gold-plated items should I purchase them, he retains that he will still use the glass for 'catechism' of children during Mass, i.e. to let them see the body and blood of our Lord so that they understand. I reminded him of the 'Redemptionis Sacramentum' statement to not use glass, and he stated that the bishop sent letters to the priests in the diocese saying not to implement RS until he'd reviewed it and given it the OK.

There are several issues here: 1. Is there any exception for the use of glass as stated by my priest? 2. Does the bishop have a right to hold up the implementation of RS which to me is just a clarification of the GIRM?"

A: I do not think that there are any exceptions which would allow for glass chalices.

To my mind the priest's "catechetical argument" is somewhat specious - as if the visibility of the sacred species somehow facilitated faith in transubstantiation. The Church has managed to transmit faith in the Eucharist for centuries without having recourse to glass chalices. It can probably manage without them in the future.

As I have not seen the bishop's letter I cannot comment in particular and I suppose that, at this stage, he has already taken action. I doubt that he was claiming the right to veto the Holy See.

It is more likely that he was referring to the practical consequences of the document and its application to the diocese. He probably wanted time to study the document so as to assure a smooth diocese-wide transition of any practices that needed reform. He might have also wanted to resolve logistical difficulties, such as, for example, the bulk purchase of new vessels at a favourable price.

Of course, some aspects of "Redemptionis Sacramentum," such as anything reprobated as a "grave abuse," had to be remedied immediately and without delay.

www.zenit.org

Beyond Approval

"I try to be a conscientious man. I don't dare to think that I am, but it already seems very important to me not to count the approval or courteous atmosphere of a group as more important than the truth."

Pope Benedict XVI

Real Spirit of Vatican II

From the Apostolic Letter of Pope John Paul II on the 40th anniversary of "Sacrosanctum Concilium" - On The Sacred Liturgy

14. Pastoral attention to the Liturgy through the introduction to the various celebrations must instil a *taste for prayer*. To do so, it will of course take into account the ability of individual believers and their different conditions of age and culture; but in doing so it will not be content with the "minimum." ...

15. ...Lack of respect for the liturgical norms can sometimes even lead to *grave forms of abuse* that obscure the truth of the mystery and give rise to dismay and stress in the People of God. This abuse has nothing to do with the authentic spirit of the Council and should be prudently and firmly corrected by Pastors.

Words of Our Pope

On the plight of the Catholic Church:

"We must go on, we must go through this tunnel, this underpass, patiently, in the certainty that Christ is the answer and that in the end, his light will appear once more."

On the Church in Australia:

"...the so-called "great" Churches seem to be dying. This is true particularly in Australia..."

On using Liturgy of the Word on Sundays in the absence of a priest:

"When I was archbishop of Munich they created this type of service solely for the Liturgy of the Word without a priest in order, let us say, to keep the community present in its own church. And they said: "Every community should stay put and wherever there is no priest let us celebrate this Liturgy of the Word." [...] The French found the [Liturgy of the] Word suitable for these Sunday Assemblies "in the absence of a priest," but after a while they realised that this could go wrong because the meaning of the sacrament is lost, a "Protestantization" occurs and, in the end, if it is only the Word, I can celebrate it myself in my own home. [...] The French have transformed somewhat this formula of Sunday Assemblies "in the absence of a priest" into "awaiting the priest." That is, the priest must be expected, and I would say that the Liturgy of the Word should normally be an exception on Sundays, because the Lord wants to come corporally. Consequently, this must not be the solution."

From the transcript of Pope Benedict XVI's impromptu address to the clergy of the Aosta Diocese on July 25 www.zenit.org

Woe To You, Blind Guides!

There are some bishops who think that they *are* the Church, or at least own it.

I'm prompted to this thought when I hear that the Church herself has recently reminded us that lay people have rights under Canon Law. The right to a proper liturgy, for example, and if they are not getting it they have the right to inform the bishop about it, expecting that he will rectify the situation.

Is it not the same with education, and any other field of Catholic life? One would expect, on the basis of what the Church has told us recently, that the authorities would be glad to hear from the flock at large, not just select groups or salaried specialists who usually have a small perspective.

I some years ago met a priest whom I thought might be able to enlighten me. I asked him why were the bishops so weak? Why didn't they give us better leadership? He replied that perhaps if they tried to use their authority they would discover that they didn't have much of it left, after delegating it to so many others! While I understood that, I thought it an extraordinary answer for one in his position. Who was that priest? At the time, Fr George Pell!

People draw attention to that dead letter, the *Statement of Conclusions*, which the Holy See used to send a message to the Australian bishops some years back. It was publicly ridiculed by a number of bishops. Now the present Pope, who is not an ignorant nor doddering old man, has just told the whole world of his concern at the decline in faith in this country. Are bishops still going to ignore such communiques to us all, the faithful?

"Woe to you, who have neglected the weightier provisions of the law: justice, mercy and faithfulness. You blind guides!" (Matthew, Ch 24)

S.C., Melbourne

EWTN More Accessible

EWTN has signed a carriage agreement with Italian TV Network that will make EWTN accessible via smaller dishes. Please call Italian TV Network for details. The contact numbers are (02) 9731 7300 in Sydney or 1300 659 022 from anywhere in the world.

EWTN will be aired on Optus B3 for 18 hours daily side-by-side with the Vatican's *Telepace* programme on the same channel.

God willing, the launch may take in September 2005.

Please include this intention in your prayers and encourage your friends and relatives to make TV viewing a blessed experience in their homes.

Edwin Lopez, Regional Manager Asia Pacific
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True Revolution

Only from the saints, only from God does true revolution come, the definitive way to change the world.

In the last century we experienced revolutions with a common program – expecting nothing more from God, they assumed total responsibility for the cause of the world in order to change it. And this, as we saw, meant that a human and partial point of view was always taken as an absolute guiding principle. Absolutizing what is not absolute but relative, is called totalitarianism. It does not liberate man, but takes away his dignity and enslaves him.

It is not ideologies that save the world, but only a return to the living God, our Creator, the guarantor of our freedom, the guarantor of what is really good and true. True revolution consists in simply turning to God, who is the measure of what is right and who at the same time is everlasting love. And what could ever save us apart from love?

Dear friends! Allow me to add just two brief thoughts. There are many who speak of God; some even preach hatred and perpetrate violence in God's name. So it is important to discover the true face of God. The Magi from the East found it, when they knelt down before the child of Bethlehem. "Anyone who has seen me has seen the Father," said Jesus to Philip (John 14:9). In Jesus Christ, who allowed his heart to be pierced for us, the true face of God is seen. We will follow him together with the great multitude of those who went before us. Then we will be travelling along the right path.

This means that we are not constructing a private God, a private Jesus, but that we believe and worship the Jesus who is manifested to us by the sacred Scriptures and who reveals himself to be alive in the great procession of the faithful called the Church, always alongside us and always before us.

There is much that could be criticised in the Church. We know this and the Lord himself told us so: It is a net with good fish and bad fish, a field with wheat and darnel. Pope John Paul II, as well as revealing the true face of the Church in the many saints that he canonised, also asked pardon for the wrong that was done in the course of history through the words and deeds of members of the Church. In this way he showed us our own true image and urged us to take our place, with all our faults and weaknesses, in the procession of the saints that began with the Magi from the East.

From the address of Pope Benedict XVI at the World Youth Day vigil

Repentance. Because you're worth it.

Official Appointment

It was announced by the Archdiocese of Sydney that Fr John Speekman was appointed the Administrator of the Parish of St Joseph, Camperdown from 21 July 2005 *pro tem* (for the time being).

This appointment speaks volumes about Bishop Coffey's adamant refusal to reinstate Fr Speekman to his parish because his ministry is supposedly "ineffective". Cardinal Pell doesn't seem to think so.

Perhaps the Cardinal agrees with the Congregation for the Clergy who found that the evidence Bishop Coffey provided in the case showed instead that Fr Speekman's ministry *is* effective.

Mixed Blessing?

Monday 1st of August was the feast day of St Alphonsus Liguori, the founder of the Redemptorists.

In his words of introduction to his memorial Mass, the Administrator of St Mary's Sale, Fr Bernard Buckley, asked the Congregation to pray for the Redemptorists who had given so many missions over the years. He then added that some might now consider that may have been a "mixed blessing".

You may believe that their missions were a mixed blessing, Fr Buckley, but we are sure that the many thousands of souls now enjoying eternal glory with God in heaven, because of the teaching of the Redemptorists, would strongly disagree with you!

Pat O'Brien, Sale

Jesus Has Room to Improve

The following 'summary' of the Gospel of the 20th Sunday, Year A was given to readers and commentators of some local parishes to help them 'prepare':

"The gospel we read today is not one of Jesus' best days; he loses an argument and insults the pagan woman. To call Canaanites 'dogs' was a racist slur no matter who said it. But the result was that the woman's daughter was healed and Jesus learnt by the experience as he overcame his prejudices of gender, race and religious affiliation. Today's christian community is invited to undertake the same journey of understanding as it he struggles to overcome the same prejudices of gender, race and religion."

Who is writing this rubbish and who is authorising its distribution in Catholic parishes? It reeks of feminism and anti-Catholic rhetoric – indicating that Jesus was not God, he was not perfect, he had prejudices, he was insulting, he needed to be taught (by a woman, of course). No doubt the 'prejudices we have to overcome' include being believing what the Church teaches about homosexuality, women's ordination, and that not all religions are equal.

Mother Teresa on Adoration

"Up to '73 we used to have Adoration once a week. Once a week we stay home, we have day of recollection, and on that day we used to have one hour of Adoration.

And then at our Chapter we had in '73 there was a unanimous voice: We want Adoration every day.

And I, knowing how much work we have – we deal with thousands of people all over, everywhere – I said, how can we do like that? But I was very happy that they insisted, and so we started.

And I can tell you sincerely, we have not had to cut down the work. We are doing maybe more now than before even. And we have that daily Adoration.

I knew something beautiful has happened in our society. From the time we have this daily Adoration, our love for Jesus is more intimate, more personal; our love for each other is more understanding; and our love for the poor is more compassionate. Now there are three different ways of love but there is one love – the Eucharist.

And so you see if you really want to grow in holiness, if you really want to grow in that love for one another, go to Jesus.

Make it a point, maybe once a week, take your family, go together, before the Blessed Sacrament. Together. Slowly you will see – I will pray for you – that you make your family life something holy. Something like Nazareth. The love, peace and joy. And from there you can spread that love. Especially father and mother – be one heart, full of love in the heart of Jesus, through Mary. Keep the joy of loving each other. And share this joy with all you meet."

Transcribed from an EWTN audio tape (Life on the Rock)

C.S. Lewis Seminar

An afternoon seminar devoted to looking at the life and works of famous Christian scholar and novelist, C.S. Lewis (1898–1963), followed by a spit roast dinner, will be held at the Thomas More Centre, 582 Queensberry St, Nth Melbourne on Sat, Sept 17 from 2 - 9pm.

Talks will include: Mons Peter Elliott: Childhood memories of the world of C.S. Lewis. Revd Dr Adam Cooper: C.S. Lewis on the making and unmaking of Humanity. Anna Krohn: C.S. Lewis's "The Four Loves" and the theology of the body. Brian Coman: C.S. Lewis and subjectivism. Bill Muehlenberg: C.S. Lewis on pain, suffering and evil. John Ballantyne: C.S. Lewis's use of scriptural imagery in his fantasy fiction. Rev Fraser Pearce: C.S. Lewis's vision of the Afterlife.

To reply or for more information contact Gabrielle Walsh by Monday, September 12 at nw@newsweekly.com.au or phone (03) 9326 5757. Bookings essential. Cost is \$15 per head (includes dinner with dessert).

Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 st Friday after 9.10am Mass
Cowwarr-Heyfld	1 st Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
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 nd Thursday 10am – 11am 11 th 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

Inner Pilgrimage

““Going into the house, they saw the child with Mary his mother, and they fell down and worshipped him” (Matt 2:11).

Dear friends, this is not a distant story that took place long ago. It is with us now. Here in the sacred Host he is present before us and in our midst.

As at that time, so now he is mysteriously veiled in a sacred silence; as at that time, it is here that the true face of God is revealed. For us he became a grain of wheat that falls on the ground and dies and bears fruit until the end of the world (cf. Jn 12:24). He is present now as he was then in Bethlehem. He invites us to that inner pilgrimage which is called adoration. Let us set off on this pilgrimage of the spirit and let us ask him to be our guide. Amen.”

Pope Benedict XVI at the World Youth Day vigil

**In the Eucharist, adoration must
become union.**

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

E-mail stoneswillshout@yahoo.com.au

Or **PO Box 446, Traralgon, Vic 3844**

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- ***There is no subscription fee.***
- ***Donations are welcome! (Cheques made out to John Henderson please.)***

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

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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.