

# ***Into the Deep***

Issue 38

Newsletter of the Confraternity of St Michael, Gippsland

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## **Lead Others to Christ!**

Anyone who has discovered Christ must lead others to him. A great joy cannot be kept to oneself. It has to be passed on.

In vast areas of the world today there is a strange forgetfulness of God. It seems as if everything would be just the same even without him. But at the same time there is a feeling of frustration, a sense of dissatisfaction with everyone and everything. People tend to exclaim: "This cannot be what life is about!" Indeed not.

And so, together with forgetfulness of God there is a kind of new explosion of religion. I have no wish to discredit all the manifestations of this phenomenon. There may be sincere joy in the discovery. Yet if it is pushed too far, religion becomes almost a consumer product. People choose what they like, and some are even able to make a profit from it. But religion constructed on a 'do-it-yourself' basis cannot ultimately help us. It may be comfortable, but at times of crisis we are left to ourselves.

Help people to discover the true star which points out the way to us: Jesus Christ! Let us seek to know him better and better, so as to be able to guide others to him with conviction.

*From the homily of Pope Benedict XVI, closing Mass of World Youth Day*

## **We Need Adoration**

"The Church and the world have great need of Eucharistic adoration. Jesus waits for us in this sacrament of love. Let us be generous with our time in going to meet Him in adoration and contemplation full of faith. And let us be ready to make reparation for the great faults and crimes of the world. May our adoration never cease."

*Pope John Paul II*

*Dominicae Cenae: Letter to Priests, Holy Thursday, 1980 (no.3)*

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*All previous issues of  
Into the Deep are at  
[www.stoneswillshout.com](http://www.stoneswillshout.com)*

## **Eucharistic Renewal**

*From the final message of the Synod of Bishops, 22/10/2005:*

"The life of our Churches is also marked by shadows and problems which we have not ignored. In the first place, we think of the loss of the sense of sin and the persistent crisis in the practice of the Sacrament of Penance."

"..The lack of priests to celebrate the Sunday Eucharist worries us a great deal and invites us to pray and to promote priestly vocations more actively."

"..The practice of 'spiritual communion,' dear to the Catholic tradition, can and should be better promoted and explained so that the faithful may be helped both to communicate sacramentally in a better way and to bring genuine consolation to those who, for various reasons, cannot receive the Body and Blood of Christ in communion."

"We know the sadness of those who do not have access to sacramental communion because their family situations do not conform to the commandment of the Lord. Some divorced and remarried people sadly accept their inability to take sacramental communion and they make an offering of it to God. Others are not able to understand this restriction, and live with an internal frustration. We reaffirm that, while we do not endorse their choice, they are not excluded from the life of the Church. We ask that they participate in Sunday Mass and devote themselves assiduously to listening to the Word of God so that it might nourish their life of faith, of love and of conversion. We wish to tell them how close we are to them in prayer and pastoral concern."

"We have also observed that in certain areas there is a lessening of the sense of the sacred that affects not only the active and fruitful participation of the faithful at Mass, but also the manner in which the celebration takes place and the quality of the witness that Christians are called to give. ... The fact of de-Christianisation calls for a better formation to Christian life in families so that sacramental practice is revitalised and genuinely expresses the content of the faith. We therefore invite parents, pastors and catechists to work toward re-establishing a strategy for evangelization and education in the faith at the beginning of this new millennium."

*Vatican Information Service*

# Pope Answers Children's Questions About Eucharist

On 15 October 150 000 people, including 100 000 children who received their First Communion this year, crowded into St Peter's Square for a meeting of prayer and catechesis with the Holy Father. The invitation was addressed to children of the Diocese of Rome and neighbouring dioceses. However, children from all over Italy, and from Spain, France and elsewhere, arrived in buses, overflowing the plaza. The highlight of the day was their conversation with Benedict XVI who responded to some of the children seated close to him, who asked him questions about the Eucharist. *Zenit*

**“Do I have to go to confession every time I receive Communion, even when I have committed the same sins?”**

*Benedict XVI:* I will tell you two things. The first, of course, is that you do not always have to go to confession before you receive Communion unless you have committed such serious sins that they need to be confessed. Therefore, it is not necessary to make one's confession before every Eucharistic Communion. This is the first point. It is only necessary when you have committed a really serious sin, when you have deeply offended Jesus, so that your friendship is destroyed and you have to start again. Only in that case, when you are in a state of “mortal” sin, in other words, grave [sin], is it necessary to go to confession before Communion. This is my first point.

My second point: Even if, as I said, it is not necessary to go to confession before each Communion, it is very helpful to confess with a certain regularity. It is true: Our sins are always the same, but we clean our homes, our rooms, at least once a week, even if the dirt is always the same; in order to live in cleanliness, in order to start again. Otherwise, the dirt might not be seen but it builds up.

Something similar can be said about the soul, for me myself: If I never go to confession, my soul is neglected and in the end I am always pleased with myself and no longer understand that I must always work hard to improve, that I must make progress. And this cleansing of the soul which Jesus gives us in the sacrament of confession helps us to make our consciences more alert, more open, and hence, it also helps us to mature spiritually and as human persons. Therefore, two things: Confession is only necessary in the case of a serious sin, but it is very helpful to confess regularly in order to foster the cleanliness and beauty of the soul and to mature day by day in life.

**“In preparing me for my First Communion day, my catechist told me that Jesus is present in the Eucharist. But how? I can't see him!”**

*Benedict XVI:* No, we cannot see him, but there are many things that we do not see but they exist and are essential. For example: we do not see our reason, yet we have reason. We do not see our intelligence and we have it. In a word: we do not see our soul and yet it exists and we see its effects, because we can speak, think and make decisions, etc. Nor do we see an electric current, for example, yet we see that it exists; we see this microphone, that it is working, and we see lights. ...

Therefore, we do not see the very deepest things, those that really sustain life and the world, but we can see and feel their effects. So it is with the Risen Lord: We do not see him with our eyes but we see that wherever Jesus is, people change, they improve. A greater capacity for peace, for reconciliation, etc., is created. Therefore, we do not see the Lord himself but we see the effects of the Lord: So we can understand that Jesus is present. And as I said, it is precisely the invisible things that are the most profound, the most important. So let us go to meet this invisible but powerful Lord who helps us to live well.

**“Your Holiness, everyone tells us that it is important to go to Mass on Sunday. We would gladly go to it, but often our parents do not take us because on Sundays they sleep. The parents of a friend of mine work in a shop, and we often go to the country to visit our grandparents. Could you say something to them, to make them understand that it is important to go to Mass together on Sundays?”**

*Benedict XVI:* I would think so, of course, with great love and great respect for your parents, because they certainly have a lot to do. However, with a daughter's respect and love, you could say to them: "Dear Mommy, dear Daddy, it is so important for us all, even for you, to meet Jesus. This encounter enriches us. It is an important element in our lives. Let's find a little time together, we can find an opportunity. Perhaps there is also a possibility where Grandma lives."

In brief, I would say, with great love and respect for your parents, I would tell them: "Please understand that this is not only important for me, it is not only catechists who say it, it is important for us all. And it will be the light of Sunday for all our family."

**“What good does it do for our everyday life to go to holy Mass and receive Communion?”**

*Benedict XVI:* It centres life. We live amid so many things. And the people who do not go to church, do not know that it is precisely Jesus they lack. But they feel that something is missing in their lives. If God is absent from my life, if Jesus is absent from my life, a guide, an essential friend is missing, even an important joy for life, the strength to grow as a man, to overcome my vices and mature as a human being. Therefore, we cannot immediately see the effects of being with Jesus and of going to Communion. But with the passing of the weeks and years, we feel more and more keenly the absence of God, the absence of Jesus. It is a fundamental and destructive incompleteness.

# The Dangers of Priests Behaving With Authority

When Fr Speekman took up the position of Parish Priest in Morwell, what was the state of the parish?

He discovered not long after his arrival that two altar girls were in fact non-Catholics. These girls had been serving for some time prior to his arrival. Surely someone must have known these girls were not Catholics.

When Father visited the various nursing homes in the parish, another discovery awaited him. Every resident who was present for Mass, apparently irrespective of their faith, had been given Holy Communion. Those responsible for this state of affairs must have known. It is difficult to think otherwise.

It was a parish that had been led by the religious pastoral associate and those empowered by her. It was a parish in which the previous parish priests had abdicated their authority.

When Fr Speekman began to rectify this situation and assume his role as the leader of the parish, cries of anguish erupted: He can't do this, we are in control, this is 'our' parish! We couldn't have a priest who was going to lead the parish! Something had to be done.

That is when the conspiracy to get rid of this 'meddlesome' priest began to take shape. The catalyst for this process was a sacramental meeting with the schools where there was disagreement with Church teaching. It all escalated. Employees of the Catholic Education Office became involved – they had no doubt been waiting months for such an opportunity. Those disgruntled parishioners became involved. The conspiracy began to grow.

As we all know, gossip is a very dangerous pastime. The more the gossip, the greater the crime.

The Decree issued by the Congregation for the Clergy states in part, "In fact, any confusion or disturbance at Morwell which [Bishop Coffey] has ascertained might well be attributed more to the actions of [Bishop Coffey] than to those of Father Speekman."

Bishop Coffey has now indicated he is completing a further removal process. This despite the fact that he has been told by the Congregation to reinstate Fr Speekman. He has continued to disobey this instruction for 16 months. What further gossip, lies, half-truths and innuendo will we have this time?

We have recently heard homilies on obedience and charity, love of God and neighbour. Where is the Bishop's example of obedience and charity? Words are cheap, it is actions that count. I have known Bishop Coffey for over 40 years. I implore him to end this charade, show humility and a huge dose of charity, and reinstate our parish priest to Morwell.

A frightening aspect of this unjust and vicious attack on Fr Speekman's character and integrity is the thunderous silence of Bishop Coffey's fellow bishops. When the subject of the unjust treatment meted out to Fr Speekman is raised, we are told, "You don't know the full story." What does this answer imply?

Bishops should remember, like the rest of us, that we will all have to give an account to the Master one day. Remember also that from those to whom much has been given, much is expected.

*John Henderson, Morwell*

## Heartfelt Charity

Heartfelt or interior charity is a charity we can all practice, it is universal. It is not a charity that some – the rich and healthy - can offer, and others - the poor and sick – can only receive. All can give and receive it.

Moreover, it is extremely concrete. It is a question of beginning to look with new eyes on the situations and people with whom we live. What eyes? It's simple: with the eyes with which we would like God to look at us - eyes of forgiveness, of benevolence, of understanding, of pardon!

When this occurs, all relationships change. All motives for precaution and hostility that impeded loving a certain person vanish as by a miracle. And that person begins to seem to us what he really is: a poor creature who suffers because of his weaknesses and limitations, like you, like everyone.

It is as if the mask that men and things wear falls off and the person then seems to us what he really is.

*Father Cantalamessa, Pontifical Household Preacher, Zenit*

## Collegiality Among Bishops

"One of the functions of collegiality is to help us to know our own shortcomings, which we do not want to see. It is never easy to contemplate one's own defects, and others notice them better than we do."

*Pope Benedict XVI*

## Problem Solved!

To bring a resolution to the Fr Speekman case, the obvious thing is for the Pope to make a symbolic stand for justice, by action, not just words, since these have failed so far. All he needs to do, since he has the power, is to personally transfer Fr Speekman back to his parish.

This would eliminate inconsistency between what is said and what is done, and would send a resounding message to ALL the bishops of Australia that the days of such things are over.

*S.C., Melbourne*

## Celebrating the Eucharist Well

*On The Ministry And Life Of Priests,  
Congregation for the Clergy Directory, 1994 (n.49)*

In a society ever more sensitive to communication through signs and images, the priest must pay adequate attention to all of that which can enhance the decorum and sacredness of the Eucharistic celebration.

It is important that, in such ceremonies, proper attention is given to the appropriateness and cleanliness of the place, the structure of the altar and tabernacle, the dignity of the sacred vessels, the vestments, the hymns, the music, the necessary silence, etc. These are all elements which can contribute to a better participation in the Eucharistic Sacrifice. In fact, a lack of attention to the symbolic aspects of the liturgy and, even more, carelessness and coldness, superficiality and disorder, empty the meaning and weaken the process of strengthening the faith.

Those who improperly celebrate the Mass reveal a weakness in their faith and fail to educate the others in the faith. Celebrating the Eucharist well, however, constitutes a highly important catechesis on the Sacrifice.

The priest, then, in order to place at the service of the Eucharistic celebration all of his gifts and to render it vivifying in the participation of all of the faithful, must follow the rite established in the liturgical books approved by the competent authority, without adding, removing or changing anything.

All Ordinaries, Superiors of Institutes of Consecrated Life, Moderators of societies of apostolic life and all other Prelates have the grave duty, besides that of being the first in example, of watching over the liturgical norms regarding the celebration of the Eucharist, so that they be faithfully observed in all places.

## A Spiritual Communion

A spiritual Communion, according to St Thomas Aquinas, consists in an ardent desire to receive Jesus in the Most Holy Sacrament, and in lovingly embracing Him as if we had actually received Him.

The Cure of Ars said, "A spiritual communion acts on the soul as blowing does on a cinder-covered fire which was about to go out. Whenever you feel your love of God growing cold, quickly make a spiritual communion."

St Alphonsus Liguori gives the following prayer for spiritual communion:

"My Jesus, I believe that You are truly present in the most Blessed Sacrament. I love You above all things and I desire to possess You within my soul. Since I am unable now to receive You sacramentally, come at least spiritually into my heart. I embrace You as being already there and unite myself entirely to You. Never permit me to be separated from You."

## No Cultural Catholics

A man born of a Jewish mother is Jewish by virtue of his birth. He may be very religious, or lukewarm, or an atheist. But he's still, in a real sense, a Jew.

Being Catholic is a very different kind of experience. Baptism is *necessary* to being a Catholic. But it's *not enough* as we grow in age. As Catholics, we become defined by what we believe, how we worship, and how actively we live our faith in public and in private.

It's not possible to be what some people call a "cultural" Catholic. Catholic culture comes from an active Catholic faith. Unless we truly believe and practice our faith, "Catholic culture" is just a dead skin of nostalgia and comfortable habits.

*Archbishop Charles Chaput of Denver*

## Shepherds Feeding Themselves

*From the Sermon of St Augustine, 46, 1-3*

But as there are shepherds who desire to be called shepherds, but refuse to fulfil the office of shepherds, let us recall what is said to them through the prophet. For your part, listen with attention; I must listen with fear and trembling.

'The word of the Lord came to me: "Son of man, prophesy against the shepherds of Israel, prophesy even to the shepherds".'

We have just heard this lesson as it was being read; hence I have decided to speak to you, good people. He himself will help me to speak the truth, if I do not speak just what is my own. For if I speak my own opinion, I shall be a shepherd feeding myself not my sheep; but if what I say is his, it is he who feeds you, no matter who is speaking.

'Thus says the Lord God, Ho, shepherds of Israel, who have been feeding yourselves! Should not shepherds feed the sheep?'

That is, shepherds feed not themselves but their sheep. This is the first reason why those shepherds are accused, that they feed themselves not the sheep.

Who are those who feed themselves? Those of whom the apostle says: 'All seek their own, not the things of Jesus Christ.'

[...] So let us see how the word of God, that flatters no one, addresses the shepherds who are feeding themselves not the sheep.

'You take the milk, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed my sheep. The weak you have not strengthened, the sick you have not healed, the cripples you have not bound up, the strayed you have not brought back, the lost you have not sought; any strong one you have killed; and my sheep are scattered because there is no shepherd.'

## Success of Vatican II

*The following is an excerpt from a talk by Archbishop Charles Chaput of Denver, on the Second Vatican Council: "The Council, the Church and the Vocation of Bishops". The full text can be found at [www.archden.org](http://www.archden.org).*

Whether history judges Vatican II as a success or a failure finally depends on us – bishops, clergy, religious and lay-people alike – and how zealously we live our faith; how deeply we believe; and how much apostolic courage we show to an unbelieving world that urgently needs Jesus Christ.

We've been here before. Seventeen centuries ago, the great Council of Nicaea (A.D. 325) could have failed. In reaffirming God's Trinitarian nature and the reality of the Incarnation, Nicaea deeply influenced not only the faith of the Church but the course of Western civilization. But that council, and all the long history that followed it, could have turned out very differently. It didn't, because of one man – a young deacon and scholar at Nicaea named Athanasius of Alexandria, who was inspired by the Holy Spirit.

Athanasius fought for the true Catholic faith at Nicaea and throughout his entire career. Hostile bishops excommunicated him. Emperors resented him. His enemies falsely accused him of cruelty, sorcery and even murder. He was exiled five times. And in the face of it all, he became the single most articulate voice defending the orthodox Catholic faith, which is why even today we remember him as "Athanasius contra mundum": "Athanasius against the world."

He never gave up. He had courage. He had the truth. And the truth won. He became one of the best-loved bishops and greatest saints and Doctors of the Church – and the faith we take for granted today, we owe largely to God's work through him.

Now, that's my idea of a leader. That's my idea of a Catholic believer fully alive in Jesus Christ. And if bishops and their people choose to live that same apostolic courage once again – beginning here and now – then John XXIII's hopes for the council as a new dawn for Christian life really will rise in the Church as a light to the nations.

## Stuck On the Walls

How often do we wonder where all the children are when we go to Mass. Our Catholic schools next-door are full of lovely young children, some from lovely young Catholic families – but where are they at Sunday Mass?

The answer? They are stuck on the walls of our churches – lovely, creative pictures and names of those making their First Reconciliation, First Holy Communion or Confirmation. Every few months our churches are again full of our Catholic children. What a pity they are only stuck on the walls.

## Timing of Second Collection

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

**Q:** Many parishes are required to take up a second collection during Mass. I have witnessed this second collection being taken up immediately after Communion. I believe the liturgy calls for a period of silence or a meditation hymn during this period. Is it appropriate to take up the collection after Communion? It seems disrespectful and distracting. When would be a good time to take up a second collection? - *B.K., Baltimore, Maryland*

**A:** According to the general liturgical norms, any announcements, testimonies, appeals and the like should be made following the Prayer after Communion and before the final blessing, and this would appear to be the most appropriate moment.

If necessary the people may be invited to sit once more while the appeal or collection is being made.

## Still Ostracised

The Sunday bulletin in St Mary's Cathedral parish, Sale, announced on October 2, "during the next week all the priests of the diocese will be on their annual retreat. Fr Peter has kindly offered to stay home and mind the shop. Please note any changes in the weekday Mass timetable." (Fr Peter Mizera is the recently arrived and very welcome priest from Poland).

Apart from the first Tuesday Mass at Loch Sport and first Friday Mass at Stratford, which were both postponed, the Wednesday Mass in the Cathedral was cancelled. All of which seemed reasonable until it is pointed out that the Chancellor of the diocese, Fr Brian O'Connor, was at home and available if required. Fr O'Connor normally offers the Saturday 9am Mass for vocations in the Cathedral and the 10am Mass each Wednesday at Ashleigh House, except the first Wednesday when one of the priests from the parish attends.

Common sense would seem to dictate that Fr O'Connor should offer Mass at Ashleigh House as normal, while Fr Peter offered the cancelled 9.30am Mass in the Cathedral. But no! As recently happened when Mons McCartan was in Ireland and his replacement was ill, a Saturday vigil Mass at Rosedale was cancelled rather than ask Fr O'Connor, who offered a private Mass in his chapel.

Why should parishioners miss out on the opportunity for Mass simply because those in charge seem too proud to ask an orthodox priest to assist? As with Fr Speekman, they seem to prefer cancellation rather than the needs of people and the welfare of the church.

*P. O'Brien, Sale*

# Back-to-Front Music at Mass

I was interested in the report (p.11, August ITD) "Reconsidering Liturgical Music". It brought to mind a paper published on the web on the Caroline Chisholm Library Lunchtime Talk, "Liturgical Music and song: An examination of conscience", given by David Schutz in October 2003. He particularly used as his reference point *Musicam Sacram* (1967), which he had as the last document of any significance on church music to be released for the universal church.

There are many particular points worthy of attention and well stated. I shall quote one directly, since it is already simply put and since I believe it is the most central one to addressing the spirituality of the Mass within its music. The excerpt is David Schutz's second point in his "examination of conscience":

Have I observed the proper "degrees of participation" with regard to the parts of the liturgy that are to be sung?

A re-reading of *Musicam Sacram* has a few surprises. Once we have agreed on the value of sacred music and song, our next question will be "what should we sing?" *Musicam Sacram* suggests three "degrees of participation ... for reasons of pastoral usefulness". It suggests that "these degrees are so arranged that the first may be used even by itself, but the second and third, wholly or partially, may never be used without the first." What therefore, belongs to the "first degree"?

(a) In the entrance rites: the greeting of the priest together with the reply of the people; the prayer.

(b) In the Liturgy of the Word: the acclamations at the Gospel.

(c) In the Eucharistic Liturgy: the prayer over the offerings; the preface with its dialogue and the Sanctus; the final doxology of the Canon, the Lord's Prayer with its introduction and embolism; the Pax Domini; the prayer after the Communion; the formulas of dismissal.

The "second degree" consists of the Kyrie, Gloria, Creed, prayer of the faithful, and Agnus Dei. It is not until we reach the "third degree" that we encounter

(a) the songs at the Entrance and Communion processions;

(b) the songs after the Lesson or Epistle;

(c) the Alleluia before the Gospel;

(d) the song at the Offertory;

(e) the readings of Sacred Scripture, unless it seems more suitable to proclaim them without singing.

The irony of this is that, at least in Australia today, it is almost universally the practice to reverse these three "degrees", such that those parts of the liturgy listed under the "first degree" are the least likely to be sung, and those parts under the "third degree" (with the exception of chanting the readings) the most likely. The result is that many of our liturgies tend to resemble the protestant "four hymn sandwich", where between the spoken parts of the Mass, sung hymns are inserted

at the entrance, offertory, communion and recession.

The principle, as far as *MS* is concerned, is that "in selecting the parts which are to be sung, one should start with those that are by their nature of greater importance, and especially those which are to be sung by the priest or by the ministers, with the people replying, or those which are to be sung by the priest and people together." [end of excerpt]

I have not read a better starting point for looking at the music at Mass than the above recommendations. Please can we at least have a firm direction that they be observed.

More broadly, though, David Schutz obviously put so much time and thought into his talk that it deserves attention. It is detailed, comprehensive and very pertinent. I believe every reader would have access to the internet, even if, for oldies like me, it is through their children. I simply went to the "search" icon then entered "Caroline Chisholm Library and David Schutz on Church Music". Click on "search" and this gem comes up first on the list. Find, read, enjoy - then with prayerful courtesy you may be able to gradually, gently persuade your priest and music liturgist.

*Merle Ross, Rockhampton*

## The Importance of the Rosary for Priests

*Excerpted from St Louis de Montfort's Secret of the Rosary, Montfort Publications, 1991*

Dear ministers of the Most High, you my fellow priests who preach the truth of God and who teach the gospel to all nations... I beg of you to beware of thinking of the Rosary as something of little importance—as do ignorant people and even several great but proud scholars. Far from being insignificant, the Rosary is a priceless treasure which is inspired by God.

Almighty God has given it to you because He wants you to use it as a means to convert the most hardened sinners and the most obstinate heretics. He has attached to it grace in this life and glory in the next. The saints have said it faithfully and the Popes have endorsed it.

When the Holy Spirit has revealed this secret to a priest and director of souls, how blessed is that priest! For the vast majority of people fail to know this secret or else only know it superficially. If such a priest really understands this secret he will say the Rosary every day and will encourage others to say it. God and His Blessed Mother will pour abundant grace into his soul, so that he may become God's instrument for His glory; and his word, though simple, will do more good in one month than that of other preachers in several years.

## Prayers of the Faithful

*General Instruction of the Roman Missal:*

[69] In the Prayer of the Faithful, the people respond in a certain way to the word of God which they have welcomed in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all. It is fitting that such a prayer be included, as a rule, in Masses celebrated with a congregation, so that petitions will be offered for the holy Church, for civil authorities, for those weighed down by various needs, for all men and women, and for the salvation of the whole world.

[70] As a rule, the series of intentions is to be  
For the needs of the Church;  
For public authorities and the salvation of the whole world;  
For those burdened by any kind of difficulty;  
For the local community.

Nevertheless, in a particular celebration, such as Confirmation, Marriage, or a Funeral, the series of intentions may reflect more closely the particular occasion.

[71] It is for the priest celebrant to direct this prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer. The intentions announced should be sober, be composed freely but prudently, and be succinct, and they should express the prayer of the entire community.

The intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful.

The people, however, stand and give expression to their prayer either by an invocation said together after each intention or by praying in silence.

## Doxology

The end of the Eucharistic prayer is a dramatic moment. We call it a “doxology”, which is Greek for “word of glory.” The priest lifts up the chalice and the host, which he now refers to as *Him*. This is Jesus, and “Through Him, with Him, in Him, all glory and honour is Yours, almighty Father, forever and ever.” Our “Amen!” here should be resounding; it is traditionally called “The Great Amen.” In the fourth century, St Jerome reported that, in Rome when the Great Amen was proclaimed, all the pagan temples trembled.

*From INFORM no.88, Understanding the Mass, by Dr Scott Hahn, produced by the Catholic Adult Education Centre, Sydney*

“Tolerance that only admits God as a private opinion, but that denies him the public domain, the reality of the world and of our life, is not tolerance but hypocrisy.”

*Pope Benedict XVI*

## Our Two Popes

*Last year, the Polish Parliament established October 16 as “Pope John Paul II Day” in Poland (the day he was elected pope). Pope Benedict XVI granted an interview this year on Polish television to mark the occasion. Here is an excerpt:*

**Q:** Holy Father, often in your speeches you evoke the figure of John Paul II and of John Paul II you say he was a great Pope, a venerated late predecessor. [...] Do you continue to feel the presence of John Paul II, and if you do, in what way?

**Benedict XVI:** Certainly. I’ll begin by answering the first part of your question. Initially, in speaking of the Pope’s legacy, I forgot to mention the many documents that he left us – 14 encyclicals, many pastoral letters, and others. All this is a rich patrimony that has not yet been assimilated by the Church.

My personal mission is not to issue many new documents, but to ensure that his documents are assimilated, because they are a rich treasure, they are the authentic interpretation of Vatican II. We know that the Pope was a man of the Council, that he internalised the spirit and the word of the Council. Through these writings he helps us understand what the Council wanted and what it didn’t. This helps us to be the Church of our times and of the future.

Now for the second part of your question. The Pope is always close to me through his writings: I hear him and I see him speaking, so I can keep up a continuous dialogue with him. He is always speaking to me through his writings. I even know the origin of some of the texts. I can remember the discussions we had about some of them. So I can continue my conversations with the Holy Father.

This nearness to him isn’t limited to words and texts, because behind the texts I hear the Pope himself. A man who goes to the Lord doesn’t disappear: I believe that someone who goes to the Lord comes even closer to us and I feel he is close to me and that I am close to the Lord.

## Immaculate

“The problem we have discussed is that many people don’t go to Mass, and those that come don’t understand – they go to Communion but not to confession, as if they were immaculate.”

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

# Continuing Concern Over Catholic Education

I write to congratulate ITD on their 37 excellent newsletters in the last three years. ITD has provided for people the opportunity to express their concern over the sad, confusing and divided state of some parishes in the Sale diocese and the ineffective system of the Catholic Education Office (CEO). It was these people who supported Fr Speekman and challenged the bishop on Fr Speekman's unjust removal. People who had no longer a voice in *Catholic Life*, our diocesan newspaper.

I also congratulate Greg Kingman, who was a religious teacher in Catholic education in Sale in 1998. He was the first Catholic teacher who had the extraordinary courage to publicly challenge, in a letter to *Catholic Life* (Sept 1998), [Director of CEO] Dr D'Orsa's article "Early Church could not have imagined a contemporary Catholic school" (*Catholic Life* Aug '98).

He said in his letter: "The lack of Catholic identity and vision in Catholic high schools of our diocese has been ignored for too long. As a religious education teacher in a Catholic high school, I see no 'very obvious effectiveness in creating an experience of Christian community'. We don't even reflect on the early Christian community's faith and formation and vision of reality. ...We have lost sight of the fact that true Catholic education is about the formation and integration of the whole person, in the faith tradition."

The following months there were many interesting responses in *Catholic Life*. From Sr Rose Duffy CSB, Warragul CEO: "In my role as religious education advisor for the secondary colleges of the Diocese of Sale, I have found, unlike Mr Kingman, much evidence that 'Catholic schools are places where prayer and liturgy are very significant within the rhythm of school life'."

From Christopher Holt, principal Marist Sion College Warragul: "I have always backed the freedom of the press, but not freedom without responsibility. Your decision to publish the letter from Gregory Kingman in your last issue is a clear breach of the good faith you owe to all your readership and especially the Catholic community you purport to serve. Mr Kingman's letter should have been rejected, not because it was disloyal to his employers and his school, not because it was unjust and divisive, (it was all of these), but because the term of reference are demonstrably untrue. In short it was a bad letter."

From Fr Malcolm Hewitt: "I found Christopher Holt's letter in your [October] issue almost bizarre. His strident attack on your decision to publish Gregory Kingman's letter and his claim that it was 'disloyal to his employers' and 'unjust and divisive' cannot be reasonably sustained. I commend and applaud Mr Kingman for taking the risk and sharing his concerns and anxieties re Catholic education with the Catholic community."

From Fr John Speekman, St Mary's Cathedral Sale: "I write to congratulate Greg Kingman on this letter 'Challenge on Catholic schooling' in the September issue of *Catholic Life*. I have thought for a long time that too much of the literature about Catholic schooling amounts to little more than wishful thinking."

The most accurate measure of the effectiveness (strength and weakness) of Catholic education is the 5% of students who leave Catholic schools and still attend regular Sunday Mass. The plain reality is that many of today's parents in their youth were given "stones" in place of "bread". The fault lies with all those who have long belittled the Church's authentic teaching, who have withheld the Gospel, who have promoted questionable opinions and turned Christ's call into a soft option.

I congratulate all the people who have contributed letters or articles in ITD and voiced their concern over the ineffectiveness of religious education. Fr Speekman and Greg Kingman became the sacrificial lambs for defending the truth.

*Leo Willems, Warragul*

## Pell Appointed to Council

Cardinal George Pell has been appointed to the post-synodal council by the Holy Father, along with 14 other cardinals and bishops from around the world.

The members of the council will meet on several occasions in Rome to evaluate the results of the synod and their application. Pope Benedict XVI will write the post-synodal apostolic exhortation within a year or so.

## Fidelity to the Word

*On The Ministry And Life Of Priests,  
Congregation for the Clergy Directory, 1994 (n.45)*

In order to be authentic, the Word must be transmitted "without duplicity and without any dishonesty, but rather manifesting with frankness the truth before God" (2Cor4:2). The priest will wisely avoid falsifying, reducing, distorting or diluting the content of the divine message. His role, in fact, "is not to teach his own wisdom but the Word of God and to issue an urgent invitation to all men to conversion and to holiness".

Preaching, therefore, cannot be reduced to the presentation of one's own thought, to the manifestation of personal experience, to simple explanations of a psychological, sociological or humanitarian nature; nor can it excessively concentrate on rhetoric, so often found in mass-communication. It concerns proclaiming a Word which cannot be altered, because it has been entrusted to the Church in order to protect, penetrate and faithfully transmit it.



## Hiding Behind ‘Confidentiality’

Reflecting on the root problem that now exists in Sale, the matter of justice for Fr Speekman is obvious; when one raises the question, the defensive response is said to be ‘confidentiality’ about ‘other’ (undeclared) matters.

Thinking this odd, I consulted a priest who teaches this kind of stuff, and told him what was publicly known for certain. He said whatever the original dispute, the issue now is Fr Speekman’s rights in law, and what chance any of us might have in the future.

To judge the moral character of anything, he said, moralists look to three things: the action or issue itself, the intention of the person doing it, and the circumstances.

To be morally good an act of any kind is not to be inherently bad, since even a good intent cannot make a bad action good. The perpetrator must have a good intent, since a bad intent can ruin an otherwise good action. The circumstances can make something worse, but they cannot turn a basically bad act into a good one.

I asked my expert where confidentiality fits into this. If the matters are public, he said, we have to judge only by what is (publicly) known. Judges cannot judge according to what is known secretly, but only according to what is open matter in court and declared facts in a case.

If the excuse of ‘private’ or ‘confidential’ is used for not rendering justice to someone, then that itself is unjust. If we allow ourselves to be lulled by the mantra of ‘confidentiality’, it means that the matter should never have come to pass at all, or we are subconsciously using it as a defence mechanism to justify illegitimate purposes.

That is how we do injustice to people at the administrative level: we invoke some so-called ‘good intention’ as an excuse to deny someone what is really their due, trying to make a bad action good.

The Church has constantly outlawed this mentality and practice throughout the ages, but the sad fact is that history is replete with examples of it. Even more sadly, our own time and place seems no different.

*S.C., Melbourne*

## The Lost Half-a-Sheep

Australia is home to about half a percent of the world’s Catholics. Yet our Pope Benedict knows us and cares for us. He is aware that the faith is dying here, in a morass of liberalism, and he has reached out to help us. Not only do we have the World Youth Day in Sydney in 2008, but he has also announced that next year’s World Day of the Sick will be hosted in Adelaide. How wonderful that our shepherd, who has so much of the world to worry about, has come looking for this lost half-a-sheep!

## Better Laugh Than Cry!

*Father X from Queensland shares his satirical insights on the state of the Church in Australia today. He notes that his contributions are not specifically directed at any one person or event.*

### Down Memory Lane

Last week, a group of sixty Sisters of St Gertrude took time off from their arduous duties running parishes to come together at their old novitiate.

After an initial hassle finding parking space for sixty vehicles, the Sisters settled down for a marvellous and very nostalgic weekend.

“We were all amazed to learn that nuns used to live together in convents and practice poverty, chastity and obedience”, said Sister Moderna, Parish Co-ordinator of St Lumbar’s, Paddocktown.

“Moving into those pokey little rooms, with a bed and a chair, was a real hoot. But I didn’t enjoy sharing bathrooms and showers at all. Lord only knows how they used to cope. I find it hard enough coping with my two bedroom townhouse. I guess love of God gets us through in the end.”

## Join In Prayer For Our Children

This is a call for contact with parents whose children no longer practise their faith as they should. God provides us with the means of helping ourselves and others. Suffering and prayer are the currencies by which we help ourselves and others.

Our pastors, with a few exceptions, appear to have abandoned us. If we want to save our children, we have to do their praying and suffering for them.

At Fatima, Our Lady told us to say the daily rosary. Other practices are wearing the scapular, doing the nine First Fridays, and doing the five First Saturdays. There are other practices which are even simpler, such as the seven Hail Marys for the Seven Sorrows of Our Blessed Mother. And the Three Hail Marys, as promoted by some of the saints. An example of how we can help our children is by performing one of the recommended practices for each of them. There are a number of good examples which the saints have bequeathed to us.

My belief that we can save our children is based on the experience of Blessed Anna Maria Taigi, who was often called upon by Jesus to accept suffering on behalf of others, in order to save their souls. My hope is that, if we join together in prayer, we can help each other. If you wish to discuss ways of helping, or have any ideas, please contact me on richardstokes@yahoo.com.au.

*Richard Stokes, Brisbane*

# Eleventh Ordinary General Assembly of the Synod of Bishops

## Eucharist in Seminaries

“The Eucharist constitutes the framework for all formation of seminarians: human, spiritual, intellectual and pastoral. This centrality of the Eucharist must be strongly emphasised in the life of the seminary at various levels. Solid theological elucidation of the mystery of the Eucharist and its relationship with the Sacrament of Penance, explanation of the meaning of liturgical norms, the example of teachers, correct preparation of Eucharistic celebrations in order that they be intimately experienced by the whole community, the presence and availability of good confessors, well-prepared adoration of the Eucharist, persistent invitations to private adoration of the Most Holy Sacrament, etc., all these factors, seriously and constantly undertaken, should introduce the seminarian to a full understanding and love of the Eucharist.

...The formation of seminarians is of great importance and should be underlined because, in reality, how the Eucharist is celebrated and how it is perceived by the faithful, mainly depends on priests.”

*Cardinal Grocholewski, Prefect of the Congregation for Catholic Education  
Excerpt from his address to the Synod, Vatican Information Service*

## Shadows of Vatican II

“Many Synod Fathers have spoken of the difficulties experienced by the Church throughout the world. Some of these are caused by our own mistakes. Vatican Council II brought great blessings and substantial gains [...]. But it was also followed by confusion, some decline, especially in the West, and pockets of collapse. Good intentions are not enough. ... My recommendations to the Synod on how to deal with these ‘shadows’ presuppose the maintenance in the Latin Church of the ancient tradition and life-giving discipline of mandatory celibacy for the diocesan clergy as well as the religious orders. To loosen this tradition now would be a serious error, which would provoke confusion in the mission areas and would not strengthen spiritual vitality in the First World. It would be a departure from the practice of the Lord Himself, bring significant practical disadvantages to the work of the Church, e.g. financial, and weaken the sign value of the priesthood; it would weaken, too, the witness to loving sacrifice, and to the reality of the Last Things, and the rewards of Heaven. ...

Communion services or liturgies of the Word should not be substituted for Mass, when priests are available. Such unnecessary substitutions are often not motivated by a hunger for the Bread of Life, but by ignorance and confusion or even by hostility to the ministerial priesthood and the Sacraments.”

*Cardinal George Pell, Archbishop of Sydney  
Excerpt from his address to the Synod, Vatican Information Service*

## Full Communion

“If the Church has pronounced directives concerning the admission to the Eucharist of non-Catholic Christians and if she rejects inter-communion, this is because Eucharistic communion is not a starting point, rather it expresses and perfects a communion to be considered in its entirety: communion in the doctrine of the Apostles, in the Sacraments and in communion with the apostolic college of which Peter is head.

This position seems unjustly hard to our Protestant brothers, because it is not understood.

In fact, it is a fraternal duty for the Church to make it clear that she cannot dispose at her will of a gift received from her Lord. Her attitude is one of adoration, of praise and of obedience.”

*Cardinal Georges Cottier O.P., Theologian of the Pontifical Household  
Excerpt from his address to the Synod, Vatican Information Service*

## Synod of Bishops True to Faith

*Vatican Information Service reports the following from a press conference in the Holy See Press Office with representatives from the Synod of Bishops, regarding the document summarising the main themes that emerged from the Synod Fathers’ discussions (13 October 2005):*

At the end of the press conference a journalist asked why, given the problem of a shortage of priests in some regions of the world, the solution of priestly ordination of married men was still being put in doubt.

Cardinal Toppo replied by saying that “the real problem is a crisis of faith, the lack of priests is a symptom of that crisis.”

On the same subject, Cardinal Sandoval listed some of the reasons for the shortage of priests: “a lack of faith, secularisation, and the closing of the window onto infinity.”

For his part, the Ukrainian Bishop Mudry indicated that, despite the fact that Eastern Catholic Churches admit married priests, this does not solve the problem because “they also have to dedicate time to their families ... and it is difficult for them to move to another area to continue their mission, if their bishop so requests.”

On the subject of admitting divorced people to Eucharistic communion, Cardinal Arinze indicated how the Church “shows compassion to these people who are suffering, and although they cannot partake of communion - because their position does not reflect the image of unity between Christ and the Church (bridegroom and bride) - they continue to be members of the Church.”

## Pray For Our Lady's Help

There are a number of happenings, or should I say neglect and omissions, which occur daily in my parish, and are not being attended to (contacting our parish priest has been to no avail). Disobedience is running rife, and Our Lord is merely treated as if He weren't there. Genuflecting is now bowing. [Extraordinary] ministers giving the Body and Blood of Our Lord at Communion time (except for a few) take Our Lord for granted.

Priests have a solemn duty to kindly but firmly address these and many other problems.

Pray often to Our Blessed Lady (as St Bernard did) to ask her to intercede for all of us in these troubled days. The 'Memorare', a most beautiful prayer, fits well in these sad days.

*Peter Duyndam, Newborough*

### Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help or sought your intercession was left unaided. Inspired with confidence, I fly to you, O virgin of virgins, my Mother. To you I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy, hear and answer me. Amen.

## Authority Contest

"Priests warned not to become pawns", is the timely headline in *The Age* (14/10/05).

It is Archbishop Hart's advice to his parish priests in the context of pending changes to industrial law. He says, "Advocates have been publicly seeking the support of churches and community groups for their position," referring to head of Victorian Independent Teachers' Union, Mr Tony Keenan's charter supposedly 'protecting Melbourne's Catholic teachers from the federal industrial relations changes' that he asked all Catholic schools to sign.

"We need to ensure we are not used as a pawn in this debate," wrote Archbishop Hart in his memo. He said it was "better to wait and see what was proposed, rather than to react too hastily when things are not quite clear". Seems sensible enough.

But the reaction of Mr Keenan was that he could not accept such advice. His pre-judgment was that the new rules are "flawed and unjust". How he could know this, *beforehand*, is not revealed, but then he has a history of interfering in the affairs of Catholic schools in Victoria, as he did in Morwell, hasn't he?

*S.C., Melbourne*

## Be Teachers of The Faith

*Pope Benedict XVI, speaking to a group of recently-ordained bishops:*

"Among your duties, I would like to underline that of being teachers of the faith. The announcement of the Gospel lies at the origin of the Church and of her development in the world, as well as being at the roots of the expansion of faith among the faithful. ... As successors to the Apostles, you are 'doctores fidei,' true doctors who, with the same authority as Christ, announce to the people a faith in which to believe and which to live."

The Pope went on: "Responding to God requires an interior journey that brings the believer to the meeting with the Lord. ... This calls for interior life, silence, and vigilance, attitudes that I invite you not only to experience in person, but also to propose to your faithful, organising appropriate initiatives ... to help them discover the primacy of spiritual life."

After recalling that during the Solemnity of Sts Peter and Paul, Apostles, he had presented the Compendium of the Catechism of the Catholic Church, a summary of the complete Catechism, he said: "Today, symbolically, I give each of you these two fundamental documents of the Church's faith, that they may be a point of reference in your teaching and a sign of our communion of faith." [...]

"All bishops should take particular care over the participation of the faithful in Sunday Mass, in which the Word of life rings out, and where Christ Himself is present in the species of bread and wine. Moreover, Mass enables the faithful to nourish the community significance which is also part of the faith."

"Dear brethren," the Holy Father concluded, "have great trust in grace, and know how to infuse this trust in your collaborators, that the precious pearl of faith may shine forth always, treasured, defended and transmitted in all its purity."

*Vatican Information Service*

## Listen to the Gospel

"The Church does not live of herself, but of the Gospel, and always finds her orientation in it for her journey."

"It is something that every Christian must keep in mind and apply to himself: Only the one who listens to the Word can then become its herald."

"He must not teach his own wisdom, but God's wisdom, which often seems like foolishness to the eyes of the world."

*Pope Benedict XVI*

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*"The devil exists, but omnipotent evil does not exist. There is only One who is infinite and he is infinitely good."*

*Archbishop Angelo Comastri, the Pope's vicar general for Vatican City*

## 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
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 <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

## No Church Without Eucharist

Much more than being important, devotion to the Eucharist cannot be omitted. There is no Church if there is no Eucharist.

Moreover, we must not pay attention to what the newspapers write or what the first person we meet thinks. We must listen to Jesus who has endowed the Church with the Eucharist as the greatest gift of this time of pilgrimage toward eternity, toward the new heavens and the new earth.

Jesus waited for the most overwhelming moment, when he was preparing to ascend the cross, to go to Calvary, the moment of greatest love. In that moment, Jesus put in the hands of the apostles this enormous gift, in which he enclosed the act of love which is the root of the whole of salvation that exists in history; because the Eucharist is not an alternative to the cross; the Eucharist is the cross present in history.

*Archbishop Angelo Comastri, Vicar General for Vatican City State  
www.zenit.org*

*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.*
- *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.

### 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.