

# ***Into the Deep***

**Issue 39**

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

**December 2005**

*“Prepare for Advent with spiritual fervour, drawing from the Word of God and the Eucharist, the interior energy to receive the Lord who comes.”*

*Pope Benedict XVI*

## **Bishops Not to Waver**

*From Pope Benedict XVI's address to Austrian bishops at their recent ad limina visit:*

“There can be no doubt that what is needed is clear, courageous and enthusiastic witness to faith in Jesus Christ, Who is alive and present in His Church, and in Whom alone human beings find their true happiness. At the same time, we must adopt ‘missionary measures,’ both great and small, in order to invert the current negative tendency.”

“Remember that it is the bishop’s primary duty to bear witness to the faith. ‘I did not shrink from declaring to you the whole counsel of God,’ said the Apostle Paul in Ephesus. It is true that we must act delicately, but this must not prevent us from presenting the divine message clearly, even on those subjects that do not enjoy widespread approval, or that give rise to protest or even derision, especially in the field of the truth of faith and moral teaching.”

“At times, those who direct this mission fear that people may move away if they are spoken to clearly. However, experience has generally shown that the opposite happens. ... Catholic teaching presented incompletely is self-contradictory and cannot be fruitful in the long term.”

Benedict XVI invited Austrian prelates to intensify their pastoral care of youth and, in their catechesis, to use both the Catechism of the Catholic Church and the recently published Compendium thereto which, he recommended, should be explained and illustrated “in all parishes, associations and movements,” and become “habitual reading” in families.

*Vatican Information Service 05-11-2005*

## **Church Reform**

The more men themselves decide and do in the Church, the more cramped it becomes for us all.

What is great and liberating about the Church is not something self-made but the gift that is given to us all. This gift is not the product of our own will and invention but precedes us and comes to meet us as the incomprehensible reality that is “greater than our heart” (cf. 1Jn 3:20).

The reform that is needed at all times does not consist in constantly remodelling “our” Church according to our taste, or in inventing her ourselves, but in ceaselessly clearing away our subsidiary constructions to let in the pure light that comes from above and that is also the dawning of pure freedom.

*Called To Communion, by Joseph Cardinal Ratzinger  
1996 (p.140)*

## **The Christmas Tree**

“Christmas, the celebration that is perhaps dearest to popular tradition, is rich in symbols linked to different cultures. The most important is certainly the nativity scene.”

“Next to the nativity scene, such as we find here in St Peter’s Square, we find the traditional Christmas tree. This is also an ancient custom that exalts the value of life because during winter, the evergreen fir becomes a sign of life that does not die. Christmas gifts are usually placed under the Christmas tree. The symbol thus becomes eloquent even in a typically Christian sense: it reminds us of the ‘tree of life’, a figure of Christ, God’s supreme gift to all of mankind.”

“The message of the Christmas tree is thus that life is ‘evergreen’ if one makes a gift, not of material things, but of oneself: in friendship and sincere affection, in fraternal help and in pardon, in time shared and in reciprocal listening.”

*Pope John Paul II, 19-12-2004*

---

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

## Cathedral Church To Be An Example for Diocese

Proposition 25 of the recent Synod of Bishops, on the “Dignity of the Celebration,” states in part:

“Bishops above all, as moderators of the liturgical life, must promote a worthy celebration of the sacraments in their own diocese, correct abuses and propose the worship of the Cathedral Church as example.”

Following on from the release of *Redemptionis Sacramentum* in April 2004, it would seem that individual Bishops now have no option but to correct the many abuses in sacramental programs that have crept in over recent years. What is the situation in the Cathedral parish in Sale?

Contrary to directions in *Redemptionis Sacramentum*, we find that it is normal to have so-called special ministers assisting at Masses where there is no “true necessity”; the ministers are given Communion along with the priest thus giving the appearance of concelebrating; no training or commissioning is given to these ministers, either at Mass or in taking Communion to the sick; self intinction is permitted even when the Bishop celebrates Mass; the Administrator consistently refuses to wear a chasuble at weekday and some Sunday Masses; he continually changes words in the readings and Eucharistic Prayers, and consistently leaves the Sanctuary to give the sign of peace; occasionally the homily is given by a religious or lay person and not the celebrating priest; and there is the disgraceful cancellation of Masses, including one Saturday vigil Mass, with the excuse that no priest is available, even though Fr O’Connor was available and willing to assist.

Not a particularly good example.

*P. O’Brien, Sale*

## Location of the Tabernacle

*Proposition no.28 of the Synod of Bishops*

In conformity with the Roman Missal’s General Instruction (cf. n.314), the Synod reminds that the tabernacle for the custody of the Blessed Sacrament must have a noble place in the church, of consideration, very visible, looked after under the artistic aspect and appropriate to prayer. With this objective, consult the Bishop.

## The Day of the Lord

*Proposition no. 30 of the Synod of Bishops*

Although Saturday afternoon belongs already to Sunday (First Vespers), and it is permitted to fulfill the Sunday obligation with the pre-festive Mass, it is necessary to remember that it is the day of Sunday in itself which must be sanctified so that there is no “void of God.”

## Catechism Must Be Taught

I have been receiving articles from *Into the Deep* for about one year now. I would like to thank you and all those who submit articles to this apostolic publication. I would also like to ask a couple of questions regarding the state of affairs in the Sale diocese.

Firstly, do you receive any responses from Bishop Coffey regarding the articles published in *Into the Deep*, or does he prefer to ignore the ‘embarrassment’ of the Father Speekman situation? In addition, what are Cardinal Pell’s thoughts on the issue?

Secondly, are there regular catechism classes in the diocese? If so, are they taught by the parish priest or lay people and what type of catechism are they taught?

One of the reasons why I believe the Church is in such a bad state, is the watering down of catechism to the extent kids are not taught the fundamentals of their Catholic faith, and in some instances not taught about hell, the evils of contraception, sex before marriage (only to be discussed with certain age groups) and the consequences of mortal sin.

While some may see such topics as being ‘scary’ for kids or all ‘dark and gloomy’, if they are not taught it they will not have the groundings for a morally sound conscience later in life and the decision-making mechanisms to cope with certain situations where they will have to make difficult choices, especially in regards to the marital act. Your thoughts on this issue would be appreciated.

Thank you once again for efforts with this publication.

*James Van Strijp, Albury*

In answer to your first question – no, Bishop Coffey does not respond to *Into the Deep*, and seldom responds to any personal correspondence about Fr Speekman’s situation. For Cardinal Pell’s thoughts on the situation, you would have to ask him. However, it is comforting that he would offer Fr Speekman a parish in Sydney despite his “ineffective ministry” as judged by Bishop Coffey.

Regarding your second question – as far as we know, there are no official parish-based catechism classes in the diocese. Schools may touch on some issues, but we are not aware of any schools that teach the catechism systematically nor assess students on it.

Gregory Kingman, an orthodox Catholic lay-man who is a qualified secondary school teacher (specialising in Religious Education) with a degree in Theology, and was also a parish Pastoral Associate, runs a catechism course based from his home in Morwell. He teaches the Catechism of the Catholic Church systematically in a weekly class, to anyone interested in learning. It is not an official parish-endorsed or diocese-endorsed program but is entirely faithful to Church teaching.

Ed.

## Still Going Nowhere

In a recent bulletin notice, Fr Tom Cleary, administrator of Morwell Parish in Fr Speekman's absence, wrote gushingly about the launch of the new Religious Education curriculum for the diocese (with the direction-less title: *Journeying together in Hope*).

This, we remind you, is the curriculum shared with various other liberal dioceses in Australia, using dissident Thomas Groome's anti-Catholic ideas and methods. We have a copy of a Catholic Education Office newsletter proudly congratulating themselves on this "well-Groomed curriculum!"

Groome, of course, is the ex-priest who encourages teachers to help students to question the teachings of the Church, who denies various Catholic doctrines, and who considers it healthy to make up your own mind about what you think is true in Scripture and Magisterial teaching.

Fr Cleary, on the other hand, is happy to assure us that the curriculum is "based on the Sacred Scriptures, Tradition and the Church's Magisterium." I suppose in some ways it's true – it depends which way you interpret "based on": are teachers required to actually *teach* Scripture, Tradition and Magisterial teaching, or simply use them as a basis from which to make up your own mind?

Fr Cleary ends his write-up by admitting that there was no mention made at the launch of "Thomas Groome's much vilified shared praxis!" Somehow it doesn't surprise us that they would try to keep it quiet that this wonderful new RE curriculum for Catholic schools is designed to lead children *away* from the Catholic faith. In fact, considering that Catholic education in our diocese has been quite effective in doing that for a couple of generations already, a new curriculum hardly seems necessary.

## They're Excited

I attended the Mass on November 15 when the Bishop launched the new Religious Education curriculum for the Sale diocese. The Bishop said he was "excited" to be launching the project. I was tempted to add "and I bet Thomas Groome is 'excited' as well."

*P. O'Brien, Sale*

## *Preparing for Christmas*

*"Every time the Christian community prepares to remember the birth of the Redeemer, it feels a tremor of joy, which is communicated, in a certain measure, to the whole society."*

*Pope Benedict XVI*

## Bad Trees

*Journeying Together in Hope*, launched at Sale on 15 November 2005 and mandated by Bishop Jeremiah Coffey as the Religious Education curriculum for the diocese, is the strongest admission to date that *Journeying Together*, the diocesan pastoral plan, was never based on *Novo Millennio Ineunte* as claimed, but on the liberal agenda of the Catholic Education Office (CEO). In fact they sound like twins, or rather they are the opposite sides of the same coin, and like *Journeying Together*, *Journeying Together in Hope* will suffer the same fate.

A bad tree cannot produce good fruit, and in spite of the bishop, Dr Therese D'Orsa (Director of the CEO) and some misguided priests willing us to believe that the new RE curriculum's content is based on Magisterial teaching, the fact remains that Thomas Groome's method 'shared Christian praxis', which is a blueprint for the destruction of the Catholic faith, underpins *Journeying together in Hope*.

Hence, the launch of *Journeying Together in Hope* becomes part of the history of the dismemberment of and experimentation with Catholic catechetics. It is a result of this, that generations of children, teachers and parents have been lost to the faith. The statistics bear testimony to this fact and the Pope himself has singled Australia out as one of those countries in which the Catholic faith has become moribund.

What many bishops have apparently failed to grasp is that given the poor catechetics of the past 30 to 40 years, many Catholics are simply Catholics because their parents or grandparents were Catholic. Subsequently, they are good 'cultural Catholics' who are at risk of having their faith undermined by the pressures of secularisation, and of succumbing to all sorts of substitutes and accepting any alternative religious proposal.

This is not a time to be experimenting with catechesis when souls are at stake. People, young and old need sure guides, and systematic catechesis, where each truth presupposes and explains the other. They need a catechesis that is comprehensive and all-embracing in the formation of their faith.

To this end, bishops, priests and religious educators have the Catechism of the Catholic Church as the principle point of reference. This text contains the sound and authentic norm of the teaching of the Church.

The suppression of the Catechism by bishops and priests has not only led to confusion, error and a lack of Catholic identity in schools, but has caused grave harm to souls entrusted to their care.

*Gregory Kingman, Morwell*

## After Communion

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

**Q:** What is the proper posture after Communion? Our priest sits down before the tabernacle is closed. During this time the Eucharistic ministers are in the sacristy consuming the remaining wine and consolidating the hosts into one container, while the tabernacle doors are open on the altar. After a minute or so one of the ministers places the leftover hosts back into the tabernacle and closes the doors. Should we stay kneeling, or follow the lead of our pastor and sit down before the hosts are put away and tabernacle doors are closed? - *J.H., Indiana*

**A:** There are so many points to be addressed that it is difficult to know where to start. First, it is incumbent upon the priest or deacon, and not upon the extraordinary ministers of holy Communion, to collect the remaining hosts upon the altar and bring them to the tabernacle. As the General Instruction of the Roman Missal, No. 163, says: "When the distribution of Communion is finished, the priest himself immediately and completely consumes at the altar any consecrated wine that happens to remain; as for any consecrated hosts that are left, he either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist."

No. 183 adds some pointers for the deacon: "When the distribution of Communion is completed, the deacon returns to the altar with the priest and collects the fragments, if any remain." This task, therefore, may not be delegated to an extraordinary minister and it should be done upon the altar, not in the sacristy and not even upon the credence table.

It is also the normal practice that any Precious Blood that might have remained be consumed by priest or deacon at the altar before bringing the chalices to the credence for purification. There may be exceptions to this norm, however, if the quantity is too much for one person to consume. [...]

The purification of the sacred vessels is also reserved to the deacon; the instituted acolyte, if there is no deacon; and the priest, if neither of these is present. It is not normally foreseen that extraordinary ministers of holy Communion purify the sacred vessels. [...]

Getting to the principal question, supposing that the reservation of the sacrament is to be carried out by the deacon, then, depending on the location of the tabernacle, and the amount of time required to gather the hosts in one vessel, it is possible for the priest to sit down while the deacon brings the remaining hosts to the tabernacle or to remain standing until the tabernacle is closed and then go to the chair. After Communion the faithful are free to adopt the posture most consonant with their physical possibilities and personal devotion, whether kneeling, standing or seated.

## Pruning of Catholic Colleges

*CWNews.com 02-11-2005*

A Vatican official has predicted that Pope Benedict XVI might favour "evangelical pruning" of Catholic colleges that are not upholding the faith, the Cardinal Newman Society reports.

Archbishop Michael Miller, the secretary of the Congregation for Catholic Education, told an audience at the University of Notre Dame that "the measure of an institution can be judged by its Catholic integrity." He suggested that if a school has lost contact with its Catholic heritage, "it might be a matter of truth and justice that such an institution is no longer upheld."

The archbishop said that in light of what Pope Benedict has said and written, it is clear that the Pontiff expects Catholic institutions to promote the faith. He said the Pope believes that "it might be better for the Church not to expend its resources trying to preserve institutions if their Catholic identity has been seriously compromised."

Once a school loses its Catholic identity, the archbishop continued, "the burden of proof falls on the university" to demonstrate a commitment to the faith. The recovery of a true Catholic identity, he said, would require "making positive changes" rather than simply maintaining existing policies.

Patrick J. Reilly, the president of the Cardinal Newman Society, welcomed the archbishop's predictions, citing the need for "truth in advertising" in American Catholic institutions. He said that the "disunity and dissent" prevalent in many Catholic institutions of higher learning has had "disastrous consequences for Catholic students and their families."

The Cardinal Newman Society is a national organisation to strengthen and renew Catholic identity at US Catholic colleges and universities.

## Advertising in the Church

"The Catholic Church has been involved in advertising for 2,000 years. We call it evangelization, we really believe our message, and we offer much more than a lifetime guarantee."

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

## Are We Alone?

Are there any other diocesan Catholic newspapers out there in which the diocesan bishop does not write?

Our local Sale paper *Catholic Life* has nothing from our Bishop Coffey other than a few quotes "from items he has read during the past month." The sum total of his contribution in a 16-page newspaper, amounts to about one-sixth of one page. Does he really have nothing to offer us?

## Bendigo's Golden Moments

The Diocese of Sandhurst, and in particular the Sacred Heart Cathedral Bendigo, has been the centre of some marvellous celebrations during the month of October, the month of the Most Holy Rosary.

Under the patronage of Bishop Joseph Grech, the Pilgrim Statue of Our Lady of Fatima has been visiting some parishes since May, and concluded at the Cathedral with the Marian Festival 2005. The guest speaker for the Marian Festival was Fr Andrew Grace from Albury.

The Serra Club of Bendigo was host to the Serra International District 89 Conference for 2005 with the theme "Vocations and the future of the Church." There were Serra Club members from various dioceses around Australia, New Zealand and the South Pacific. Guest speakers included Bishop Christopher Prowse of Melbourne, and Bishop Grech.

The relics of St Margaret Mary Alacogue from France were available for veneration at the Cathedral. What a tremendous privilege it was to be able to pray beside these relics and to hear Fr Jean-Rodolphe Kars (who accompanied the relics) speak of the background and revelations to St Margaret Mary while she was in silent prayer and adoration in front of the Blessed Sacrament. She became his instrument in spreading devotion to his Sacred Heart. Jesus radiates from his Most Sacred Heart the great love he has for all mankind, however in return he receives ingratitude, irreverence and indignities. We are all called to give witness and spread the love of Jesus which comes from his Sacred Heart all over the world to heal, to cleanse, and to resist all obstacles to holiness, and to make reparation for the rejection, the abuses and the offences committed by humanity against God.

The 15<sup>th</sup> Annual Christus Rex Pilgrimage from Ballarat to Bendigo concluded at the Cathedral with a solemn Latin Rite High Mass, with Fr Terence Naughtin of Sydney. Bishop Grech warmly welcomed the many hundreds of pilgrims, some of whom journeyed from all over Australia. The grandeur, magnificence, reverence (of priests and pilgrims), the holiness and singing of this Latin Rite Mass was awesome, breathtaking, and all-inspiring from beginning to end. This sentiment was expressed by many others who were in attendance.

I had the opportunity to personally thank Bishop Grech for giving permission for, and participating in, these special celebrations in Bendigo, to which he replied, **"I'm just doing my job."** This prompted me to say to the Bishop that **"not everyone is doing their job."**

Let us pray to Our Creator to grant pardon and forgiveness **"for the lack of fulfilment of one's own duties to which God calls each person,"** and which undermines the divine plans and love of the Universal Church, as we strive with the help of the Holy Spirit to be joyful servants of Our Heavenly Father's Divine Will on earth as it is in Heaven and all for the Glory of God - Amen - Fiat.

*James A. Leonard, Bendigo*

## The Documents of Vatican II

"Oh, that all changed with Vatican II!"

How many times do we hear liberal Catholics speak with apparent authority on what the Second Vatican Council was all about? Next time they claim that "Vatican II said so," ask them which specific document they're referring to and where it is stated.

Here is a list of the Constitutions, Declarations and Decrees of Vatican II (Dec 1963 to Dec 1965):

- *Dei Verbum* - Dogmatic Constitution on Divine Revelation
- *Lumen Gentium* - Dogmatic Constitution on the Church
- *Sacrosanctum Concilium* - Constitution on the Sacred Liturgy
- *Gaudium Et Spes* - Pastoral Constitution on the Church in the Modern World
- *Gravissimum Educationis* - Declaration on Christian Education
- *Nostra Aetate* - Declaration on the Relation of the Church to Non-Christian Religions
- *Dignitatis Humanae* - Declaration on Religious Freedom on the Right of the Person and of Communities to Social and Civil Freedom in Matters Religious
- *Ad Gentes* - Decree on the Mission Activity of the Church
- *Presbyterorum Ordinis* - Decree on the Ministry and Life of Priests
- *Apostolicam Actuositatem* - Decree on the Apostolate of the Laity
- *Optatam Totius* - Decree on Priestly Training
- *Perfectae Caritatis* - Decree on the Adaptation and Renewal of Religious Life
- *Christus Dominus* - Decree Concerning the Pastoral Office of Bishops in the Church
- *Unitatis Redintegratio* - Decree on Ecumenism
- *Orientalium Ecclesiarum* - Decree on the Catholic Churches of the Eastern Rite
- *Inter Mirifica* - Decree on the Media of Social Communications.

## Love for Pope John Paul II

"That affective and spiritual bond with John Paul II, which became even closer during the period of his final illness and death, was not interrupted. It has never been broken, because it is a bond between souls, between the great soul of the Pope and the souls of innumerable believers; between his fatherly heart and the hearts of countless men and women of good will who recognised in him a friend, and a defender of man, of truth, of justice, of freedom and of peace. All over the world, many people admired in him above all the coherent and generous witness to God."

*Pope Benedict XVI*

# Absurd Attempt to Neuter Christ

The Catholic Church teaches that Jesus Christ, the eternal Son of the Eternal Father, assumed a human nature in the male form. In consequence of this, “Christ himself was and remains a man” (*Inter insigniores*, n.5). This truth, regarding the Incarnation of the Word according to the male sex, controls what we believe about the mysteries of the redemption and sacramentality of the Catholic Church. As against this, Thomas Groome holds that the maleness of Christ is without significance for these mysteries of faith.

In calling for greater “sensitivity to inclusive language,” and to bolster his arguments favouring the ordination of women, Groome states that it “is helpful to reduce reliance on gender-based pronouns” when referring to Jesus in order “to emphasise his humanity rather than his maleness” (*Language for a Catholic Church*, 1995, p.28). He adds: “As for all human beings, Jesus had to be one gender or the other, and the Gospels give no indication of any particular significance in his being male. Better, then, to treat this as one aspect of the ‘scandal of particularity’ that was his life: as a person, Jesus was a man, a Jew, a carpenter, from Nazareth, etc. It is through his divinity and humanity, not particularly his maleness, that Jesus is our Saviour and Liberator” (*ibid*, pp.26-27). In an earlier edition of this book, he stated that Christ’s maleness was merely one of “the ‘accidents’ of his life” (p.27). To think as Groome does that the maleness of Christ is insignificant data in the mystery of the Incarnation and Redemption, is to reject the Catholic tradition - at once liturgical, doctrinal and moral - which depends entirely upon the nuptial one-flesh union of Christ the Bridegroom with his Bridal Church.

In 2004, the Congregation For the Doctrine of the Faith (CDF) issued, with the approval of Pope John Paul II, a letter to the Bishops of the world on *The Collaboration of Men and Women In The Church and In The World*. In part, this letter dealt with erroneous attempts to apply inclusive language to essential data of divine revelation. After referring to feminist ideologies which view Sacred Scripture “as handing on a patriarchal conception of God,” the CDF Letter went on to add that “this tendency would consider as lacking in importance and relevance the fact that the Son of God assumed human nature in its male form” (n.3).

In his campaign against the Church’s infallible teaching that the ministerial priesthood cannot be conferred on women, Groome often lampoons this doctrine by presenting a caricature of it. For example, in his 2003 book, *What Makes Us Catholic*, he says: “As late as 1880, the Massachusetts Medical Society argued that women were unsuited by ‘nature’ to be physicians. This is not unlike the argument that the Catholic Church still makes against women becoming priests” (p.114).

Continuing to malign the teaching of the magisterium, Groome went on in *What Makes us Catholic* to say:

“Catholics can have an air of know-it-all, acting as if ours is the only completely true faith, replete with all the answers. Surely, this is more the sin of pride than a truly *catholic spirituality*. Some of the hubris is encouraged by a teaching magisterium that typically sounds absolutely certain in its pronouncements, as if faith is no longer a ‘leap’ and all can be assured. The joke rings true that when the Catholic church finally agrees to ordain women, the pronouncement will begin with, ‘As we have always taught...’” (p.263)

Coupled with his reluctance to grant due significance to the gender specificity of Jesus Christ and its implications for the sacramental life of the Church, Groome also has difficulty accepting that there is a need in law to differentiate between marriage as a union of one man and one woman, and so-called same-sex unions.

In 1996, a statement on “Same-Sex Marriage” was issued by the U.S. Bishops opposing the granting of the status of “marriage” to homosexual couples. In November 2002, the CDF issued, with the approval of Pope John Paul II, a *Doctrinal Note on Some Questions Involving the Participation of Catholics in Political Life* which stated that there existed “fundamental and inalienable ethical demands” that obliged Christians to seek to safeguard the family “based on monogamous marriage between a man and a woman.” It added that “in no way can other forms of cohabitation be placed on the same level as marriage, nor can they receive legal recognition as such.”

When interviewed by the Boston Globe in June 2003 about the statement of Massachusetts bishops calling on Catholics to support legislative proposals defining marriage as a union of one man and one woman, Groome distanced himself from their position. In response to a question put to him by The Globe, Groome said: “I don’t know where I come down on whether or not the law before the Massachusetts Legislature (that would define marriage as heterosexual only) is wise.”

At bottom, Groome is a relativist who has rejected much of the historical tradition of Catholicism and who reduces Christian faith and worship to little more than mere politics, a quest for power. In his book *Christian Religious Education*, he insists from the outset that education is politics (15): so also is every authentic expression of Christian faith (96, 98-9). Most Christians would find it difficult to square this assertion with the message of Jn 1:1-14. **To foster Groome’s catechetical method is to enlist in his politics and, in so doing, to abandon the faith of the Church.**

Through his ex-students and other disciples employed in Catholic education offices in Australia, Groome holds much influence over the design of religious education curricula in this country. This is a cause of continuing scandal.

*Eamonn Keane, Sydney*

## Help Your Faith Grow

St Gabriel Communications is pleased to announce that its Director, Raymond de Souza, has recently had 13 of his Apologetics talks broadcast by EWTN.

The top-class presentations on Natural Law and Morality address a most important issue for all Catholics, especially youth – What is Good? What is Evil? And Who Decides? – to respond to the challenge posed by the present-day ‘dictatorship of relativism’. The talks include concrete application to specific issues such as ordination of women, contraception and the rights of the laity under Canon Law.

These talks can now be downloaded in Real Audio format free of charge from <http://www.ewtn.com> - select Audio Library and then Latest Additions.

In the words of Cardinal Ratzinger in the homily at the opening Mass of the conclave that elected him Pope, “The dictatorship of relativism is confronting the world. ... Catholics cannot remain immature in the faith, in a state of inferiority, as they run the risk of being tossed about and carried here and there by any doctrinal wind. A clear faith, according to the creed of the Church [is needed]”.

Catholics in Australia could make a great contribution to the New Evangelisation in our country, if as many as possible download these talks and promote them among friends and relatives.

*Geoff Storey, St Gabriel Communications, Perth*

## Priests Must Catechise

*On The Ministry And Life Of Priests,  
Congregation for the Clergy Directory, 1994 (n.47)*

Catechetics...[is] the preferred instrument for the teaching and development of the faith.

The priest, as a collaborator with the Bishop, has received the mandate and responsibility of encouraging, co-ordinating and directing the catechetical activity of the community with which he has been entrusted. [...]

Master and educator of the faith, the priest will ensure that the catechism, especially where it concerns the sacraments, will be a primary part in the Christian education of the family, in religious instruction, in apostolic formation and movements, etc., and that it be brought to all the faithful: children, adolescents, adults, the elderly.

He will, moreover, know how to transmit the catechetical teaching using all those means, teaching aids and instruments of communication which can be of use to the faithful, in a manner proper to their character, capacity, age and condition in life, so as to teach them more fully the doctrine of the Church and to how apply it in the most fitting way.

To such end, the priest has the Catechism of the Catholic Church as his principle point of reference. This text, in fact, contains the sound and authentic norm of the teaching of the Church.

## Wisdom and Weakness

No one likes a nagger, and when the harping centres on a small issue we should know when to drop it. But when it involves a serious matter, do we ignore the difference between wisdom and weakness?

Justice is no mean thing; neither is scandal, nor obstinacy, nor lack of integrity and fairness, yet all such matters surround what has been done in Sale to Fr Speekman. Is it enough to just stick our heads in the sand, hoping that it will all go away? I think not.

*The Age* has reported on a formal inquiry into the seamier side of church life in Ireland. With permission I quote, with a slight change, to illustrate that we cannot afford to go on denying what is going on - Dublin Archbishop Diarmuid Martin says: “Many people would not have suffered abuse (read: *injustice*) had the people with knowledge about it acted in timely matter.”

One aspect of the problem is that Church authorities characterised the abuse as a moral problem (which it is), but didn't *also* recognise it as a criminal offence.

Although this relates to another problem in another country, the really sad fact is that the moral principles and administrative deviousness are parallel. Fr Speekman continues to suffer the abuse of injustice, because no one with authority over his bishop is willing to *act*.

Ultimately the problem is not addressed, people are hurt unjustly, and we just sail on as if all is OK. Well, it is not, and we ought to have the courage and honesty to say so, before it is too late. As it is, history will not treat the participants too kindly.

*S.C., Melbourne*

## Thanks to Contemplatives

“On behalf of the whole Church, I express gratitude to those who consecrate their lives to prayer in the cloister, offering an eloquent testimony of the primacy of God and of his kingdom. I invite all to be close to them with our spiritual and material support.”

*Pope Benedict XVI*

## Who Prepares Our Children?

Over the last 12 months or more I have taken note of the abysmal standard of teaching to Catholic children on their preparedness for the Sacraments of Reconciliation, Holy Communion and Confirmation; even attending church and praying with respect.

I recently witnessed a group of young children making their first reconciliation and they were nowhere near prepared. Many could not bless themselves with the Sign of the Cross (the most powerful weapon we have against Satan) and had to be coached by a Sister or staff member.

I witnessed a further school group of senior College students attend Mass and to the majority of them they were there under sufferance and again neither prayed nor blessed themselves at anytime. Where has the respect of genuflection gone before crossing or approaching the Tabernacle or Blessed Sacrament? To some it is a quick bow of the head and in many cases that is forgotten. Once it was great to see the Altar servers and the Clergy do this together.

God's church is treated like a local hall with rowdy noise of discussions in the churches both before and after Mass; adults and children enter or leave and without blessing themselves with Holy water.

It all comes back to our schools and the families in the main and their lack of teaching our Catholic religion to our school-children properly. I have a young relative who teaches a Catholic School in the Sale diocese. When I asked him questions on what the teachers did to teach religion his answer was "That's old hat." Funny in recent months a Priest said that in relation to the Miraculous medal and Scapulars. My relative went on to expand how the staff at his Catholic primary school did not want to embarrass the non-Catholics attending there. I told him that if I were the Bishop or his principal he would be looking for a job in a State School.

Therefore I say to the Bishop of Sale and his Education Officers – teach our children their faith according to the Catechism and Bible, nothing more nothing less. These so-called experts are abandoning their duty of care and responsibility to our Faith and our future.

*Malcolm J Bugg, Morwell*

## Dissent Infects the Vulnerable

Thank you for having the courage to write and expose the truths of our beautiful faith despite the culture of dissent that is trying to infect vulnerable ignorant Catholics. I would like to subscribe to these wonderful enriching issues, that I look forward to each month - forwarded on by a friend - just in case she forgets to send them on. God Bless you and your work.

*Name and address supplied*

## Don't Be Deluded Into Giving Up Your Daily Rosary

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

Never will anyone really be able to understand the marvellous riches of sanctification which are contained in the prayers and mysteries of the Holy Rosary. This meditation on the mysteries of the life and death of Our Lord and Saviour Jesus Christ is the source of the most wonderful fruits for those who use it. [...]

**To think that it is possible to say prayers that are finer and more beautiful than the Our Father and the Hail Mary is to fall prey to a strange illusion of the devil.**

These heavenly prayers are the support, the strength and the safeguard of our souls—but I must admit that it is not always necessary to say them as vocal prayers. It is quite true that, in a sense, mental prayer is more perfect than vocal prayer, but, believe me, it is really dangerous not to say fatal to give up saying the Rosary of your own accord under the excuse of seeking a more perfect union with God.

Sometimes a soul that is proud in a subtle way and who may have done everything that he can do interiorly to rise to the sublime heights of contemplation that the saints have reached, may be deluded by the noon-day devil into giving up his former devotions because he thinks that he has found a greater good. He then looks upon his erstwhile practices as inferior and only fit for ordinary and mediocre souls.

But this kind of soul has deliberately turned a deaf ear to the prayers and salutation taught us by an archangel and even to the Prayer which God made and taught us and which He said Himself. "Thus therefore shall you pray: Our Father..." (Mt 6:9). Having reached this point such a soul drifts from its first illusion into still greater ones and falls from precipice to precipice.

Believe me, dear brothers... if you genuinely wish to reach a high level of prayer in all honesty and without falling into the traps that the devil sets for those who pray, say your whole Rosary every day, or at least five decades of it.

If, by the grace of God, you have already reached a high level of prayer, keep up the practice of saying the Holy Rosary if you wish to remain in that state and if you hope, through it, to grow in humility.

**For never will anyone who says his Rosary every day become a formal heretic or be led astray by the devil.**

This is a statement that I would gladly sign with my blood.

*Reprinted at [www.motherofallpeoples.com](http://www.motherofallpeoples.com)*



## Catholicism Goes From Strength To Strength

*From an article by Cardinal George Pell in The Sunday Telegraph, 13 November 2005:*

At the end of last month the latest edition of the Catholic Church's statistical yearbook was published with figures as at the end of 2003.

The yearbook makes interesting reading and highlights developments that might surprise some in Australia, where it is often very easy to assume that Christianity is on a slow boat into the sunset.

Over the course of 2003 the total number of Catholics in the world grew by 15 million. To put this 12-month increase into perspective, the population of Australia is currently a bit more than 20 million.

There are now almost 1.1 billion Catholics worldwide, making up more than 17 per cent of the world's population. Africa, America, Asia and Oceania all reported increases in Catholic numbers. Only Europe reported a decrease.

The Synod of Bishops, which I attended in Rome last month, was called on by some in Australia to allow married men to become ordained priests.

The shortage of priests locally causes real hardship, especially for Catholics in rural and remote areas.

But it would be a mistake to assume that this reflects a global trend.

The number of priests in the world increased slightly in 2003 to about 405,000. ... There is one priest for every 12,264 people in the world, and one for every 2677 Catholics. This last figure, in particular, helps put Australian claims about the shortage of priests into perspective.

## Refresher Course for Bishops

As George Cardinal Pell has stated that he will do "all" he can to influence our Holy Father to visit Melbourne during World Youth Day in 2008, would it not be wonderful for him to also request the Pope to charge all Australian Bishops to attend a conference and remind them of their vow of obedience amongst other things?

The Pope is anxious about the lack of vocations in Australia and leadership from our Clergy to us Catholic people - would it not be an excellent opportunity for the Pope to remind his Ordinaries of their "job role" as it is known in the corporate world? We would reap the benefits known as "job satisfaction".

All we seem to be able to hope for is Bishop Jeremiah's retirement, as no-one seems able to make him "do his time" although the *offence* has been proved.

*VM, Melbourne*

## **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.*

## Bishop Recovering

Bishop John of the Wally Wonker Diocese is reported to be gradually recovering in Balney Psychiatric Hospital from a severe breakdown.

His attending doctor told reporters that Bishop John was completely overcome with a sense of anxiety, when he realised he had no national or state meetings with fellow bishops for a six week period.

He began pacing frenetically in his office, overwhelmed with guilt, that there was some pressing international or national issue that should have been scheduled for a discussion and a lengthy glossy report during this fallow time.

The Bishop told his doctor that he knew he needed help when his mind began to dwell on local issues such as vocations, ageing priesthood, and low Mass attendance.

He's OK now, his doctor concluded. Attending a meeting condemning the resumption of whaling off the coast of Swaziland has helped him turn the corner back to sanity.

## Let Us Pray

Peter Duyndam (November ITD) hit the nail on the head, when he suggested that we should pray to our Blessed Mother, to come to the aid of Holy Mother Church.

By all means, confront whatever confronts one in these heart-breaking times. Our Bishops and Priests, in the main, are either cowards, or fools, who will never act against their brother Priests. The Bishops have resources and authority to organise round-the-clock Adoration, Benediction, Holy Mass, prayer groups and much more. Alas, what have they done? Sweet nothing.

Our Blessed Mother will act in accordance with what Her children offer. Let us join in a universal effort to invoke our Queen and the Holy Angels with prayer and sacrifice that is befitting to our needs, to do exactly that which Peter is suggesting.

My brothers and sisters, let us unite in this most urgent duty in protecting The Bride of Christ. Our arsenal is full of the most powerful weapons in the universe, we are all trained in how to operate them. A united prayerful laity, led by our Heavenly family is a guarantee for victory over Satan.

*Bob Ricketts, Nanango Qld [www.bobsmusik.com](http://www.bobsmusik.com)*

# Cardinal Arinze on the Synod of Bishops

In an interview with *Inside the Vatican* magazine, Cardinal Francis Arinze, prefect of the Congregation for Divine Worship and the Sacraments made a comprehensive assessment of the recent Synod of Bishops on the Eucharist and of developments in liturgical practice 40 years after the Second Vatican Council.

## Mass isn't Entertainment

Regarding "music in the liturgy, we should start by saying that Gregorian music is the Church's precious heritage," he said. "It should stay. It should not be banished. If therefore in a particular diocese or country, no one hears Gregorian music anymore, then somebody has made a mistake somewhere."

However, "the Church is not saying that everything should be Gregorian music," the cardinal clarified. "There is room for music which respects that language, that culture, that people. [...]"

What should not be the case, insists the Nigerian cardinal, is "individuals just composing anything and singing it in church. This is not right at all – no matter how talented the individual is.

That brings us to the question of the instruments to be used. "The local church should be conscious that church worship is not really the same as what we sing in a bar, or what we sing in a convention for youth. Therefore it should influence the type of instrument used, the type of music used."

"I will not now pronounce and say never guitar; that would be rather severe," Cardinal Arinze added. "But much of guitar music may not be suitable at all for the Mass." [...]

"People don't come to Mass in order to be entertained. They come to Mass to adore God, to thank him, to ask pardon for sins, and to ask for other things that they need."

"When they want entertainment, they know where to go – parish hall, theatre, presuming that their entertainment is acceptable from a moral theological point of view," added the cardinal, 73, who this year celebrated the 40th anniversary of his episcopal ordination.

## The Synod

In the course of the interview, Cardinal Arinze, who in the recent Synod of Bishops on the Eucharist was one of the delegate presidents, subsequently made a summary of this ecclesial event which gathered 252 bishops.

Speaking of the positive points of the synod, the cardinal said there were many: "Strengthening our faith in the holy Eucharist. No new doctrine, but freshness of expression of our Eucharistic faith. Encouragement in the celebration in the sense of good attention; a celebration which shows faith."

"The synod thanked priests for their ministry and also deacons and others who assist at the celebration of Mass, and underlined the importance of Eucharistic adoration outside Mass which has its fruits in the Mass itself because the Mass is the supreme act of adoration," he continued.

"But the sacrament does not finish after Mass," the cardinal observed. "Christ is in the tabernacle to be brought to the sick, to receive our visits of adoration, praise, love, supplication. The synod fathers did not only talk about adoration - they did adoration, every day. Christ exposed in the monstrance in the chapel near the Synod Hall, one hour in the morning, one hour in the afternoon."

"The synod also stressed the importance of good preparation for the holy Eucharist; to receive Communion," he noted. "Therefore, confession of sins, for those who are in mortal sin and in any case encouraging the sacrament of penance as a way of growing in fidelity to Christ. And also that not everybody is fit to receive holy Communion, so those who are not fit should not receive."

## Protestant View

Referring to a negative tendency in the Western world, the cardinal revealed that an increasing number of Catholics have "a more Protestant concept of the Eucharist, seeing it mainly as a symbol."

The "synod fathers recognise that many Catholics don't have correct faith in the real presence of Christ in the holy Eucharist," he said. "This was mentioned in one of the propositions as well.

"It was recognised so much that many of the synod fathers suggested that there be themes suggested for homilies on Sundays. Seeing that for many Catholics the Sunday homily is about the only religious instruction they get in a week, the synod fathers suggested that the four major areas of Catholic faith should be covered by the homily in a three-year cycle."

The four areas correspond to the parts of the Catechism of the Catholic Church. "First part, what we believe," Cardinal Arinze said. "Second part, how we worship, i.e., sacraments. Third part, what we live, life in Christ, so the moral law, the Ten Commandments, the Christian life lived; and the fourth part, prayer."

Therefore, "although the homily should be on the Scripture readings and the other liturgical texts, some way has to be found to cover the whole area of Catholic faith in a period of three years because many Catholics are really ignorant of fundamental matters. That is a fact nobody can deny."

[Continued on page 11...]

[...Continued from page 10]

### Showmanship

“Vatican II brought many good things but everything has not been positive, and the synod recognised that there have been shadows,” Cardinal Arinze acknowledged.

“There has been a bit of neglect of the holy Eucharist outside Mass,” he said. “A lot of ignorance. A lot of temptations to showmanship for the priest who celebrates facing the people.

“If he is not very disciplined he will soon become a performer. He may not realise it, but he will be projecting himself rather than projecting Christ. Indeed it is very demanding, the altar facing the people. Then even those who read the First and Second Reading can engage in little tactics that make them draw attention to themselves and distract the people.

“So there are problems. However, some of the problems were not caused by Vatican II, but they were caused by children of the Church after Vatican II. Some of them talking of Vatican II push their own agenda. We have to watch that. People pushing their own agenda, justifying it as the ‘spirit of Vatican II.’”

The Vatican prefect continued: “So, if only people would be more faithful to what has been laid down, not by people who just like to make laws for other people, but what follows from what we believe. ‘Lex orandi, Lex credendi.’ It is our faith that directs our prayer life, and if we genuflect in front of the tabernacle it is because we believe that Jesus is there, and is God.”

### Abuses not new

Contrary to what many think, he said, “even when there was the Tridentine Mass there were abuses. Many Catholics did not know, because they did not know Latin! So when the priest garbled the words, they were not aware of this.

“Therefore, the most important area is faith and fidelity to that faith, and a faithful reading of the original texts, and their faithful translations, so that people celebrate knowing that the liturgy is the public prayer of the Church.”

Cardinal Arinze concluded that the liturgy “is not the property of one individual, therefore an individual does not tinker with it, but makes the effort to celebrate it as Holy Mother Church wants. When that happens, the people are happy, they feel nourished. Their faith grows, their faith is strengthened. They go home happy and willing to come back next Sunday.”

Zenit [www.zenit.org](http://www.zenit.org) 16-11-2005

## Piranha Alert!

*The following appeared in The Catholic Answer (July/August 2003, Volume 17, Number 3) by Fr. Peter Stravinskis, published by Our Sunday Visitor.*

As you doubtless know, a piranha is a man-eater. When applied to females of the *Homo Sapiens* variety, it refers to women who thrive on emasculating men within their orbit.

For years now, seminarians and young priests have been victimized by such individuals, often with the complicity of older clergy who willingly submitted to the process several years earlier.

Piranhas seek to manipulate and control, first by attempts at currying favour; then, when rebuffed, they become hostile and vicious, seeking to destroy those who dare oppose their agendas – liturgical, ecclesiological and social – which are always at odds with the agendas of the Magisterium.

A man with a healthy male psyche is secure in his beliefs and courageous in acting upon them, in spite of persons or situations which aim at undermining both his convictions and his person. He operates with kindness, gentlemanliness - and firmness. The first two qualities sometimes deceive piranhas into thinking he is weak; when the third characteristic comes into play, the battle becomes pitched.

I should mention that many priests responded to my description by saying that they have been moved from assignment to assignment because they dared tackle piranhas; seminarians indicated they have been threatened with expulsion or psychotherapy for representing positions not in keeping with the piranha agenda.

[Funny that fish/piranha tend to swim in schools...! Ed.]

## Change the Culture!

Do you want to do more to help the pro-life movement in Australia? It's easier than you think!

Email me at [emily@rtlust.com](mailto:emily@rtlust.com) to register your email address with us, and collect email addresses of friends, family, church members and others, who share our pro-life views.

We are aiming to have every person in Australia who believes in the sanctity of human life and has access to the internet, on our email list! This way we can keep people up-to-date with life issues and use our limited resources more effectively.

We need you to do your bit and together we can change our culture from a culture of death to a culture of Life!

Emily O'Connor, Right to Life Australia

“Doing” without “being with Christ” is meaningless.

*Directory on the Ministry and Life of Priests, Congregation for the Clergy, 1994*

## 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

## The Great Gift

*From Proposition no. 6 of the Synod of Bishops*

The Synod of Bishops...forcefully encourages that this form of prayer...be maintained and promoted.... It recognises that this practice springs from Eucharistic action that, in itself, is the greatest act of adoration of the Church, which enables the faithful to participate fully, consciously, actively and fruitfully in the sacrifice of Christ, according to the desire of the Second Vatican Council. Thus conceived, Eucharistic adoration keeps the faithful in their Christian love and service to others, and promotes greater personal sanctity as well as that of the Christian communities. In this connection, the renewal of Eucharistic adoration, also among young people, is manifested today as a promising characteristic of many communities. [...]

May pastoral programs help communities and movements to know the appropriate place of Eucharistic adoration in order to cultivate the attitude of wonder before the great gift of the real presence of Christ. In this connection, Eucharistic adoration is encouraged also in the course of preparation for First Communion.

*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.