

# *Into the Deep*

Issue 40

Newsletter of the Confraternity of St Michael, Gippsland

January 2006

## **Father Speekman Removed Again**

On 14 December 2005, Bishop Jeremiah Coffey issued a *second* Decree removing Fr John Speekman as parish priest of Morwell.

Although Fr Speekman is currently the administrator of St Joseph's Parish Camperdown in Sydney, he remains canonically the parish priest of Morwell because he appealed his initial removal by Bishop Coffey in July 2003. While this appeal was being heard, the Decree of Removal was suspended.

The Congregation for the Clergy issued a Decree in July 2004 upholding Fr Speekman's appeal. However, instead of reinstating Fr Speekman, Bishop Coffey appealed to the Congregation to revoke their decree. They refused within weeks.

Bishop Coffey chose not to avail himself of his right to appeal to the Sacred Signatura in Rome (in spite of announcing to the diocese that he would). Instead, he kept the issue at a diocesan level and began the whole process of removal again, which he has now completed.

After two processes of removing Fr Speekman as parish priest of Morwell, there is still no clear reason *why* he deserves removal. Even Bishop Coffey, in his first decree of removal, noted that Fr Speekman had not committed any canonical penal offence. The Congregation's Decree confirmed that the evidence pointed towards the fact that Fr Speekman's ministry was effective, and that there was no reason for his removal. Given that Fr Speekman has not been back in his parish since then, we wonder how he could be found 'guilty' of anything else.

We understand that Fr Speekman will again appeal his removal to the Congregation for the Clergy. We look forward to hearing Rome's decision – may it be swift, clear, and enforced.

**“It can be said that a diocese reflects its bishop's way of being.”**

*Pope Benedict XI*

## **Adoration a Pastoral Priority**

*The Priest, Pastor and Leader of the Parish Community,  
Congregation for the Clergy, 2002 (para 11)*

It can happen that some priests, having begun their ministry full of enthusiasm and ideals, experience disaffection, disillusionment, or even failure. There are multiple reasons for this phenomenon: deficient formation, lack of fraternity in diocesan presbyterates, personal isolation, or lack of support from the Bishop and the community, personal problems, health, bitterness at not being able to find responses or solution to problems, diffidence with regard to the ascetical life, abandonment of the spiritual life or even lack of faith.

Indeed, a dynamic ministry that is not based on a solid priestly spirituality quickly becomes an empty activity devoid of any prophetic character. Clearly, the disintegration of the priest's internal unity results, in the first place, from the decline of his pastoral charity, which amounts to a decline in “that vigilant love for the mystery that he bears within his heart for the good of the Church and of mankind”.

Spending time in intimate conversation with, and adoration of, the Good Shepherd, present in the Most Blessed Sacrament of the Altar, is a pastoral priority far superior to any other. Every priest, who is a leader of his community, should attend to this priority so as to ensure that he does not become spiritually barren, nor transformed into a dry channel no longer capable of offering anything to anyone.

## **Relativism is a Prison**

“Today, a particularly insidious obstacle to the task of educating is the massive presence in our society and culture of that relativism which, recognising nothing as definitive, leaves as the ultimate criterion only the self with its desires. And under the semblance of freedom it becomes a prison for each one, for it separates people from one another, locking each person into his or her own ‘ego’.”

*Pope Benedict XVI*

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# Parishioners Threatened Over Mass Attendance

**Threat**, n. Declaration of intention to punish or hurt; such menace of bodily hurt or injury to reputation or property as may restrain a person's freedom of action; indication of coming evil. *The Concise Oxford Dictionary*

Fr Tom Cleary, administrator of Morwell parish in Fr John Speekman's absence, revealed yet another fascinating insight into his thinking when he published the following threat in the parish bulletin of 4 December 2005, under the heading '**Nota Bene**' (Note Well):

Polish-speaking Catholics are highly regarded and valuable members of all parishes throughout the Diocese of Sale. For years, Bishop Coffey has sponsored and encouraged a Polish Chaplain to provide Mass and Pastoral Care for them. The parishes of Newborough, Moe and Morwell have cooperated in providing a location each Sunday for the Latrobe Valley Polish Community to meet and celebrate. This harmonious arrangement may be jeopardised if the Polish Mass is being abused as some kind of protest or point-scoring exercise by disaffected non-Polish-speaking individuals, whose behaviour is unorthodox and unacceptable.

Since Fr Cleary's arrival in Morwell, he has been openly critical of orthodox parishioners and dismissive of orthodoxy itself. Naturally, over time, some orthodox Catholics in the parish have found alternative Masses to go to. Some attend Mass at neighbouring parishes, some go to Melbourne, and a handful goes to the local Polish Mass.

Polish priest Father Ignatius Smaga visits the Latrobe Valley each week from Melbourne, to celebrate Mass for the Polish community. He is a simple, ordinary, orthodox priest who celebrates Mass with humility and reverence and an obvious love for the Blessed

Sacrament. Fr Smaga and the local Polish community have been open and friendly to their non-Polish-speaking fellow Catholics, or to use the diocesan phrase – "welcoming and inclusive"!

However, as we have always suspected, the diocesan idea of "welcoming and inclusive" does not extend to orthodoxy. (Push any liberal proponent of "welcoming and inclusive faith communities" and you'll find that what they really mean is that everyone should be allowed to receive Holy Communion, including non-Catholics, divorced and remarried Catholics, active homosexuals, and others similarly out-of-communication with the Catholic Church.)

Fr Cleary has now publicly admitted that for the Polish people to be welcoming of non-Polish-speaking Catholics is worthy of taking their well-loved Polish chaplain away from them – and he can only be speaking with the Bishop's approval if it is the Bishop's arrangement that is being "jeopardised". It will be interesting to see if neighbouring parishes and parishes in Melbourne who welcome Morwell parishioners to "abuse their Mass" (we're not sure how attending Mass elsewhere is defined as abusing the Mass), will also be threatened with the loss of *their* priest.

What an uncomfortable and unfair position to put the Polish community in, asking them to be unwelcoming and exclusive – turn away those non-Polish speaking Catholics from Mass, or we'll take away your priest.

Not only unorthodox and unacceptable, this is divisive and bullying as well.

**Canon 1248 §1** The obligation of assisting at Mass is satisfied wherever Mass is celebrated in a catholic rite either on a holyday itself or on the evening of the previous day. *Code of Canon Law*

## Swiss Guard Turns 500

The Pontifical Swiss Guard is the world's oldest active military corps. Pope Julius II (1503-1513) had wanted a troop of guards both for his own personal protection and as the permanent nucleus of a larger army to be formed in case of need. He decided on Switzerland because of the history of the country, the large number of infantrymen available and, above all, the great respect for the Church that characterized the Swiss Cantons. In 1505, with the Bull *Confoederatis Superioris Alemanniae*, the Pope ordered the prelate of the papal court Peter von Hertenstein to recruit 200 Swiss soldiers and lead them to Rome under the command of Captain Kasper von Silenen. The guard, with 150 members, crossed the Alps and the Italian regions of Lombardy and Tuscany, arriving in Rome on January 22, 1506. *Vatican Information Service*

### **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.*

### **First Communicant Returns!**

Parishioners of Saint Gertrude's Parish burst into spontaneous applause when one of 42 first communicants returned to Mass the following Sunday.

"It was a wonderful surprise", said Parish President Bill Rozz. "You don't normally see them again until they get married or bury a relative."

## Has Anything Changed?

Leo Willems wrote in the November 2005 issue of ITD reminding us of Greg Kingman's letter published in *Catholic Life* in September 1998 regarding the issue of Catholic Education. In his letter, Greg states, "The lack of Catholic identity and vision in Catholic high schools of our diocese has been ignored for too long." He further states, "I do not see anyone taking responsibility for the lack of faith and education in faith in our Catholic high schools."

What was the response to this analysis of Catholic education? We had the usual response from those involved in Catholic education. Sr Rose Duffy, of the Catholic Education Office (CEO) Warragul couldn't get her head out of the sand, lauding how good Catholic education was. Christopher Holt, principal of Marist Sion College, Warragul was passionate in his defence of Catholic education.

But by far the great majority of replies congratulated Greg on his observations. The laity are not fools. They do not all hold degrees in theology but they do have a sense of the faith. They know when something is wrong.

Fr Malcolm Hewitt's view of the debate was pertinent. After congratulating Mr Kingman, Fr Hewitt had this to say, "As a priest I have worked at two Catholic colleges in Gippsland. Both colleges had principals and RE co-ordinators who in their outlook were clearly committed to Christ and His Church. However, the majority of teachers had no interest in religion whatsoever. This being so, how could they possibly give to students what they did not have themselves."

In the past few years, has anything changed? It would appear not. In November we had the launch of the new school curriculum, *Journeying Together in Hope*. Sound familiar? This curriculum is based on Thomas Groome's shared Christian praxis. See June, July and August 2004 issues of ITD for Eamonn Keane's critique of Groome. Groome is a dissident American 'ex'-priest who contends that you treat everything the Church teaches with suspicion.

The Catholic Church has Tradition and Divine Revelation. It has the Catechism. The Catechism contains all of the truths and teachings of the Church. Why on earth can it not be taught? Why has it been suppressed for so long in schools? It is impossible not to think there is a sinister agenda in place. If our schools are not going to teach the true faith, then close them. Cease to call them Catholic.

The CEO and the Catholic school system is sacrosanct. Any criticism is dealt with severely. Ask Greg Kingman and Fr Speekman. Surely we have good teachers in the system who are unhappy with the state of Catholic education? Have they the courage to voice their concerns?

Finally we could well ask who is in charge of the Church in this diocese and indeed in Australia. Is it the bishop, or the director of the CEO?

*John Henderson, Morwell*

## No Secret to Attracting Vocations

*From an article by John Mallon, Contributing Editor,  
Inside the Vatican Magazine*

Perhaps it is beginning to dawn on some mid-level Church authorities that dissenters are not producing any progeny or followers — spiritual children. I call this ecclesiastical contraception. How can you inspire lifelong commitment and sacrifice in others to a Church you are constantly at war with?

Still, dissenters disparage the younger generation as "too conservative." What these young people seek to conserve is human life, sanity and Western Civilization, all of which are under attack from modern liberalism.

Jesus Christ is still producing followers who deserve to take their place in the Church and not be treated as crackpots and undesirables.

There is a solidarity among the orthodox youth, which John Paul II wisely and shrewdly nurtured as the future of the Church in his World Youth Days and his plain, simple love for them, which was direct and unmediated. [...]

This worldwide community of youth nurtured by John Paul II is acutely well aware of what is going on in the Church and in dioceses around the world. When a bishop makes a strong statement in defense of orthodoxy, those young people inclined to religious vocations talk among themselves as to whether his diocese might be a good one in which to seek ordination. If that same bishop does something perceived as compromising the faith, their interest is withdrawn. A bishop who tolerates dissent is not even considered. A bishop willing to excommunicate pro-abortion Catholic politicians is likely to receive much interest from these young people. A bishop who waffles will not. A diocese which punishes good, orthodox priests or lay professionals while coddling or protecting dissenters will not. A diocese which punishes whistle-blowers while protecting abusers and active homosexuals in the clergy will not. A diocese where the bishop is ostensibly orthodox in his words but where the chancery, departments and clergy are dominated or ruled by dissenters will not. [...]

There is no secret to attracting vocations. There are plenty of them out there. A bishop who tolerates dissent and ignores abuses will not attract them. A bishop who boldly stands up for Christ and His Church, and Church teachings, despite all costs and opposition, will attract them.

These young people are the future of the Church. Whether or not they are welcomed into their rightful place to which the Lord is calling them lies in the hands of each individual bishop.

John Mallon also has a regular column on the website Catholic.Org. An archive of his work also appears at <http://www.petersvoice.com/mallon/index.html>. He can be reached at [johnmallon@insidethevatican.com](mailto:johnmallon@insidethevatican.com).

## Judgment Day

*From a homily of Father Raniero Cantalamessa, preacher of the Pontifical Household:*

Some years ago, Michelangelo's fresco of the universal judgment was restored. But there is another universal judgment that must be restored: It is not painted on brick walls, but on the hearts of Christians. It has become totally discoloured and is being turned into ruins.

"The beyond and, with it, the judgment has become a joke, something so uncertain that one is amused to think that there was a time in which this idea transformed the whole of human existence," said Soren Kierkegaard. There are those who might wish to console themselves, saying that, after all, the day of judgment is very far off, perhaps millions of years away. But, from the Gospel, Jesus responds: "Fool! This night your soul is required of you" (Luke 12:20).

The topic of the judgment is interlaced...with that of Jesus the good shepherd. [...] The meaning is clear: Now Christ reveals himself to us as the good shepherd; one day he will be obliged to be our judge. Now is the time of mercy, then it will be the time of justice. It is for us to choose, while we still have time.

*www.zenit.org 18-11-2005*

## Justice Not Just for Popular Causes

By dint of circumstances, Nguyen Tuong Van (R.I.P.) was a convicted criminal, and because of his actions, was due for punishment. The drugs he had in his possession would have yielded 26 000 'hits' for sale on the street. Yet on this issue, the Bishops of Australia made their voice heard, in the cause of justice against execution.

By contrast, Fr Speekman has not done anything wrong; even more, he has the official backing of a Roman Congregation to prove that he was right to take the positions he did for the good of the Church and his parish – even bound to. But now he is condemned to death too, by being made to endure the 'death of a thousand cuts' by administrative obstinacy on the part of a bishop who is supposed to be an example to his flock.

I now call on the Bishops' conference to show us what they're really made of, and what kind of justice receives support within the Church. Is it truly a disinterested concern for what is right, or is it a "selective" brand of justice, which can see good PR mileage in some cases but condemns to oblivion those priests to whom it owes more than just lip service?

I do not believe that the bishops can do nothing – unless of course, they so choose.

*S.C., Melbourne*

## Liturgy May Not Be Altered

*From the Instruction Redemptionis Sacramentum*

It should be remembered that the power of the liturgical celebrations does not consist in frequently altering the rites, but in probing more deeply the word of God and the mystery being celebrated (40).

[40.] Nevertheless, from the fact that the liturgical celebration obviously entails activity, it does not follow that everyone must necessarily have something concrete to do beyond the actions and gestures, as if a certain specific liturgical ministry must necessarily be given to the individuals to be carried out by them.

Instead, catechetical instruction should strive diligently to correct those widespread superficial notions and practices often seen in recent years in this regard, and ever to instill anew in all of Christ's faithful that sense of deep wonder before the greatness of the mystery of faith that is the Eucharist [...].

For in the celebration of the Eucharist, as in the whole Christian life which draws its power from it and leads toward it, the Church, after the manner of Saint Thomas the Apostle, prostrates herself in adoration before the Lord who was crucified, suffered and died, was buried and arose, and perpetually exclaims to him who is clothed in the fullness of his divine splendour: "My Lord and my God!"

[11.] The Mystery of the Eucharist "is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured". On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved, and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today. Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ's faithful of their patrimony and their heritage.

For arbitrary actions are not conducive to true renewal, but are detrimental to the right of Christ's faithful to a liturgical celebration that is an expression of the Church's life in accordance with her tradition and discipline.

In the end, they introduce elements of distortion and disharmony into the very celebration of the Eucharist, which is oriented in its own lofty way and by its very nature to signifying and wondrously bringing about the communion of divine life and the unity of the People of God. The result is uncertainty in matters of doctrine, perplexity and scandal on the part of the People of God, and, almost as a necessary consequence, vigorous opposition, all of which greatly confuse and sadden many of Christ's faithful in this age of ours when Christian life is often particularly difficult on account of the inroads of "secularization" as well.

## Groome on the Priesthood

*The following quotes are from a paper presented by Groome at a conference on "Roman Catholic Priesthood in the 21<sup>st</sup> Century" at Boston College in June 2005. Unfortunately, he is scheduled to spread the same dissent at a Religious Education Congress in Los Angeles in March 2006. Our diocese of Sale encourages Groome's teachings.*

"That the first Christian communities celebrated Eucharist is beyond doubt, but who presided is far from clear."

"Usually, but not invariably, the function of presiding fell to the community leader, not because of a sacral power but because of his or her function of community leader."

"What history has produced, subsequent history is entitled to change, forging more effective structures for new times and contexts."

"...Designated ministry became exclusive as it was increasingly reserved to those in holy orders, and the Church attached the conditions of maleness and celibacy as preconditions for priesthood, though neither are preconditions for formal ministry in the NT. Regarding women, and modeled on the "inclusive discipleship" practiced by Jesus, the consensus among scholars is that women participated actively in the designated ministries of the early church and shared in functions later subsumed into priesthood."

"Theologically, at least, there seems to be no adequate warrant for retaining maleness or celibacy as a prerequisite for any function of ministry."

"Restricting priesthood to celibate men has diminished the Church's mission in the world, by excluding many fine women and men who have the charism of priesthood."

## Faithful to the Magisterium

The parish priest is called to be a patient builder of communion between his own parish and the local Church, and the universal Church. He should be a model of adherence to the perennial Magisterium of the Church and to its discipline. (para 16)

*The Priest, Pastor and Leader of the Parish Community,*  
Congregation for the Clergy, 2002

## For Love of Christ

"Whoever puts himself at the service of the Lord and passes his life in ecclesial ministry is not exempt from trials; on the contrary he faces the most insidious ordeals, as the experience of the saints amply shows.

But, living in fear of God frees the heart from all fear and immerses it in the depths of his love."

*Pope Benedict XVI*

## The Church on the Priesthood

*Catechism of the Catholic Church*

**1348** Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist. He is high priest of the New Covenant; it is he himself who presides invisibly over every Eucharistic celebration. It is in representing him that the bishop or priest acting *in the person of Christ the head (in persona Christi capitis)* presides over the assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer.

**1577** "Only a baptized man (*vir*) validly receives sacred ordination." The Lord Jesus chose men (*viri*) to form the college of the twelve apostles, and the apostles did the same when they chose collaborators to succeed them in their ministry. The college of bishops, with whom the priests are united in the priesthood, makes the college of the twelve an ever-present and ever-active reality until Christ's return. The Church recognizes herself to be bound by this choice made by the Lord himself. For this reason the ordination of women is not possible.

## Bishop Coffey – Game Over!

It is both sad and perplexing that our Bishop has decided to follow through with a second Decree for Removal of Fr John Speakman.

AGAIN, Fr John will ask him to revoke this decision. AGAIN, Fr John will appeal to the Congregation for the Clergy as it is sadly predictable that Bishop Coffey will refuse to reconsider.

AGAIN, the Congregation will find comprehensively in favour of Fr John; find the Bishops Decree without canonical justification and ask Bishop Coffey to reinstate Fr John.

AGAIN we will find ourselves at a similar juncture as we were in July 2004.

However there will be some differences, namely:

1. Rome will now be acutely aware of the abuse of process that has gone on for years in regard to this case.
2. A third removal attempt would look a little pointless, even with the sole purpose of stalling for time.

I think it is fair to say that the GAME IS OVER and proceedings could and should be wound-up now. It is not too late for some pragmatic action here; the Bishop can revoke the second Decree, before it goes back to Rome for adjudication.

It is indeed time for the Canonical brinkmanship to stop and for everybody concerned to pursue reconciliation and to start 2006 on a fresh page.

*A.C. Panther, Morwell*

# Don't Believe Everything You Read!

Fr Bernie Krotwaar (Yarram/Foster parish) advertised a 5-week course presented by himself, entitled "Exploring the Eucharist (the Mass)," held from October to December 2005. He held it to mark the Year of the Eucharist and in tribute to our late Pope John Paul II, "but more importantly in dedication to the Eucharist." His bulletin notice also included the following plea: "For the sake of our Parish, our children, grand-children, and future generations, please come along to deepen and grow in understanding and experience of the Eucharist."

I was able to attend 4 out of the 5 sessions, but have notes of all the sessions. We used Fr Frank Andersen's book *Eucharist, Participating in the Mystery*. Fr Bernie claimed that this book "is one of the best resources for exploring the Eucharist we are likely to find." No mention was made by Father of the rich Church documents on the Eucharist such as *Ecclesia de Eucharistia*, *The Mystery of the Incarnation*, *Redemptionis Sacramentum*, or the *Catechism of the Catholic Church*.

I observed many things. I became aware that I was getting more and more frustrated, anxious and doubtful about these Eucharist lectures.

At the second meeting I raised a point regarding the following quote Fr Bernie taught from Fr Andersen's book: "Then there is the physical procession of all who have heard the Word, and have prepared for this act of worship by carrying possessions from home to the celebration. By this *generous response to the Word* the community says: 'Yes! We will obey what we have just heard! As Jesus lived the covenant, so shall we!' Some bread and wine from this procession is then prayed over *in memory of Jesus* – whereby the community's gifts become the presence of Christ."

To counteract this, I read from *Redemptionis Sacramentum*, that "Except for money and occasionally a minimal symbolic portion of other gifts, it is preferable that such offerings be made outside the celebration of the Mass."

Father asked what booklet I got this out of and I said the title. Then Father asked who the author was. I replied that it was signed by Francis Cardinal Arinze, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments. His reply: "Oh, he's just a cardinal." After the meeting he said to me, "You must not believe everything you read."

I raised several questions especially at the last meeting. For example, in the notes it says, "When receiving the Eucharist, the minister holds the bread before us..." and "we too reply together: 'Amen!' – 'We are this people! We will obey the Word we have heard!'" I said I do not agree. We say Amen precisely because we agree – so be it – or certainly, this is the Body of Christ.

I asked Father if he believed in transubstantiation, which he neatly turned around by asking me what I understood by transubstantiation. I was getting my notes ready to answer him. He said, no good quoting some text if you do not understand it. I said what I understood was the changing of the bread and wine into the Body and Blood of our Lord Jesus Christ. That went right against what Father had been trying to teach all along.

A bit later I managed to quote St Thomas Aquinas speaking against the heresy of the consecrated Bread and Wine being only a *sign* of Christ's Body and blood; and also from St John's Gospel (Ch 6: 52-59) where Jesus confirms for those who question "How can this man give us his flesh to eat?" – "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life within you..." But Father again tried to put his points across. He also asked one of the parishioners what she understood by it. She said that she was very confused.

After the meeting and packing chairs away, Father called me over to speak with me, which he did outside the church for about half an hour, trying to explain his version of the Eucharist. Then he said, I think you know what I am talking about but are too scared to admit it to yourself. I said quietly, I don't think so.

Father also said, I am not teaching against the Magisterium's teachings, and I said, I hope so.

I also quoted at one stage (but to no effect), the Catechism of the Catholic Church (para 1125): "...no sacramental rite may be modified or manipulated at the will of the minister or the community. Even the supreme authority in the Church may not change the liturgy arbitrarily, but only in the obedience of faith and with religious respect for the mystery of the liturgy." Fr Bernie, following Fr Andersen's lead, was regularly proposing that the priest should make relevant changes to 'improve' the Mass (even though admitting that it was not 'currently', or not 'yet', lawful to do so).

In conclusion, I think those meetings were thoroughly confusing, half-truths and straight against Catholic teaching – even possibly heresy.

I hope and pray that Father meant well. We must pray for him and for our bishop.

Fons Janssen, Willung South

**Can. 528 §1** The parish priest has the obligation of ensuring that the word of God is proclaimed in its entirety to those living in the parish. He is therefore to see to it that the lay members of Christ's faithful are instructed in the truths of faith...

## Priests Teaching Dissent

Unfortunately, Fr Krotwaar's use of Fr Frank Andersen's book (*Eucharist, Participating in the mystery*) does not back up his claim that he is not teaching contrary to the teachings of the Magisterium (see opposite page).

In his 'advert' for the course Fons Janssen refers to, Fr Bernie said, "I studied for seven years at the seminary. But after reading Frank's book I admit that I had only around 40% understanding of what the structure, rituals and prayers of the Mass really refer to, express, and are about." Is Father Bernie really suggesting that he will believe whatever Fr Andersen proposes? What about studying and understanding and teaching what the *Church* says about the Eucharist?

Fr Andersen's book is not so much about the true meaning of the Eucharist, as it is his own critique on what he believes is wrong with the Church's teaching on the Eucharist. Fr Bernie continues in this vein when he weaves his own thoughts and opinions through Fr Andersen's in the course notes. They are littered with outright dissent (often referring dismissively to Church law in brackets), and commend those priests who, "sensing the rightness of the moment," invite their parishioners to disregard Church law with them. Fr Bernie, Fr Andersen, and other dissenting priests, seem to believe they have a much clearer, deeper and wiser understanding of the Eucharist than the Church herself.

In the notes of these sessions, it states: "Because bread and wine, carried forward and consecrated, are a compelling expression of our being the compassion – Real Presence – of Jesus today, we should pay closer attention to this ritual of bringing forward the gifts. It is important to maximize the involvement and contribution of all present in this special ritual of generosity that sets up the meaning of the subsequent procession for Holy Communion." No wonder Father Bernie had difficulty listening to Fons Janssen speak about the *Church's* teaching on the Real Presence (and the offertory procession)!

Further telling quotes from these notes are:

"Although Vatican II intended participation, the Eucharistic Prayer remains largely non-participative for most congregations. Simply kneeling there all the time contributes to this."

"All this is speaking of a shift in ownership of the Eucharistic ritual, a shift from something priestly-dominant that generates from the altar, to a ritual priestly-led but people-owned that occurs around the table."

Fr Andersen – and Fr Bernie as an enthusiastic disciple – question Church teaching, Church wisdom, Church law and doctrine; and teaches their own dissenting versions instead. There should be no place for this in any Catholic parish, home or school.

## The Real Presence Obscured

Writing on the consecration, Fr Andersen states in his book *Eucharist, Participating in the mystery*:

"The bread is not his Body (not in a mere physical sense) but a sacrament of his Body. The wine is not his Blood (again, not in the mere physical sense) but a sacrament of his Blood (the covenant). To consecrate the gifts of bread and wine is to consecrate the assembled community – and its gifts of bread and wine – that become the fullest extension of the Real Presence of Jesus." (p. 49)

"In the Eucharist it is *our* body that is given, *our* blood that will be poured out. In his memory we offer *ourselves* as we become *part of* what he did and who he is. Today, there is no one else to offer to God if not ourselves: for Jesus of Nazareth is not here on Sunday, we are." (p. 70)

In contrast, the *Catechism of the Catholic Church* states:

**1374** The mode of Christ's presence under the Eucharistic species is unique. . . . In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained.*" "This presence is called 'real' - by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present."

**1375** It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:

It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered.

And St. Ambrose says about this conversion:

Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed. . . . Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature.

**1376** The Council of Trent summarizes the Catholic faith by declaring: "Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation."

## Clerical Dress

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

**Q:** I know of priests who wear their cassock on Sunday but do not wear it in public. Why is this? Are there guidelines that priests have to wear a cassock in church but not outside? - *J.G., Georgia*

**A:** The use of a cassock (or soutane), an ankle-length garment, worn by clerics and choristers, remains common in some parts of the world while in others it has almost disappeared or, as our reader points out, is reserved for liturgical functions.

A priest's cassock is usually black although white is sometimes used in tropical climates. Bishops and some other honorific prelates wear a purple cassock. A cardinal's cassock is red. These coloured cassocks are usually reserved for liturgical functions, however, and both bishops and cardinals typically don a black cassock with coloured buttons, trimmings and sash indicating the wearer's hierarchical status.

According to canon law (Canon 284) clergy are required to don some form of worthy ecclesiastical dress according to the norms of the bishops' conference and legitimate local customs.

Thus, while there is ample scope for different forms of clerical garb, a priest should be readily identifiable by his external presentation, unless some grave external circumstances, such as the legal prohibition of clerical dress, makes the ecclesiastical law impossible to practice.

*Zenit*

## Always the Same Sacrifice

"We always offer the same Lamb, not one today and another tomorrow, but always the same one. For this reason the sacrifice is always only one... Even now we offer that victim who was once offered and who will never be consumed".

*Saint John Chrysostom*

## Faithful Seminarians

It was recently reported that seven deacons from an underground seminary in China were arrested and had to endure sleep deprivation and were not allowed to use the bathroom or take medication. They were later released.

"The officials who had them abducted wanted to force them to sign a statement whereby they expressed their willingness to be ordained by a state-nominated bishop rather than one who is in communion with the Pope," the AsiaNews agency said. "But the seminarians did not give in."

Let us remember to pray for these men, and all Catholics persecuted for their faithfulness to the Magisterium.

## Obligation of Clerical Dress

*The Congregation for Clergy's 1994 "Directory on the Ministry and Life of Priests" (no. 66):*

In a secularised and materialistic society, where the external signs of sacred and supernatural realities tend to disappear, it is particularly important that the community be able to recognise the priest, man of God and dispenser of his mysteries, by his attire as well, which is an unequivocal sign of his dedication and his identity as a public minister. The priest should be identifiable primarily through his conduct, but also by his manner of dressing, which makes visible to all the faithful, indeed and to all men, his identity and his belonging to God and the Church.

For this reason, the clergy should wear "suitable ecclesiastical dress, in accordance with the norms established by the Episcopal Conference and the legitimate local custom". This means that the attire, when it is not the cassock, must be different from the manner in which the laity dress, and conform to the dignity and sacredness of his ministry. The style and colour should be established by the Episcopal Conference, always in agreement with the dispositions of the universal law.

Because of their incoherence with the spirit of this discipline, contrary practices cannot be considered legitimate customs; and should be removed by the competent authority.

Outside of entirely exceptional cases, a cleric's failure to use this proper ecclesiastical attire could manifest a weak sense of his identity as one consecrated to God.

## U.S. Bishops On Dissenters

In a statement titled "Catholics in Political Life", the U.S. bishops' conference stated: "The Catholic community and Catholic institutions should not honour those who act in defiance of our fundamental moral principles. They should not be given awards, honours or platforms which would suggest support for their actions."

Patrick Reilly, president of the Cardinal Newman Society (the national organisation dedicated to the renewal of Catholic identity in Catholic higher education in the United States) noted, "When a Catholic institution freely chooses to invite that individual to lecture or receive special honours, the institution publicly declares a lack of intensity in its commitment to Catholic teaching, disregards those who have been harmed by the individual's actions, undermines efforts to expose and oppose the individual's harmful behaviour, and confuses students about the responsibilities of faithful Catholics."

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



# Priest Refuses to Allow Eucharistic Adoration to Continue

Up until Fr Speekman's arrival in the Morwell parish in 2000 our only adoration of the Blessed Sacrament consisted of 1 hour every Friday after Mass. About 6-8 people attended. Fr Speekman subsequently extended this weekly adoration to 15 hours on a Friday. In the space of a few months the adoration period became 24 hours, from 9pm Thursday to 9pm Friday.

I co-ordinated the roster, and any adorer who could not attend at a specific time contacted me and a replacement was found. In the approximate period of 4 years of weekly 24-hour adoration, every hour has been accounted for. There is no extra burden put on the priest. All we ask of him is to expose and repose the Blessed Sacrament. On the occasions he is unable to do so, this function is performed by a lay person.

On Thursday night 29 December I received a call from an extremely upset lady. She explained that she had arrived at the church to begin her usual hour of adoration at 9pm. Fr Cleary entered the church, and in a belligerent tone asked why she was sitting staring at the wall when the tabernacle was over at the main altar. She replied that she was waiting for him to expose the most Holy Sacrament. He then told her he was not going to expose the Blessed Sacrament for one person, saying it was not a private devotion. (There are usually 3 parishioners in attendance at this hour, but because of the holiday period, the others were absent.) He then advised her he would wait a few minutes, which he did, then left the church saying he would return at 10pm. At that time he returned, as the lady's replacement arrived. Father went to the altar, removed the monstrance and extinguished the candles. The lady and her replacement both left the church.

When she arrived home she rang me to advise what had occurred. I might add that despite Fr Cleary knowing I co-ordinate the adoration roster, he did not forewarn me that he would not be exposing the Blessed Sacrament if only one person was in attendance. Unable to contact Fr Cleary by phone, I went to the presbytery. I asked if he had refused to expose the Blessed Sacrament. He replied he was not exposing the Blessed Sacrament for one person. After Fr Cleary had indicated there would be no exposition that night, I returned home to ring and advise those rostered of what had occurred. This exercise was undertaken at 11pm, a late hour to be ringing anyone.

The next day my wife and I attended the 10am Mass as usual. Fr Cleary did not indicate to those present – about 60 – why there was no Exposition. Normally after Friday Mass, the Blessed Sacrament is again exposed and people stay to say the rosary together. On this day about 30 remained. My wife went to the sacristy to ask Father if he was going to expose the Blessed Sacrament because people were waiting to say the rosary. He replied he was not stopping us from saying the rosary and that Jesus was in the Tabernacle. He then asked my wife, "When did Jesus say he wanted to be adored in the Blessed

Sacrament?" A strange remark from a priest. Another strange assertion was made, with Father stating that those saying the rosary were pushing others out.

I tried to contact Bishop Coffey but was advised he was away. After several attempts I finally made contact with the Vicar General, Mons Dan McCartan. I explained to him what had transpired and he advised me that Fr Cleary was right not to expose the Blessed Sacrament when only one person was present. He stated that there should be at least 12 present. I asked where this was stated. He replied that he had read it in some book but when I requested the title, he could not remember. When asked what he was going to do about Fr Cleary, he stated he would talk to him.

At the Saturday Vigil Mass we attended there was no mention of adoration and the usual notice was not in the bulletin. After Mass I approached Fr Cleary and asked if this was the end of adoration. He confirmed that it was.

On my way out of the church, another parishioner advised me that she had spent an hour with Fr Cleary and that he had said he would put on adoration from 8am to 8pm but that his preference was to have only a 3-hour period. I left her with a request to speak to Father again, in light of what he had told me, and to let me know the result. I gain the impression that Father has an aversion to me. I attend the Polish Mass on Sunday and am apparently one of those "individuals whose behaviour is unorthodox and unacceptable." (see page 2 of this issue of ITD)

We have at our means the way to rectify the many problems we face in our daily lives. The Holy Sacrifice of the Mass, Reconciliation, the daily rosary, adoration before the exposed Jesus, and our own personal daily prayer. We should use all of these to help us on our way to an eternal home in Heaven.

What parent does not agonise over their children when they give away their faith? What better way is there than to visit the exposed Risen Christ truly present in the Most Holy Sacrament and unburden our worries and pray for not only our conversion but the conversion of those near and dear to us? There are some who would say there is no difference between Jesus present in the tabernacle or exposed in the monstrance. But in Exposition there is a more intimate presence. Those who wish to adore the exposed Jesus should not be denied.

Bishops and priests preach about the value of prayer, love of God and neighbour, forgiveness, and reconciliation. When they do not practice what they preach, they not only demean themselves, but those to whom they preach. Actions speak louder than words. I urge all to pray earnestly for Bishops and priests that they will remain true to Christ and His Church, that they will be holy men who lead the rest of us to holiness.

As a post-script – I rang Bishop Coffey regarding this, but Mons McCartan said he would not speak to me.

*John Henderson, Morwell*

## Where is the Justice?

Bishop Coffey's determination to keep Fr Speekman from his parish and out of the diocese by removing him as parish priest of Morwell for a second time, not only causes further damage to Fr Speekman's reputation but is a clear demonstration of how the bishop's actions cause confusion and disturbance to ecclesiastical communion. He continues to show his unwillingness to be reconciled with Fr Speekman and the majority of the parishioners who support their parish priest.

In July 2004 the Congregation for the Clergy issued a decree upholding Fr Speekman's recourse against his (first) removal as parish priest of Morwell by Bishop Coffey. The hundreds of parishioners who had signed petitions in support of Father's effective ministry and his orthodox Catholic leadership, were expecting him to be able to resume his ministry in accordance with his rights.

The Congregation's decree showed that Fr Speekman's ministry was effective and that he had not violated Church or civil law. In fact, it showed that the actions of the bishop contributed to confusion and disturbance in Morwell, that he had violated canon and civil law, and that he had denied the rights of Fr Speekman in the administrative process of unjustly removing him.

Church law states that whoever unlawfully causes harm to another by a juridical act, or indeed by any other act which is deceitful or culpable, is obliged to repair the damage done (Can. 128).

The Congregation's decree vindicated and defended the rights of Fr Speekman and his parishioners. We naturally understood that the bishop, acting in accordance with the purpose of his office, would make restitution; that he would administer justice, restore communion, and repair the scandal he caused in Morwell and subsequently the diocese, and repair the damage done to Fr Speekman's reputation.

Instead, the bishop has not only been able to continue to deprive Fr Speekman of his parish but also deprive his parishioners of their rightful parish priest for no just reason. Now after all this time, the bishop issues another Decree of Removal against Fr Speekman – where is the justice in this?

If the Church does not protect her orthodox priests against bishops who abuse their power, then everyone is at risk of being abused, and what hope have the faithful got of exercising their freedoms and defending their right to orthodoxy? It would appear in Fr Speekman's case that because it is a bishop who is violating the law and defying the Holy See, everything has come to a standstill, and the Church appears reluctant to act to ensure that justice is done. This inertia and reluctance by the Holy See to act is sapping the confidence of the faithful in the Church, as the Body of Christ, which has the mandate to act with justice and equity, and to speak the Truth.

*Gregory Kingman, Morwell*

## Reception of Holy Communion

*Proposition 35 of the Synod of Bishops*

In our plural and multicultural society, it is appropriate that the meaning of Holy Communion be explained also to those who are not baptized or other persons belonging to non-Catholic Churches and communities, present in the Holy Mass on the occasion, for example, of Baptisms, Confirmations, First Communion, weddings and funerals. In many metropolises and cities, especially rich in art, visitors of other religions and creeds and non-believers often attend the Eucharist.

It must be explained to these persons, in a delicate but clear manner, that non-admission to Holy Communion does not mean a lack of esteem. Also Catholic faithful that, permanently or occasionally, do not fulfill the necessary requirements, must be aware that the celebration of the Holy Mass, even without personal participation in sacramental Communion, continues to be valid and significant. No one should be afraid of giving a negative impression if they do not go to Communion.

In some situations, a celebration of the Word of God is recommended instead of the Holy Mass. Pastors of souls must be concerned to lead the greatest possible number of men to Christ, who calls all to himself - and not only in Holy Communion - so that they will have eternal life.

## Church Not About Activities

Nowadays the opinion surfaces occasionally even in ecclesiastical circles that a man is more Christian the more he is involved in Church activities. We have a kind of ecclesiastical occupational therapy; a committee, or at any rate some sort of activity in the Church, is sought for everyone. People – according to this way of thinking – must constantly be busy about the Church, or doing something to or in her. But a mirror that reflects only itself is no longer a mirror; a window that no longer lets us see the wide open spaces outside, but gets in the way of the view, has lost its reason for being.

There can be people who are engaged uninterruptedly in the activities of Church associations and yet are not Christians. There can be people who simply live by word and sacrament alone and practice the love born of faith without ever having attended Church groups, without ever having concerned themselves with the novelties of ecclesiastical politics, without having taken part in synods and voted in them – and yet are true Christians. We need, not a more human, but a more divine Church; then she will also become truly human. And for this reason everything man-made in the Church must recognize its own purely ancillary character and leave the foreground to what truly matters. [...]

For the Church, unlike an inner-worldly association, does not exist in order to keep us busy and to support herself but in order to break free into eternal life in all of us.

*Called to Communion, Joseph Cardinal Ratzinger, 1996 (p.146-7)*

## Lifeteen Continues to Lead Youth Astray

Traralgon's excitement about Lifeteen Masses continues undeterred by the fact that they encourage youth to disregard liturgical norms and foster a protestant experience of a community at prayer instead of an understanding of the sacrifice of the Mass.

An article in the Traralgon parish gazette (reprinted in the December issue of *Catholic Life*) waxes lyrical about how "absolutely amazing" a Lifeteen Mass was in Sydney (while they were at Lifeteen "youth ministry workshops") and how this is the aim of Lifeteen in Traralgon.

The whole article shows a poor understanding of the Church's teaching on the Mass, favouring a community-centred rather than Christ-centred type of Christian worship celebration.

The Mass was described as "extremely powerful". Why? Not because they were engrossed in the mystery of Christ's sacrifice for us, or because they were in awe of Christ's Real Presence, but because there was 'noisy welcoming', and because they were "ministered to in the most beautiful way"!

Disregarding the fact that liturgical norms allow no one but the priest in the sanctuary during the Eucharist prayer, they revel in the fact that "young people gathered, holding hands, at the altar for the duration of the Eucharistic prayer" (a feature of Lifeteen Masses). What a poor example to set for youth – pretending that the Mass is about US, and not about Christ; that WE can decide how we want to celebrate Mass; that OUR additions and modifications can somehow make it more meaningful. What an empty option to offer young people yearning for real meaning in life.

In *Ecclesia de Eucharistia* we read, "The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is 'the source and summit of the Christian life'. 'For the most holy Eucharist contains the Church's entire spiritual wealth: Christ himself, our passover and living bread. Through his own flesh, now made living and life-giving by the Holy Spirit, he offers life to men'. Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love."

Instead, the Lifeteen focus is on celebration, singing, music, clapping, holding hands, welcoming, talking, "ministering" – all things you could create or obtain anywhere else.

The Church encourages laity to fully participate in the Eucharist. To the Church, this means being fully aware of what is taking place, responding at the appropriate times, and being in a state of grace to receive Holy Communion.

To Lifeteen, according to the article, being "involved and fully participating in every aspect of the Mass" means being "musicians, singers, cantors, readers, projectionists, altar servers, acolytes [or] welcomers" or "preparing the altar before Mass and the gifts during Mass".

The article concludes glowingly that "we came away with a new awareness of what it means to celebrate the Eucharist." One can't help wondering *whose* understanding exactly, they came away with. It certainly doesn't sound like the Catholic understanding.

Youth are naturally attracted to the truth, to courageous example, to challenge – but how seldom we present it to them! We don't need to "lure" them into the Church under false pretences, only to see them leave a few years later when the novelty wears off.

### Eucharist is Not Just a Meal

"The constant teaching of the Church on the nature of the Eucharist not only as a meal, but also and pre-eminently as a Sacrifice, is therefore rightly understood to be one of the principal keys to the full participation of all the faithful in so great a Sacrament. For when 'stripped of its sacrificial meaning, the mystery is understood as if its meaning and importance were simply that of a fraternal banquet'."

*Redemptionis Sacramentum* (n.38)

### Mass-Going Non-Catholics

"Whenever the Church is criticized, she understands herself better and is purified. And when she's purified, then she better serves the Lord. We're at a time for the Church in our country when some Catholics – too many – are discovering that they've gradually become non-Catholics who happen to go to Mass. That's sad and difficult, and a judgment on a generation of Catholic leadership. But it may be exactly the moment of truth the Church needs."

*Archbishop Charles Chaput, Denver (from AD2000 Dec/Jan 2005/6)*

### Pope Benedict Speaks to Large Families:

"Your presence gives me the opportunity to recall the central character of the family, the fundamental cell of society and primary place of acceptance and service to life. In the present social context, family nuclei with many children are a testimony of faith, courage and optimism, as without children there is no future!"

## 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

**“It moves me to see how the joy of Eucharistic adoration is increasing throughout the Church, and how its fruits are appearing.”**

*Pope Benedict XVI*

## Sunday Mass is a Joy

“The Sunday precept is not, therefore, an externally-imposed duty, a burden on our shoulders. On the contrary, taking part in the celebration, being nourished by the Eucharistic bread and experiencing the communion of their brothers and sisters in Christ is a need for Christians, it is a joy; Christians can thus replenish the energy they need to continue on the journey we must make every week.”

*Pope Benedict XVI*

## Bishop to Foster Adoration

“The [Bishop] should diligently foster Eucharistic adoration, whether brief or prolonged or almost continuous, with the participation of the people.”

*Redemptionis Sacramentum (n.136)*

*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.