

Into the Deep

Issue 41

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Encyclical of Love

Pope Benedict XVI says he aims to recover the meaning of the word "love" with the theme of his first encyclical, published on 25 January.

"Today the word 'love' is so tarnished, so spoiled and so abused, that one is almost afraid to pronounce it with one's lips," the Pope said. "And yet, it is a primordial word, expression of the primordial reality; we cannot simply abandon it, we must take it up again, purify it and give back to it its original splendour so that it might illuminate our life and lead it on the right path. This awareness led me to choose love as the theme of my first encyclical," said the Pontiff.

The Pope presented the essential points of the first important magisterial document of his pontificate in which "the subjects 'God,' 'Christ' and 'Love' are welded, as the central guide of the Christian faith."

The encyclical seeks to "underline the centrality of faith in God, in that God who has assumed a human face and a human heart," Benedict XVI said. "Faith is not a theory that one can take up or lay aside. It is something very concrete: It is the criterion that decides our lifestyle.

The encyclical analyzes the love of attraction, "eros," stating that it has its origin in the same source of the goodness of the Creator. This "'eros' is transformed into 'agape,' love for the other that no longer seeks itself but that becomes concern for the other, willingness to sacrifice oneself for him and openness to the gift of a new human life," he added.

"The Christian 'agape,' love for one's neighbour in the following of Christ, is not something foreign, put to one side or something that even goes against the 'eros,'" the Pope said.

The Holy Father announced that the second part of the encyclical is dedicated to ecclesial charity, to charitable institutions in the Church.

"This activity, in addition to its first very concrete meaning of help to the neighbour, also communicates to others the love of God, which we ourselves have received. In a certain sense, it must make the living God visible," he said.

"In the charitable organisation, God and Christ must not be strange words," the Holy Father added, "in fact, they indicate the original source of ecclesial charity."

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The Priest the Church Needs

Love of truth, a desire to proclaim Christ, and dedication to the suffering are some of the key features the Church needs in its priests, says Benedict XVI.

The Pope made that assessment at an audience with priests, deacons and seminarians of various countries studying at the Capranica College, the seminary of the Diocese of Rome. Among the students of the seminary, founded in 1547, were the future Popes Benedict XV and Pius XII.

"To respond to the expectations of modern society, to cooperate in the great evangelising action which involves all Christians, prepared and courageous priests are needed who, without ambitions and fears, but convinced of the Gospel truth, are concerned above all with proclaiming Christ," said Benedict XVI.

And, "in his name," they must be "willing to bow before human sufferings, making everyone, especially the poor and those going through difficulties, feel the consolation of the love of God and the warmth of the ecclesial family," the Holy Father said.

This implies - "together with human maturity and diligent adherence to revealed truth, which the magisterium of the Church proposes faithfully - a serious commitment to personal sanctification and the exercise of virtues, especially humility and charity," the Pope added.

It is also "necessary to nourish communion with the different components of the People of God so that awareness will grow in each one of being part of the one Body of Christ, members of one another," he continued.

For all this to be realised, the Pontiff urged priests and seminarians "to keep their gaze fixed on Christ." He added: "The more you are in communion with him, the more you will be able to follow faithfully in his footsteps, under the guidance of the Holy Spirit, so that your love for the Lord matures."

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

Admissions of a Vicar General

In the November issue of *Into the Deep* John Henderson gave what claims to be a description of the state of Morwell Parish when Fr Speekman arrived there. As Fr Speekman's immediate predecessor I am in a position to comment.

Mr Henderson's article is a very selective account of the life of the parish. He mentions altar servers who were non Catholic. It is a bit hard to remember but I believe that some children from one of the parish schools had asked if they could serve. They may have been siblings. It was their initiative, and as I was not aware of a direct prohibition, I allowed them to serve. It was for pastoral reasons and they always served with serious attention if I remember correctly.

Then there is mention of non Catholic residents attending Mass and receiving Communion at nursing homes and other aged care places. Some of these establishments didn't have a separate room for us to use but still made us welcome. However it is not true that all those attending received Communion whatever their faith, as the article asserted. I frequently gave people a blessing instead of communion. And there is provision in canon law for giving communion to non Catholics in some cases. There were times when I followed those provisions.

Then the extraordinary claim is made that the parish had been led by "the religious pastoral associate and those empowered by her." This is simply not true. The pastoral associate of the time was a very generous servant of the parish. She gave no sense at all of usurping the proper role of the priest.

I saw Mr Henderson's account as selective and would rather point to other things for describing the state of the parish at that time. The two previous communities were learning to work together in a single parish and progress had been made in this. There was a well functioning pastoral council. The parish schools and the parish team met regularly for planning. The community itself was a friendly collection of people of many nationalities. Energy was given to liturgy and prayer. There was a good RCIA team helping people come into the Church. These also are indicators of the state of the parish Fr Speekman came to.

Mr Henderson was well known to me during my time in the parish of Morwell. I am left wondering why he did not raise his issues with me when there was opportunity to do so. It is rather strange to read about such concerns after all this time.

Fr Peter Slater, Berwick

"Better that only a few Catholics should be left, staunch and sincere in their religion, than that they should, remaining many, desire as it were, to be in collusion with the Church's enemies and in conformity with the open foes of our faith."

St Peter Canisius (1521-1597)

Communion to Non-Catholics

The provisions in Canon Law that Fr Slater mentions, refer only to "members of Eastern Churches which do not have full communion with the Catholic Church" and then only "if they seek such on their own accord and are properly disposed."

"This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches." (can 844 §3)

This canon continues: "If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed." (can 844 §4)

In such cases, "the diocesan bishop or conference of bishops is not to issue general norms except after consultation at least with the local competent authority of the interested non-Catholic Church or community." (can 844 §5)

These canons make it clear that giving Communion to non-Catholics is a serious issue, and is only allowable under very specific and rare circumstances.

In contrast, when Fr Speekman began saying Masses at the Morwell nursing homes, his decision to only give Holy Communion to the Catholics was met with indignation. There were comments from staff that the non-Catholics 'liked their Holy Communion' and it was assumed it would continue. No wonder Fr Speekman was thought of as a bully when he stuck to Church teaching. People don't take kindly to that when they're used to having their own way, under the pretence of it being 'pastoral'.

Did you know?

That eulogies are not allowed at Catholic funerals.

The *General Instruction of the Roman Missal* states (n.338): "At the funeral Mass there should as a rule be a short homily, but never a eulogy of any kind. The homily is also recommended at other Masses for the dead celebrated with a congregation."

The reason is that the focus in a Catholic funeral isn't remembering the deceased's life, but celebrating how God extends life in Christ to the deceased.

Why Aren't Catholic Schools Accountable for Their Failure?

Dr Luke Saker, a Marist Brother who lectures in Theology at the Edith Cowan University in Perth, recently delivered a report that claimed almost all students who graduate from Catholic education regard the Church as irrelevant.

Perth's Archdiocesan newspaper *The Record* reported that Dr Luke Saker's study suggested that the extent to which Catholic schools in Western Australia are fulfilling the reasons for which they were established – the Catholic education of students – is open to question.

Dr Saker surveyed 133 Edith Cowan University students, all of them graduates of Catholic schools in WA, who were studying units *that will enable them to teach in Catholic schools* in WA.

Among the statistics:

- Only 12% of those surveyed attend Sunday Mass regularly.
- None of the students go to Reconciliation regularly; 82% of them rarely or never.
- 62% of students did not agree that missing Mass on Sunday is sinful.
- Nearly 70% agreed with the Church's teaching on when life begins and that the abortion of an unborn child is murder, but believed that a woman should be able to kill her child if the child is conceived by rape.
- 59% did not accept that sexual intercourse outside marriage is sinful.
- 66% did not accept that homosexual acts are sinful.
- 67% of students surveyed agreed that the Pope has the power to make statements on behalf of the Church, but disagreed that when the Pope makes ex-cathedra statements he speaks infallibly. Most believed that Church teachings are only a guide to Christian living and that the Church's moral teachings are out of date with modern society.

However, Dr Saker reported that when students had the reasons for the Church's teachings and position on issues explained to them in university classes, they often expressed surprise that they had never heard such explanations before.

“The majority of student teachers have lost, or never had, a living sense of the faith. They no longer consider themselves members of the Church and they live a life far removed from Christ and his Gospel. The difficulty begs the question: Can teachers go into a religious education classroom with knowledge of Catholic doctrine/dogma but not believe in it themselves?”

Saker thesis, page 230, quoted in The Record, November 17, 2005

Reason or Retaliation

As a post-script to the cessation of Eucharistic adoration in Morwell (ITD Jan '06) I submit the following.

Fr Cleary, without any prior warning, ceased Eucharistic adoration in the Morwell parish at 9pm Thursday 29th December 2005 – the usual start of our weekly 24-hour adoration that has been the norm in our parish for the past 4 years. His excuse – he will not expose the Blessed Sacrament if only one person is present.

The next day he refused to expose the Blessed Sacrament for adoration after Mass, even though about 30 people were present. That same day he advised a parishioner he would expose the Blessed Sacrament for a period of 12 hours, from 8am to 8pm. To me he stated that it was the end of adoration.

The parish bulletin that weekend contained no advice of any hours of adoration and no explanation why he had stopped it. In reply to a phone enquiry on the 5th January from a regular adorer he advised that he had stopped adoration to ‘clean up his parish and get rid of the rebels’. To another, he gave no reason at all but said ‘you don't have to be clever to work it out’.

At the normal week-day Mass on Friday 6th January, Fr Cleary advised those present that as the parish was divided he had ceased adoration for a 6 month period and that at that time the situation would be reviewed.

In the parish bulletin of 8th January there was a notice explaining the difference between Perpetual Adoration and Perpetual Exposition and noting the regulations pertaining to Perpetual Exposition.

Fr Cleary seems to be confused and in the process is confusing the rest of us. He has given several reasons and explanations. Which is the true one? My money is on that pertaining to getting rid of the ‘rebels’.

If Fr Cleary was concerned about the regulations, why didn't he raise those concerns at some stage in his approximate 2½ years as the parish administrator, and prior to his arbitrary closure of adoration?

I think we all know the answer. After all my name has been missing from the bulletin for some months, although my phone number was still included to be contacted in the event of any problem or for those wishing to be put on the roster. In the past 8 weeks or so, this notice had been entirely removed.

It can be safely assumed that Fr Cleary is not interested in Eucharistic Adoration or Perpetual Exposition. Despite my request, he has not once encouraged or promoted adoration in the time he has been administrator at Morwell.

In *Ecclesia de Eucharistia*, we read (n.25), “It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic adoration, and exposition of the Blessed Sacrament in particular, as well as prayer of adoration before Christ present under the Eucharistic species.” *John Henderson, Morwell*

Rest in Peace Fr Cusack

On 20 January 2006, Fr Laurie Cusack passed to his eternal reward. Ordained in 1952, Fr Cusack was a priest in the Sale diocese for 54 years. In the last decade of his life, he suffered 15 strokes and was forced to give up the parish work he loved, and be cared for by others. The last few years he was bed-ridden and cared for by the Sisters at Nazareth House in Camberwell, where he died. He was buried at Cowes, the last parish in which he was Parish Priest and where his brother, Ray, was buried.

Always ready to defend the faith, he became one of the best known priests in Australia. A consummate letter-writer to the media, he had letters published in every state and received many letters and phone calls from readers inspired by the truths he wrote about. He was often criticised, mostly by liberal Catholics, for his forthright views on unpopular topics such as the threat from atheistic Communism or the evil of abortion, the threat to marriage, the family and precious human life. He humbly reported that all his efforts were rewarded the day a young girl rang him to thank him for one of his letters on abortion. She said after reading the letter that she had realised how wrong abortion was and had decided not to proceed to destroy her unborn baby as she had planned.

When Bishop Lyons appointed him as Chaplain to the National Civic Council, he told Fr Cusack that it was the "most necessary and most urgent work in the diocese." He became a great friend and spiritual adviser to those working in that difficult and often unpopular apostolate. Yet in true priestly fashion he contributed to the effort where appropriate but bowed to the decisions taken by those active in the field. On one occasion, I had advised him that I was ready to organise a demonstration outside the Catholic secondary school in Traralgon if an invitation to a member of the Communist Party to speak on "peace" was not withdrawn. He assured me he would attend such a demonstration if asked, prepared to come all the way from San Remo, but would leave it to us to decide on tactics. The invitation was withdrawn under protest. That was 25 years ago, so problems in Catholic schools have been evident for many years.

Fr Cusack was a great yet humble priest with a great sense of humour and fun but was always serious on the important issues facing society and the Church. His faith, dedication and goodness will be missed by the many he served. He was my best friend and wise spiritual advisor. May his dear soul rest in peace.

*Pat O'Brien, Sale
Regional Official for the National Civic Council 1968-1984*

Life and Death Quiz

- Q1. How many abortions occur each year world-wide?
Q2. What are you doing about it?

See page 7 for answers.

Rebels Who Adore Christ

I write this letter with a very heavy heart due to a priest who has stopped 24-hour adoration of the Blessed Sacrament at Sacred Heart Church in Morwell, saying that you can adore the tabernacle, presumably he meant Jesus Christ in the tabernacle.

When I rang the Morwell parish administrator to ask if adoration of the Blessed Sacrament had recommenced as I wished to attend, he told me that he had to clean up his parish and get rid of the rebels. I find it so very hard to understand this thinking; surely enormous blessings for the parish and the whole world would be gained by people praying and adoring in front of the exposed Blessed Sacrament. Bishop Coffey has been advised that the regular 24 hour adoration in Morwell every week has ceased and I request that he would be kind enough to consult with Father and allow it to continue.

Priests, please I pray that you read Pope John Paul II's writings, and the book Mother Teresa recommended, 'Come to me in the Blessed Sacrament'. Faithful people, please push your priest and your bishop for Eucharistic adoration so that our minds and hearts can be raised up in adoration before Christ in the Most Holy Eucharist. Christ consoles and strengthens us on our earthly pilgrimage with his abiding presence and friendship. At exposition of the Blessed Sacrament, we behold the Word made flesh, we gaze on Him in His Presence 'par excellence', Emmanuel, God-with-us, until that day when the sacramental veil will be lifted in the kingdom of heaven. We must allow our hearts and minds to be transformed through prayer and adoration of the Blessed Sacrament.

Why would you want to stop something that does so much good! And "to get rid of the rebels of the parish." The Eucharist is the source of pastoral charity for the ministry of the priest through prayer and adoration. Priests in particular must enter into the mystery of Christ who emptied Himself for our sake. Pastoral charity is the virtue by which a priest imitates Christ's self-giving and service – it determines his lifestyle, his way of thinking and acting, his way of relating to the people. We must pray for bishops and priests as they are in very important jobs of leading us pilgrims on our earthly journey.

Wilma Byrne, Moe

"As the tree is known by its fruits, so they who claim to belong to Christ are known by their actions; for this work of ours does not consist in just making professions, but in a faith that is both practical and lasting."

St Ignatius of Antioch

Origins of the Prayer to St Michael

Written by Fr Gabriele Amorth, Chief Exorcist of Rome. Excerpted from 'An Exorcist Tells His Story' Ignatius Press, 1999 and published on the Mother of all Peoples website www.motherofallpeoples.com

Many people will remember that, before the reforms of the Second Vatican Council, at the end of every Mass the celebrant and the faithful knelt to recite a prayer to Mary and one to Michael the Archangel. This is a very beautiful prayer and brings great benefits to all those who pray it.

Saint Michael the Archangel, defend us in battle, be our protector against the wickedness and snares of the devil; may God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and all the evil spirits who wander through the world for the ruin of souls. Amen.

What are the origins of this prayer? Here is what the magazine *Ephemerides Liturgicae* reported in 1995 on pages 58-59:

Father Domenico Pechenino writes: "I do not remember the exact year. One morning the great Pope Leo XIII had celebrated a Mass and, as usual, was attending a Mass of thanksgiving. Suddenly, we saw him raise his head and stare at something above the celebrant's head. He was staring motionlessly, without batting an eye. His expression was one of horror and awe; the color and look on his face changing rapidly. Something unusual and grave was happening in him."

"Finally, as though coming to his senses, he lightly but firmly tapped his hand and rose to his feet. He headed for his private office. His retinue followed anxiously and solicitously, whispering: 'Holy Father, are you not feeling well? Do you need anything?' He answered: 'Nothing, nothing.' About half an hour later, he called for the Secretary of the Congregation of Rites and, handing him a sheet of paper, requested that it be printed and sent to all the ordinaries around the world. What was that paper? It was the prayer that we recite with the people at the end of every Mass. It is the plea to Mary and the passionate request to the Prince of the heavenly host, beseeching God to send Satan back to hell."

Pope Leo XIII instructed us to kneel during those prayers. What we just reported was published in the newspaper *La settimana del clero*, March 30, 1947, but it does not give the source of the information. However, we were able to verify that the prayer was indeed sent to the ordinaries in 1886, under unusual circumstances. A reliable witness, Cardinal Nasalli Rocca, in his 1946 Lenten Pastoral Letter to the Diocese of Bologna, wrote: "Leo XIII himself wrote that prayer. The sentence 'The evil spirits who wander through the world for the ruin of souls' has a historical explanation that was many times repeated by his private secretary, Monsignor Rinaldo Angeli. Leo XIII truly saw, in a vision, demonic spirits who were congregating on the Eternal City (Rome). The prayer that he asked all the Church to recite was the fruit of that experience. He would recite that prayer with a strong, powerful voice: we heard it many a time in the Vatican Basilica."

Work It Out Yourself

On the 29th December 2005, Fr Tom Cleary refused to expose the Blessed Sacrament for Adoration at the Morwell parish. He did this at 9pm without warning or contacting the organiser.

Adoration has been operating in the parish for 4 years. It has over 70 parishioners attending weekly.

Father has never promoted Adoration (something Fr Speekman did on a regular basis).

When I asked Father about this he told me to think about it and work it out. It's not hard, he said, you don't have to be clever to work it out.

This is from the same priest who mentioned a "scandal in the parish" at a funeral, and who accused parishioners of carrying out a protest by attending a Polish Mass. Plus we have a bishop who after being directed by Rome 18 months ago, refuses to allow Fr Speekman to resume as Parish Priest.

I must be dumb, because I cannot work out what's happening in the Morwell Parish.

T. J. Watts, Morwell

An Alb Alone

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

Q: Can a priest celebrating a private Mass in a chapel wear simply an alb with a stole on the ground of convenience and nothing more? - A.E., Onitsha, Nigeria

A: The answer is relatively simple: no.

Except in those few cases where the Holy See has granted a special dispensation from using the chasuble, it must be used by a single celebrant in all celebrations, or by at least the principal celebrant in concelebrations.

As "Redemptionis Sacramentum," No. 123, states: "The vestment proper to the Priest celebrant at Mass, and in other sacred actions directly connected with Mass unless otherwise indicated, is the chasuble, worn over the alb and stole. Likewise the Priest, in putting on the chasuble according to the rubrics, is not to omit the stole. All Ordinaries should be vigilant in order that all usage to the contrary be eradicated."

Zenit

Concerns About ITD

For some time now, I've read your journal to see how things were going as I've heard of the controversy in the Sale diocese from relatives living in Victoria. At first I found *Into the Deep* quite interesting to get a grasp of what had been happening.

However, every time I read it now, the same thing appears, over and over and over again. While I'm sure Rev Speekman appreciates your loyalty and dedication to seeing a really strange situation righted, there's nothing gained in constantly agitating.

I agree that the whole drama of his removal from his parish post was highly unusual and questionable. The appropriate process has been followed, and investigations and representations made to Bishop Coffey's superiors. That's why such channels exist. Unfortunately, the process does not bring speedy solutions. I want to point out that Rev Speekman's got a job to do. He's working at a parish in Sydney, so should you not let him do his job? I used to attend a parish in Sydney's eastern suburbs when I lived there, and the assistant Parish Priest was fantastic. When he moved to another parish I was sad to see him go, but was really cheered by the thought that he would have the chance to help a new parish.

There's also a sense of negativity and legalism in your journal which does disturb me. Faith is in God, not rules and regulations made by man for discipline's sake. For example, in your January edition, there are two things I find quite strange.

Firstly, the different style of clerical dress we have in Australia. I don't care how a priest, monk or nun dresses - what matters is how the person lives and what they do in what is a very difficult life. Getting about in a cassock, which only looks ridiculous in modern society in this country, can create a sense of distance from the very people we are supposed to be helping: those who don't have the security or fullness of faith. If there's something which can be done to help people to talk to the clergy and use their experience to help put lives in order, then it's a good thing.

Secondly, you have a brief mention in the January edition of seminary students who were arrested in China. At the end of the brief article, it states: "Let us remember to pray for these men, and all Catholics persecuted for their faithfulness to the Magisterium."

I actually hope they were persecuted for their faithfulness to the Almighty, not a rule book. Faithfulness to a concept means nothing if there's no living faith in God. I certainly do pray that when I die I'm remembered for believing in God, not in following rules. How many people are there in the canon of saints who rattled long and hard against the rules of the Church? Quite a few. Certainly some things must be maintained in order to ensure that human ego and

ambition don't corrupt the message and teaching of the Lord, however following rules does not make you, me or anyone holy or worthy.

I don't mean to be nasty or such by writing this, but simply to make my points.

Dean Balkin, Sydney

I'm sure the issues you raise have crossed the minds of other readers too, Dean. For this reason, I add the following important clarifications regarding your points:

Regarding the appropriate procedure being followed after Fr Speekman's removal: Remember that they *were* followed and the decision *was* made by Bishop Coffey's superiors. But Bishop Coffey has not *accepted* this.

As for Fr Speekman working in Sydney: He is only working there thanks to the generosity and understanding of Cardinal Pell; but he is a priest incardinated in the diocese of Sale, and should be allowed to work in his diocese and in his parish. Realise here that Fr Speekman was not simply moved to another parish, as normally happens to priests. It is completely normal that priests need to "move on" every now and then, and that there will be people who are sad and those who are pleased to see him go. However, for a bishop to remove a priest by canonical *decree* causes serious damage to his reputation, particularly if there is no valid reason (as Rome has declared) – and this injustice must not be tolerated simply because a bishop does it (breaks the law).

Regarding the norms for clerical dress: If a priest is friendly and approachable, he will be so, whether he wears his "uniform" or not. Obedience to the Church they serve will lead them to the holy lives you expect to see them live, not keep them away from it. The excerpt in January ITD was showing that while priests don't *have* to wear a cassock, they do *have* to always wear something "different from the laity" (e.g. a simple Roman collar) which "makes visible to all the faithful, indeed and to all men, his identity and his belonging to God and the Church." This is not an option – it is a demand of them from the Church they freely committed themselves to as priests. Their own opinions (or ours) are not relevant.

And finally, on the Magisterium: The Magisterium is the teaching authority of the Church, from Christ Himself, not simply a rule-book or a concept. If we are Catholic, and faithful to Christ, we are faithful to his Church, and to all Magisterial teaching. If we believe in God, surely we have a desire to follow the rules he gives us? We cannot separate belief in God from faithfulness to following God's commands. It does not sound sensible to claim, "I believe *in* him, but I don't believe what he *teaches* me."

Ed.

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.

Bishops Refuse Catechism Launch

After the successful launch of the re-introduction of the Bible into Catholic Schools, the Bishops' Conference has been petitioned to undertake a similar project with the Catholic Catechism.

Conference spokesman Bishop Dill Borris said that while the Bible introduced students to acceptable general concepts such as "God, Heaven and Self-Discovery," the Catholic Catechism was not suitable for a school population consisting mainly of atheists, Protestants, agnostics and "Christmas and Easter Catholics."

There is far too much emphasis on morality, church attendance and prayer in the Catechism, for it to be acceptable to the vast majority of students, Bishop Borris said.

"Also, it would be offensive to most of our teachers to be reminded of their religious and moral obligations," he added.

Pastoral Means Faithful

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

Fidelity of the priest to ecclesiastical discipline (n.15)

An "awareness of being a minister" implies an awareness of the organic action of the Body of Christ. In order to make progress, the life and mission of the Church requires order, rules and laws governing conduct - in short, a disciplinary regime. Prejudice against ecclesiastical discipline has to be overcome, beginning with the very expression itself.

Fear of citing ecclesiastical discipline or requiring the fulfilment of its demands must also be overcome.

When the norms of ecclesiastical discipline are observed, tensions are avoided which otherwise would compromise the unitary pastoral effectiveness which the Church needs so as to fulfil her mission of evangelization.

A mature appropriation of one's own ministerial responsibilities takes it for granted that the Church "organized as a social and visible structure...must also have norms: in order that its hierarchical and organic structure be visible; in order that the exercise of the functions divinely entrusted to it, especially that of sacred power and of the administration of the sacraments, may be adequately organized."

Theology is not a Private Affair

From an address by Pope Benedict XVI to members of the International Theological Commission:

"Theology must always be exercised in the Church and for the Church, the Body of Christ, the only subject with Christ, and thus also in fidelity to the Apostolic Tradition. The theologian's work, therefore, must take place in communion with the living voice of the Church, that is, with the living magisterium of the Church and under her authority.

To consider theology a private affair of the theologian is to underestimate its very nature.

It is only within the ecclesial community, in communion with the legitimate pastors of the Church, that theological work has meaning; it certainly requires scientific competence but likewise, and no less, the spirit of faith and the humility of those who know that God is alive and true, the subject of their reflection, who infinitely exceeds human capacities. Only with prayer and contemplation is it possible to acquire the sense of God and the docility to the Holy Spirit's action that will make theological research fruitful for the good of the entire Church and, I should say, of humanity.

Here one might object: But is theology thus defined still a science and in conformity with our reason and its freedom? Yes.

Not only are rationality, a scientific approach and thinking in communion with the Church not exclusive of one another but they go together. The Holy Spirit guides the Church to all truth (cf. John 16:13); the Church is at the service of truth and her guidance is an education in truth."

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Open Your Eyes And See

"The lack of orthodoxy has already proven that it's empty. So I can't understand why people want to move in that direction. I mean, all the things they're pushing for have already been tried by mainline Protestant churches, which are shrinking in numbers. And these religious orders, where they've abandoned the tradition, there are no vocations, but they still talk like they're the future. Why would they? You just have to open your eyes and see."

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

Life and Death Quiz ~ Answers

See page 4 for Questions

A1. 46 million (World Health Organisation)

A2. Register with Right to Life Australia's Campaign Director Emily O'Connor, who is aiming to have every person in Australia who believes in the sanctity of human life and has access to the internet, on their email list. Email emily@rtlust.com

Yet Another Well-Groomed Curriculum!

By Eamonn Keane

For the full article, see www.stoneswillshout.com under 'Documents'

The Diocese of Sale recently published the Core Document for its new Religious Education Curriculum titled *Journeying Together in Hope*.

While the document lists the *Catechism of the Catholic Church* as the major source from which the curriculum's content is to be drawn, it nevertheless has a major flaw in that it presents Thomas Groome's *Shared Christian Praxis* as the dominant methodological tool to be employed in implementing the curriculum. It says: "The pedagogical approach to classroom Religious Education in *Journeying Together in Hope* represents a critical and creative adaptation of *Shared Christian Praxis* (Groome, 1991)" (p.102).

It adds: "Shared Christian Praxis is not simply a teaching method or a series of strategies. It is most appropriately understood as an overarching perspective and general way of proceeding that can be easily adapted in a great variety of situations" (ibid.).

Two of Groome's books – *Sharing Faith* (1991) and *Educating for Life* (1998) – are given as educational references and are cited in the document.

So what is Shared Christian Praxis?

Groome's *Shared Christian Praxis* calls for the application of a "hermeneutic of suspicion" to the teaching of the Church. This requires the teaching of the Church to be sifted in order to identify errors and distortions it is presumed to contain.

Referring in *Sharing Faith* to this aspect of his methodology, Groome says: "Religious educators should approach the faith tradition with a healthy suspicion and, as educators, help people to recognise that 'much that has been proudly told must be confessed as sin; and much that has been obscured and silenced must be given voice.'" (p.233)

In *Educating for Life*, Groome asserts that "Such a 'critical consciousness' seems theologically appropriate to Catholic tradition, given how much untruth is in every statement of faith." (p.142)

Doctrine not appropriate

Groome says that "Revelation as doctrine" which "understands revelation as 'divinely authoritative doctrine inerrantly proposed as God's word by the Bible or by official Church teaching' ... is not appropriate to ... shared Christian praxis." (*Sharing Faith*, pp.218-19)

In *Educating for Life*, Groome suggests that papal teaching is limited to some kind of popular consensus: "In mainstream Catholic understanding of papal magisterium, however, the pope, as bishop of Rome, must teach in consultation and collegiality

with the bishops of the world and represent the consensus faith of the whole Church, in fidelity to Scripture and Tradition." (p.240)

In this, he contradicts the teaching of Vatican II where it says: "And therefore, his definitions [the Pope's], of themselves, and not from the consent of the Church, are justly styled irreformable...and therefore they need no approval of others, nor do they allow an appeal to any other judgement." (*Lumen Gentium*, 25)

A subtle way in which Groome undermines Catholic doctrine is by presenting the teaching of the magisterium in tentative language, thereby giving the impression that the teaching being expounded is just one opinion among others rather than a matter of truth.

Protestant views promoted

A striking characteristic of Groome's work is that it embodies a continuing assault on the Catholic Church's doctrine on the origin and nature of the ministerial priesthood. In *Sharing Faith*, he claims that "the injustice of excluding women from the priesthood debilitates the church's sacramentality in the world" (p.328), and that it "is a countersign to God's reign" thus "doing spiritual and moral harm to society" (p.518).

Groome's assault on the ministerial priesthood in the Catholic Church carries strong echoes of the attack launched against it by the leaders of the Protestant Reformation. According to the reformers, Christ did not institute the sacrament of Holy Orders, and ministers could preside over the Lord's Supper without any particular sacramental power. Further to this, they asserted that it was the communities themselves who had the authority to designate those who would preside over their worship.

It is revealing that in *Educating for Life*, Groome cites Luther and Calvin as examples from history of people who fruitfully applied a critical consciousness to all matters pertaining to Catholic faith and life. He says that "the Reformers de-emphasised the role of the Church as a mediator," and that they "championed the rights of individual Christians to read and interpret Scripture for themselves and to bypass Church control in their pieties and go directly to God" (p.187). He adds that the Reformers "did an extraordinary service to the emerging human consciousness of the Western world" (p.187).

Whatever good the leaders of the reformation did in causing the Church to focus on abuses within it, it does not however seem to have occurred to Groome that the Protestant reformation was a most significant factor in

Continued on page 9

the evolution of that “dictatorship of relativism” so characteristic of our time.

Conclusion

In Catholic religious education, it is essential to ensure not only that the content is orthodox, but also that the methodology employed is capable of transmitting the doctrines of the faith without corruption.

The *General Directory For Catechesis* points out that the catechetical process must be based upon “the principle of fidelity to God and fidelity to man,” and “an avoidance of any opposition...or presumed neutrality between method and content” (n.149). It added that “a good catechetical method is a guarantee of fidelity to content” (n.149).

In the introduction to the Core Document for *Journeying Together in Hope*, Bishop Coffey calls on teachers in his diocese “not only to teach, but to be living witnesses to their belief in Christ and his Body which is the Church” (p.11). To reinforce this critical point, Bishop Coffey quoted Pope Paul VI as saying: “Modern people listen more willingly to witnesses than to teachers and if they do listen to teachers, it is because they are witnesses.”

By adopting Groome’s *Shared Christian Praxis* as the dominant methodology for *Journeying Together in Hope*, and by recommending his books, the Core document is at variance with the principle enunciated above regarding coherence between the content of catechesis and the witness of those who impart it.

The Core document presents Groome’s work as a sound model for integrity in Catholic religious education. By promoting two of his books which embody dissent from definitive magisterial teaching, the authors of the Core document, as well as those who finally approved it, are putting at risk the faithful transmission of Catholic doctrine to children.

In his published work, Groome often quotes Vatican II documents and the *Catechism of the Catholic Church*, while simultaneously contradicting doctrines taught in these magisterial instruments by emptying them of part or all of their objective content. This empowers him to reconstruct Church teaching according to what Pope Benedict XVI has aptly described as a “hermeneutics of discontinuity and rupture” (Address to Roman Curia, December 22, 2005). In the language of Cardinal Newman, such rupture in the transmission of the faith is known as “a corruption of doctrine.”

The Core document for *Journeying Together in Hope* says it is embarked on “a critical and creative use of the Shared Christian Praxis methodology” (p.29). Given that *Shared Christian Praxis* is integrally structured in a way that is overtly hostile to the faithful transmission of the magisterial teaching of the Catholic Church, the only ‘creative’ approach to it that makes sense is to abandon it entirely.

The Call to the Priesthood

There are two inseparable elements in every priestly vocation: the free gift of God and the responsible freedom of the man. A vocation is a gift of divine grace, received through the Church, in the Church and for the service of the Church. In responding to the call of God, the man offers himself freely to him in love. The desire alone to become a priest is not sufficient, and there does not exist a right to receive sacred ordination. It belongs to the Church - in her responsibility to define the necessary requirements for receiving the sacraments instituted by Christ - to discern the suitability of him who desires to enter the seminary, to accompany him during his years of formation, and to call him to holy orders if he is judged to possess the necessary qualities. (n.3)

Concerning the Criteria for the Discernment of Vocations with Regard to Persons with Homosexual Tendencies in View of Their Admission to the Seminary and to Holy Orders
Congregation for Catholic Education, 2005

Blessing of the Lambs

Pope Benedict XVI imparted a traditional blessing on two live lambs, whose wool will be used to knit the palliums he will hand to the Church’s newest archbishops next June. The Pope gave the blessings on 21 January, the feast of St Agnes [whose traditional symbol is a lamb]. A pallium is a circular wool band with pendants, worn over the shoulders.

It has five crosses embroidered on red silk, like the wounds of the Shepherd who let himself be crucified for his sheep, and it is fastened with three pins called “aciculae,” which recall the passion of Christ.

Liturgical insignia of honour and jurisdiction, worn by the Pope and metropolitan archbishops in their churches and in those of their provinces, it symbolises the lost sheep that is found again, carried on the shoulders of the Good Shepherd, and the Lamb crucified for the salvation of humanity.

Worn by the Pope, the pallium symbolises the fullness of his office. Worn by archbishops, it typifies their participation in the supreme pastoral power of the Pope.

Once the lambs are shorn, the nuns of the Benedictine convent of St Cecilia in Trastevere knit the palliums.

They will be placed in a bronze urn next to the Chair of St Peter in the Vatican basilica, until the Pope hands them out on June 29, feast of Sts Peter and Paul, to the metropolitan archbishops appointed over the past year.

The two lambs - a gift of the religious of the Order of Lateran Canons Regular, who serve in the Basilica of St Agnes Outside the Walls - were raised in the Trappist monastery of Three Fountains (“Tre Fontane”), on the outskirts of Rome.

www.zenit.org

Homosexuality and Priesthood

Admission to a seminary or the priesthood is not possible for men who “practice homosexuality, present deep-seated homosexual tendencies or support the so-called gay culture,” says a recent Vatican document.

The Instruction, “Concerning the Criteria for the Discernment of Vocations with Regard to Persons with Homosexual Tendencies in View of Their Admission to the Seminary and to Holy Orders” was published by the Congregation for Catholic Education in November 2005, and approved by Benedict XVI.

The document, which is respectful of people with homosexual tendencies, does not contain extraordinary novelties.

The document makes the distinction, established by the Catechism of the Catholic Church, between homosexual “acts,” which Scripture teaches are “grave sins,” and deep-seated homosexual “tendencies,” which are found in a number of men and women.

The latter “are also objectively disordered and, for those same people, often constitute a trial,” states the Instruction. “Such persons must be accepted with respect and sensitivity,” it says. “Every sign of unjust discrimination in their regard should be avoided. They are called to fulfill God’s will in their lives and to unite to the sacrifice of the Lord’s Cross the difficulties they may encounter.”

According to the Instruction, men with deep-seated homosexual tendencies cannot be admitted to the priesthood because they “find themselves in a situation that gravely hinders them from relating correctly to men and women. One must in no way overlook the negative consequences that can derive from the ordination of persons with deep-seated homosexual tendencies.”

“Different, however, would be the case in which one were dealing with homosexual tendencies that were only the expression of a transitory problem - for example, that of an adolescent not yet superseded. Nevertheless, such tendencies must be clearly overcome at least three years before ordination to the diaconate,” clarifies the Instruction.

The document stresses the responsibility of bishops, major superiors (in the case of religious candidates to the priesthood), seminary formators and spiritual directors to help in the discernment of the suitability of the candidates to the priesthood.

“In case of serious doubt,” the Instruction states, such candidates must not be admitted to ordination.

“It goes without saying that the candidate himself has the primary responsibility for his own formation,” and must be the first to try to apply this discernment called for by the Church, stresses the document.

www.zenit.org 29-11-2005

Calling all ‘Earthlinks’!

The Sisters of Mercy seem to have changed their focus from Christianity to “earth-sensitive spirituality”.

They now proudly present “Earth Link”, which “provides an opportunity for people who are concerned about the future of Earth to reflect on their concern and move towards action.” They claim that Earth Link “will be of special benefit to those who are interested in earth-sensitive spirituality and sustainable living.” They provide, amongst other things, consultants to design rituals, and they invite you to “listen to the wisdom of Earth” and “explore your relationship with the Earth community.”

Their mission is to “encourage connectedness between people and Earth.” They list 8 points under the heading, “Our beliefs and values” on their website, and not a single mention of God, Christ, Christianity or the Catholic Church among them!

Incidentally, their website was advertised on CathNews, the Catholic internet news service run under the auspices of the Australian Catholic Bishops Conference.

Chastity and homosexuality

Catechism of the Catholic Church

2357 Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that “homosexual acts are intrinsically disordered.” They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved.

2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God’s will in their lives and, if they are Christians, to unite to the sacrifice of the Lord’s Cross the difficulties they may encounter from their condition.

2359 Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection.

How to Discover Jesus

To discover Jesus, Benedict XVI gave young people three personal pieces of advice.

Prayer

Above all, he recommended prayer. "If you do not know how to pray, ask him [Jesus] to teach you and ask his heavenly Mother to pray with and for you," the Pope said. "The prayer of the rosary can help you to learn the art of prayer with the simplicity and depth of Mary."

Eucharist

Second, the Bishop of Rome invited young people to discover Jesus in the Eucharist, the sacrament of his real presence, where "he knocks on the door of your heart to give you his grace."

"Go out to meet him in the holy Eucharist, worship him in the churches and remain kneeling before the tabernacle," the Holy Father exhorted. "Jesus will fill you with his love and will manifest the thoughts of his heart to you."

Reconciliation

Third, Benedict XVI mentioned the sacrament of reconciliation as the place where "Jesus waits for you to forgive your sins and reconcile you with his love through the priest's ministry."

"Never feel alone because you are part of the Church, which is a great family," he added.

www.zenit.org 28-11-2005

The Lamb is Stronger

Pope Benedict XVI said that the last lesson that Pope John Paul II left to humanity was to show with his example that suffering has meaning. [...]

"No Pope has left us an amount of texts as he has left us; previously, no Pope was able to visit, as he did, the whole world and speak directly to the people of all the continents," Benedict XVI said. "But at the end, he was given a path of suffering and silence. [...]"

He said that, in the face of "the spectacle of the power of evil" in the 20th century, John Paul II answered the question that every man asks himself: "Is evil perhaps invincible? Is it the ultimate, authentic power of history?"

"The power that puts a limit to evil is divine mercy," explained Benedict XVI. "The lamb is stronger than the dragon, we might say with Revelation," he added. Evil "also exists in the world to awaken love in us, which is giving of oneself."

"Surely we must do everything possible to attenuate suffering and prevent injustice which causes the suffering of the innocent. However, we must also do everything possible so that people will be able to discover the meaning of suffering and, in this way, be able to accept their own suffering and unite it to the suffering of Christ," he said.

Zenit News

Fruits of Adoration Threaten

When Fr Speekman promoted Eucharistic adoration with exposition in Morwell parish it was with a view of perpetual adoration which was requested by Pope John Paul II many times during his pontificate.

On 12 December 1981, the Pope himself began perpetual Eucharistic adoration in a chapel at St Peter's as an exhortation and encouragement for all parishes around the world to do the same. At the 45th International Eucharistic Congress in 1993 in Seville, Spain, Pope John Paul II prayed that the fruit of the Congress be the establishment of perpetual adoration in every parish throughout the world.

During the recent Year of the Eucharist hardly anything significant was done in the diocese of Sale to make the year special. For the whole year Fr Cleary did nothing in the parish to promote the year of the Eucharist. Then, only two months after a Mass in Morwell to mark the end of the Year of the Eucharist, Fr Cleary stops Exposition in the parish.

The question must be asked, why has Fr Cleary stopped the regular weekly Exposition when all that was required of him was to expose the Blessed Sacrament and to repose it. No extra burden was placed on him. What are we to make of a bishop and vicar general who instead of encouraging the continuation of adoration, endorse the administrator's actions in stopping it?

Could it be that Fr Speekman's ministry in Morwell had effected a spirituality centred on Christ's real and personal presence; and that this is contrary to the 'social spirituality' our diocese seems to be intent on creating? Everywhere we look in the diocese we see attempts to make parishes more social, more 'welcoming and inclusive', more *us-centred*. Does Eucharistic adoration place 'too much emphasis' on *Christ* for their liking?

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:35,37-39)

Gregory Kingman, Morwell

Subversive Doctrines Defile

"No man who is responsible for defiling a household can expect any share in the kingdom of God. Even in the world, defilement of this kind is punishable with death; how much more when a man's subversive doctrines defile the God-given faith for which Jesus Christ was crucified. Such a wretch in his uncleanness is bound for the unquenchable fire, and so is anyone else who gives him a hearing."

St Ignatius of Antioch

Hours of Eucharistic Adoration

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

First, Adoration

“No one should eat this flesh without first adoring it; ... we should sin were we not to adore it,” said St Augustine.

Indeed, we do not merely receive something in the Eucharist. It is the encounter and unification of persons; the person, however, who comes to meet us and desires to unite himself to us is the Son of God. Such unification can only be brought about by means of adoration.

Receiving the Eucharist means adoring the One whom we receive. Precisely in this way and only in this way do we become one with him. Therefore, the development of Eucharistic adoration, as it took shape during the Middle Ages, was the most consistent consequence of the Eucharistic mystery itself: Only in adoration can profound and true acceptance develop.

And it is precisely this personal act of encounter with the Lord that develops the social mission which is contained in the Eucharist and desires to break down barriers, not only the barriers between the Lord and us but also and above all those that separate us from one another.

Pope Benedict XVI

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

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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.