

Into the Deep

Issue 46

Newsletter of Orthodox Catholics of Gippsland

July 2006

Thanks From Our Pope

Pope Benedict XVI on the first anniversary of his election

“I feel more and more that alone I could not carry out this task, this mission. But I also feel that you are carrying it with me: Thus, I am in a great communion and together we can go ahead with the Lord’s mission. The heavenly protection of God and of the saints is an irreplaceable support to me and I am comforted by your closeness, dear friends, who do not let me do without the gift of your indulgence and your love. I offer very warm thanks to all those who in various ways support me from close at hand or follow me from afar in spirit with their affection and their prayers. I ask each one to continue to support me, praying to God to grant that I may be a gentle and firm Pastor of his Church.”

Don’t Yield to Relativism

From a homily by Pope Benedict XVI

As in past centuries, so also today there are people or groups who obscure this centuries-old Tradition, seeking to falsify the Word of Christ and to remove from the Gospel those truths which in their view are too uncomfortable for modern man. They try to give the impression that everything is relative: Even the truths of faith would depend on the historical situation and on human evaluation. Yet the Church cannot silence the Spirit of Truth. The successors of the apostles, together with the Pope, are responsible for the truth of the Gospel, and all Christians are called to share in this responsibility, accepting its authoritative indications.

Every Christian is bound to confront his own convictions continually with the teachings of the Gospel and of the Church’s Tradition in the effort to remain faithful to the word of Christ, even when it is demanding and, humanly speaking, hard to understand. We must not yield to the temptation of relativism or of a subjectivist and selective interpretation of sacred Scripture. Only the whole truth can open us to adherence to Christ, dead and risen for our salvation. Christ says: “If you love me ...”

www.zenit.org 26-05-2006

You’d Have To Read It To Believe It

Request: Please allow us to resume Adoration.

Response from Bishop: Don’t be ridiculous and don’t be divisive; you’re ignorant of the nature of the Church.

Response from Priest: Those who request it are untrustworthy, can’t be taken seriously, should concentrate on their unresolved issues at home, have no manners, are incapable of Eucharistic Adoration, do not love their neighbour, have double standards, have false theology, are divisive, sinfully refuse financial support of the parish, are insincere, scandalous, too old, too trusting, too gullible, too weak, or are hypocritical. Respect for the Tabernacle is more important than respect for the exposed Blessed Sacrament.

See page 2-4 for full details.

Spreading Orthodoxy

As Into the Deep continues to expand in readership, our costs continue to increase. Without subscription fees, we depend on your donations.

Thank you to the many who have joined our unofficial “100 Club” by donating \$100. We can’t expect them to keep giving though, so call on others to consider donating, whether \$100 (always welcome – it goes so quickly!) or simply the \$12 that would cover annual costs for one person.

On the other hand, please don’t stop distributing Into the Deep, even if you can’t donate. We appreciate people passing on ITD to others, and would certainly rather have the increased readership than people feeling they shouldn’t ask for more because they haven’t “paid”! ITD is free, and produced, printed and distributed with joy and love! Let’s keep spreading the joy of orthodoxy!

Ed.

All issues of Into the Deep are at www.stoneswillshout.com

Faithful Request Resumption of Adoration...

The Story So Far

Morwell Catholic Parish had 24-hour adoration of the Blessed Sacrament each week for a number of years. John Henderson has been the co-ordinator of the roster, ensuring that all hours are covered by rostered adorers.

Prior to Fr John Speekman's arrival in the parish there was one hour of adoration per week. Fr Speekman encouraged more. Parishioners embraced it readily, and soon were asking for longer hours. 24-hour adoration was consistently supported over four years, both by Morwell parishioners and others from neighbouring parishes that don't have regular adoration; some joined the roster, others popped in whenever they could.

On the night of 29 December last year, Fr Cleary refused to expose the Blessed Sacrament for adoration. He gave no warning of his intention to stop adoration, causing confusion that night and the following day among those who arrived for adoration to find no Blessed Sacrament exposed. A number of people approached Fr Cleary in the following days and weeks asking why he had stopped it and asking him to allow it again. They were unsuccessful and received different responses. (See past issues of ITD for further detail.)

John Henderson later arranged a petition to ask for resumption of adoration and to demonstrate that there was continuing support for it. He sent the petition to Father Cleary with a covering letter, and a copy of both to Bishop Coffey.

Following are the letters he sent, the petition wording, and the letters of response he has received.

27 April 2006:

Letter from John Henderson to Fr Tom Cleary:

Dear Father

Enclosed is a copy of a petition requesting the resumption of the twenty four hour Exposition of the Blessed Sacrament which you arbitrarily cancelled on the 29th December 2005.

On behalf of the petitioners I respectfully ask you to accede to this request. Incidentally, I have studied the document, Holy Communion and the Worship of the Eucharist outside Mass.

Article 90 states: "The form of adoration in which one or two members of the community take turns before the Blessed Sacrament is also to be maintained and highly commended."

I am forwarding the petition to Bishop Coffey and requesting his permission for the resumption of the Exposition of the Blessed Sacrament for the twenty four hour period in the exact manner in which Fr Speekman established it.

Yours faithfully
John Henderson

27 April 2006:

Letter from John Henderson to Bishop Coffey:

Dear Bishop Coffey

Enclosed please find copies of the petition and letter forwarded to Fr Tom Cleary. Both are self-explanatory.

I respectfully ask that you grant permission for the resumption of the twenty four hour Exposition of the Blessed Sacrament that Father Cleary arbitrarily cancelled on the 29th December 2005.

Thanking you in anticipation and with prayerful wishes.

Yours faithfully
John Henderson

Petition wording:

Dear Fr Cleary,

We the undersigned have regularly come to Exposition of the Blessed Sacrament at Sacred Heart Church in Morwell (9pm Thursdays to 9pm Fridays) in the past. We are saddened that you decided to stop Exposition and we urge you to please allow us to resume, for our own spiritual good, and the spiritual good of the Church.

12 June 2006:

Letter from Fr Tom Cleary to John Henderson:

Dear John,

Unlike you, I am not retired with a surfeit of free time on my hands. However, having read your latest monthly bellyache in *Into the Deep* (June 2006 page 9), I have decided to sacrifice some of my own time and supply you with your much desired written reply. Since experience has taught me not to trust you to quote me correctly, I have no choice but to declare this an open letter.

On April 28th, I received from you a list of 68 people who have signed a "petition" which you organised and promoted throughout the Penitential Season of Lent. You claim these people disagree with me regarding a serious pastoral decision I made suspending our 24-hour continuous Exposition of the Blessed Sacrament each week at Morwell Catholic Parish. A simple scrutiny of your list will reveal many of its flaws and some of the reasons for my decision.

I do not accept nor do I take seriously the opinion of all the Signatories. Many names deserve to be deleted from the list. An obvious name is that of a non-parishioner whom I never met and who died in March. Let's allow her to rest in peace.

There are fifteen people on the list who are not from this parish. Some of these have unresolved issues at home and I recommend they concentrate on solving their own problems. I do not grant them the right to meddle in the internal affairs of another parish. They should have had the good manners not to sign your

... Bishop and Priest Respond

petition and you should have had the good sense not to canvass or accept their signatures.

There are eleven people from Morwell who refuse to celebrate the Eucharist in their own parish with their fellow parishioners. They go either elsewhere or nowhere to Mass. If they cannot celebrate the Eucharist or the Sacraments in their own parish then, surely, they are incapable of Eucharistic Adoration here or anywhere else. If they cannot see Christ in their fellow parishioners, then, they cannot recognise him in a Tabernacle or a Monstrance. If they do not love their neighbour whom they can see, how can they love God whom they cannot see? I reject their double standards and their false theology. Their names do not belong on your list.

There are eighteen people from your own clique who are on your very divisive pro Father Speekman /anti Bishop Coffey bandwagon. In an effort to impose their own wills and force Bishop Coffey to change his, they refuse to give financial (and other) support to Morwell Catholic Parish. Ostensibly this action is sinful as it directly contravenes one of the precepts of the Catholic Church. Your argumentation is feeble, your offertory at Mass is imaginary, your prayer for your bishop is insincere, your general attitude is scandalous and your constant negativity is ever so monotonous and predictable. I regard such names on this list simply as a protest for the sake of protest.

Among the sixty eight, I find ten names belonging to people who are too old, too trusting, too gullible or too weak to refuse your request to sign. The same people would sign a petition against the Pope himself if their only alternative was an upsetting face-to-face showdown with a bully they did not wish to tangle with.

Finally, there are thirteen people on your list whom I respect and whose opinions I value. I find it disappointing they chose this particular method to communicate with me rather than a more overt and friendly approach. Nevertheless, I trust they can recognise the hypocrisy and see the need for reform in regards to Exposition as we have had it. I expect they are in agreement with me as I urge a re-focus on the Tabernacle and a stronger emphasis on the Eucharist itself.

You seem to have difficulty making the distinction between 'exposition' and 'adoration'. In your hostile monthly publication, for six consecutive months, you have announced I have 'cancelled' Eucharistic Adoration at Morwell. All intelligent and fair-minded parishioners will acknowledge your statement is untrue. I have merely suspended Exposition, not cancelled Adoration. I believe your published untruth is a deliberate attempt to malign and misinform.

As regards the immediate future, I find no compelling argument for me to reverse the decision I have made.

Before we can have 24-hour Eucharistic Exposition, many attitudes need to be changed, the importance of the Tabernacle needs to be recognised, reforms need to be made, Commandments need to be observed, hypocrisies need to be banished and final closure, perhaps, on the Father Speekman case needs to be reached. In your accompanying letter you say the sixty-eight signatories request the resumption of Exposition of the Blessed Sacrament for "the twenty four hour period in the exact manner in which Fr Speekman established it." Your reference to Fr Speekman here and elsewhere is an exposure of your true motivation.

John, I have no desire to play your game or dance to your tune. I cannot and I will not tolerate the Body and Blood of Christ, the Sacrament of Unity, being used for an ulterior motive or as a sign of division among parishioners here in Morwell. I am very confident that all conscientious parishioners who were able to adore Jesus in the Eucharist exposed in the Monstrance on a side altar in our Church will, with a little effort, be able to adore Jesus equally well a few paces away in the Tabernacle at our main altar. Already a handful are doing so. I invite you and as many parishioners as possible to join them.

Sincerely,
Fr Tom Cleary
(Parish Administrator)

16 June 2006:

Letter from Bishop Coffey to John Henderson:

Dear John

The irony of John Henderson and the Bishop of the Diocese entering into debate on the implications of Canon Law has not been lost on me.

I have given my answer and I don't intend to pursue the matter. It seems ridiculous and does not bear repeating that the Church is run by 'petitions'.

All the difficulties both of us have encountered result in your misunderstanding and indeed ignorance of the nature of the Church.

If you and many like you could meditate on this statement on the nature of the Church, you would not be attempting to be a divisive force in the Church.

"The Church exists for a solitary goal and that is to carry out the work of Christ under the lead of the befriending Spirit. And Christ came into the world to give witness to the truth, to rescue, and not to sit in judgement, to serve and not to be served." (Church in the Modern World v.3)

Yours sincerely
+Jeremiah Coffey
Bishop of Sale

A Few Clarifications

Despite having reservations, I feel it important to reply to a few issues Fr Cleary raises.

I find his denigration of the signatories extremely offensive, but am sure that those concerned are quite capable of defending themselves. I will however, defend the lady who died suddenly after being in perfect health. She signed the petition in good faith, and I added “R.I.P.” beside her name before forwarding the petition to Father.

Of Fr Cleary’s judgment of my character, I will grant him one point – I am a sinful man, and that is why I go to Confession regularly.

I reject the accusation that I am using the Blessed Sacrament for an ulterior motive. In fact, it was Fr Cleary who gave as a reason for terminating Exposition, that he had to ‘clean up his parish and get rid of the rebels’. This reason could be seen as using the Blessed Sacrament as a form of punishment against those of us who want and love adoration (exposition implied, of course).

Certainly reforms need to be undertaken and hypocrisies addressed – both at a parish and diocesan level – but adoration would help this, not hinder it. Bishop Coffey could have brought final closure on the Fr Speakman issue a long time ago if he chose to.

Let us continue to pray for all concerned.

John Henderson, Morwell

Truth Frees Us From Our Ego

“Truth draws people together because it frees them from individual opinions. Love draws men together because it makes them overcome individual egoisms. Christianity, in turn, announces that “Truth is Love’.”

Cardinal Renato Martino, Pontifical Council for Justice & Peace

Two Aspects of Faith

Pope Benedict XVI

Faith is a deeply personal and human act, an act which has two aspects. To believe means first to accept as true what our mind cannot fully comprehend. We have to accept what God reveals to us about himself, about ourselves, about everything around us, including the things that are invisible, inexpressible and beyond our imagination.

This act of accepting revealed truth broadens the horizon of our knowledge and draws us to the mystery in which our lives are immersed. Letting our reason be limited in this way is not something easy to do. Here we see the second aspect of faith: It is trust in a person, no ordinary person, but Jesus Christ himself. What we believe is important, but even more important is the One in whom we believe.

We Cannot Domesticate God

From a commentary by Father Raniero Cantalamessa, preacher to the Pontifical Household, on the Gospel reading of the liturgy of the feast Corpus Christi

[...] If there is a danger that believers face at present in regard to the Eucharist, it is to trivialise it.

There was a time when it was not received so frequently, and fasting and confession had to precede it. Today virtually everyone approaches it. Let us understand one another. It is progress; it is normal that participation in Mass also implies Communion; that is why it exists. But all this entails a mortal risk.

St Paul says: Whoever eats the bread or drinks the cup of the Lord unworthily, will be guilty of the Body and Blood of the Lord. Let each one examine himself and then eat the bread and drink the cup, because he who eats and drinks without discerning the body, eats and drinks judgment unto himself.

I believe it is a salutary grace for a Christian to go through a period in which he fears to approach Communion, that he tremble before the thought of what is about to occur and not cease to repeat, as John the Baptist: “And you come to me?” (Matthew 3:14).

We cannot receive God except as “God,” that is, respecting all his holiness and majesty. We cannot domesticate God!

The preaching of the Church should not fear – now that communion has become something so habitual and “easy” – to use every now and then the language of the letter to the Hebrews and to tell the faithful:

“But you have come ... to a judge who is God of all ... and to Jesus, the mediator of the new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel” (Hebrews 12:22-24).

In the early times of the Church, at the moment of communion a cry resounded in the assembly: “Let him who is holy approach, let him who is not repent!”

One who did not get used to the Eucharist and spoke of it with overwhelming wonder was St Francis of Assisi. “Let humanity fear, let the entire universe tremble, and the heavens exult, when on the altar, in the hands of the priest, is Christ, son of the living God. ...O admirable rapture and amazing designation! O sublime humility! O humble sublimity, that the Lord of the universe, God and son of God, so humbles himself as to hide under the small appearance of bread!”

However, it must not be so much the grandeur and majesty of God which causes wonder before the Eucharistic mystery, but rather his condescension and love. The Eucharist above all is this: memorial of the love of which there is no greater: to give one’s life for ones’ friends.

Zenit 16-06-2006

Sterile Whingeing

I would prefer not to receive your publication. It is too negative! (and nasty)

The tone of many of your letters and articles is like the following: “For a long time now, in the little ways open to them, the laity have been trying to get the message across to bishops – who have the responsibility of an authoritative role that all is not right in parishes.” What is a bishop supposed to do?

In general I like “wholesome and red blooded articles” but yours border on sterile whingeing!

Fr Paul Grant, Kensington NSW

A Bishop’s Job

“A bishop’s job is to help Catholics respond to their baptismal call to holiness, grow in the sacramental life and be closer to God, in short, to help everyone become saints. Our goal is to get ourselves to heaven and take as many people with us as we can.”

Bishop Robert Finn

Diocese of Kansas City-St Joseph, Missouri

Bishop Finn is an orthodox bishop who started turning around a liberal diocese as soon as he was appointed last year. *Fidelity’s* June 2006 issue has a great article (p.45) about the courageous changes Bishop Finn made, including replacing liberal staff, banning the diocesan newspaper from publishing articles by dissenter Fr Richard McBrien (and checking each edition before publication), replacing various liberal programs with orthodox ones, increasing vocations efforts and pro-life efforts, and promoting the Latin Mass.

It shows what a man with courage and faith can achieve, even in the face of entrenched liberalism and dissent. It gives us hope for our own dying dioceses.

Bishop Finn asks for prayer for unity in fidelity in his diocese, and throughout the Church. Let us join our prayers with his for a renewed, faithful Church! And for Bishops who will take us to heaven with them!

Ed.

The Food of Truth

“Feeding the Lord’s flock, therefore, is a ministry of vigilant love that demands our total dedication, to the last drop of energy and, if necessary, the sacrifice of our lives. It is above all the Eucharist which is the source and secret of the ongoing dynamism of our mission. In fact, in his ecclesial life, the bishop is configured to the image of Christ, who nourishes us with his flesh and blood. From the Eucharist the pastor draws the power to exercise that special pastoral charity which consists in dispensing the food of truth to the Christian people.”

Pope Benedict XVI to Bishops,

11th Ordinary Council of the Synod of Bishops

Powerful Lesson in Forgiveness

Cardinal Stanislaw Dziwisz was Pope John Paul II’s longtime personal secretary. He is in possession of much of the late Pope’s personal writings (although Pope John Paul II requested they be burned, the Cardinal has not been able to destroy them due to the importance he places on the writings).

One such document is a letter that the late pope wrote to Mehmet Ali Agca, the man who tried to assassinate him in 1981. The letter was never sent. However, according to *Zenit*, Cardinal Dziwisz says that the letter “is a wonderful text, and in the future it might be possible to show it so as to understand better how the Pope judged those events.”

The following sentence John Paul II wrote particularly impressed the cardinal, and is a powerful lesson for us all: ‘My brother, how can we appear before the Lord if we do not forgive our faults reciprocally?’

Tradition is Living

“Tradition is not a collection of things or words, like a box of dead things. Tradition is the river of new life that proceeds from the origins, from Christ to us, and makes us participate in God’s history with humanity.”

Pope Benedict XVI

Catechetical Instruction in Catholic Schools

The Catholic School (n.50 - 54)

Sacred Congregation for Catholic Education

Without entering into the whole problem of teaching religion in schools, it must be emphasised that, while such teaching is not merely confined to “religious classes” within the school curriculum, it must, nevertheless, also be imparted explicitly and in a systematic manner to prevent a distortion in the child’s mind between general and religious culture. The fundamental difference between religious and other forms of education is that its aim is not simply intellectual assent to religious truths but also a total commitment of one’s whole being to the Person of Christ.

It is recognised that the proper place for catechesis is the family helped by other Christian communities, especially the local parish. But the importance and need for catechetical instruction in Catholic schools cannot be sufficiently emphasised. Here young people are helped to grow towards maturity in faith.

[...] No Catholic school can adequately fulfil its educational role on its own. It must continually be fed and stimulated by its Source of life, the Saving Word of Christ as it is expressed in Sacred Scripture, in Tradition, especially liturgical and sacramental tradition, and in the lives of people, past and present, who bear witness to that Word.

When Things Will Change

From an article by Fr Martin Heinz of Holy Angels Catholic Church in Aurora, Illinois; former vocations director for the Diocese of Rockford

It's said that we've turned the corner on the clerical sex scandals, but I don't believe it. Charters are all well and good, but they remain bandages unless we begin to treat the real issues that have brought us to this point. There are still dark things lurking. Some ask if things will really change. I don't know.

But this much is certain: When dissent gives way to the written words of Vatican II and stops hiding in the shadows of an unknown "spirit"; when uninformed consciences bow to a "religious submission of mind and will" where genuine freedom resides; when the homosexual agenda is rejected; when the homosexual subculture in the priesthood, and the promotion of homosexual priests up the ladders of some chanceries, is finally dealt with; when lack of priestly discipline and its accompanying bachelor mentality are replaced with obedience, loyalty, and faithfulness to Christ; when bishops begin to act like the spiritual fathers they are expected to be and not the hapless bench they seem; and when all of us long for Heaven, fear Hell, and desire to save our souls by abiding in intimacy with Christ, then things will begin to change.

Reform isn't about "voices of the faithful" doing what they want – it's about humble hearts doing what they ought. It is about obedience, fasting, prayer, discipline, repentance, penance, humility, and conversion for priests and bishops.

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Queensland Alert

Letter from a traveller:

My first Sunday at Mass here on the Gold Coast, I picked up a parish bulletin, and lo and behold I see Fr Frank Andersen, MSC is up in Queensland spreading his gospel of dissent (funded by the deanery). I thought you might like to alert people in Queensland that he's roaming around up here.

Old News

"The success of the book and film *The Da Vinci Code* shows people's great need for catechesis.

Dan Brown's arguments are not new; they were already refuted quite a few centuries ago, and today they are presented as an unimaginable discovery. This shows that many people do not know history and the principles of Christianity."

*Monsignor Raffaello Martinelli
Congregation for the Doctrine of the Faith*

Catholic TV Update

We are pleased to inform you that EWTN (Eternal Word Television Network) can now be accessed directly throughout Australia and New Zealand using smaller dishes – the size of a Foxtel/Austar dish!

EWTN has signed a multi-year deal with Globecast North America for carriage on Transponder 5 of the Optus B3 satellite. No third party is involved. This is separate and independent from the contract entered into by Italian TV with Globecast.

EWTN is a free-to-air, non-encrypted channel that aims to make its 24/7 programming accessible to a potential audience of 8.3 million homes.

You may contact AAACOM, our recommended installer, at 1300 222 266 in Australia and 0800 000 885 in New Zealand for access and installation details, or the nearest installer whom you can trust.

This is indeed wonderful news after all this time and we look forward to spreading the good news to everyone you know who wishes to make TV viewing a spiritually nourishing experience. After all the past attempts, we hope this is finally good news to all!

God bless you and all that you do!

*Edwin Lopez, EWTN Regional Manager
Asia-Pacific, Australia, New Zealand*

Pope's Words to The Sick

Pope Benedict XVI

"Dear friends who are sick, who are marked by suffering in body or soul, you are most closely united to the Cross of Christ, and at the same time, you are the most eloquent witnesses of God's mercy. Through you and through your suffering, he bows down toward humanity with love. You who say in silence: 'Jesus, I trust in you' teach us that there is no faith more profound, no hope more alive and no love more ardent than the faith, hope and love of a person who in the midst of suffering places himself securely in God's hands. May the human hands of those who care for you in the name of mercy be an extension of the open hands of God."

Priests And Laity

Pope Benedict XVI

"The importance of the role of the laity, for whose generosity in serving Christian communities I am most grateful, must never obscure the absolutely irreplaceable ministry of priests in the life of the Church.

Consequently, priestly ministry cannot be entrusted to others without effectively prejudicing the very authenticity of the Church's being.

Moreover, how will young men want to become priests if the role of ordained ministry is not clearly defined and recognised?"

New Age and Catholic Faith

From *Jesus Christ, The Bearer of the Water of Life - A Christian Reflection on The "New Age" (n.4)*
By the Pontifical Council for Culture and Pontifical Council for Interreligious Dialogue

Even if it can be admitted that *New Age* religiosity in some way responds to the legitimate spiritual longing of human nature, it must be acknowledged that its attempts to do so run counter to Christian revelation.

In Western culture in particular, the appeal of "alternative" approaches to spirituality is very strong.

On the one hand, new forms of psychological affirmation of the individual have become very popular among Catholics, even in retreat-houses, seminaries and institutes of formation for religious.

At the same time there is increasing nostalgia and curiosity for the wisdom and ritual of long ago, which is one of the reasons for the remarkable growth in the popularity of esotericism and gnosticism.

Many people are particularly attracted to what is known – correctly or otherwise – as "Celtic" spirituality, or to the religions of ancient peoples. Books and courses on spirituality and ancient or Eastern religions are a booming business, and they are frequently labelled "*New Age*" for commercial purposes. But the links with those religions are not always clear. In fact, they are often denied.

An adequate Christian discernment of *New Age* thought and practice cannot fail to recognise that, like second and third century gnosticism, it represents something of a compendium of positions that the Church has identified as heterodox.

John Paul II warns with regard to the "return of ancient gnostic ideas under the guise of the so-called *New Age*: We cannot delude ourselves that this will lead toward a renewal of religion. It is only a new way of practising gnosticism – that attitude of the spirit that, in the name of a profound knowledge of God, results in distorting His Word and replacing it with purely human words. Gnosticism never completely abandoned the realm of Christianity. Instead, it has always existed side by side with Christianity, sometimes taking the shape of a philosophical movement, but more often assuming the characteristics of a religion or a para-religion in distinct, if not declared, conflict with all that is essentially Christian".

Political Correctness

"'Political correctness' is a form of secular self-righteousness – morality based not on divine law but on political fashion and whim, or intolerance in the guise of tolerance, evil masquerading as good."

John Mallon

A World Without Siblings

The following is excerpted from an article by John Mallon, which appeared in the June, 2006, English International Edition of Messenger of St. Anthony (Padua, Italy), <http://www.saintanthonyofpadua.net> under the title "Too Many People?" It is reprinted here with their kind permission.

[...] Some years ago I was taking a class with the Scripture scholar, Professor Scott Hahn. He told a very striking story about an exchange he had on an airplane. The couple seated behind him had a fussy crying baby. Like most parents they were somewhat embarrassed by the noise the baby was making. Professor Hahn looked back and smiled, saying, "Is that your first?" The father looked back and said, "Yes, and the last, but he is going to have everything!" Professor Hahn gently replied, "Except brothers and sisters, you mean."

This story illustrates a tragic attitude held by many people today towards children but Professor Hahn's reply contains an insight into the depth of this tragedy. It is very unfortunate that anyone would put such a high value on material things that they would appear more valuable than having more children, as though things, even very good things, could in any way match the value to a child of having siblings. People are the most valuable and irreplaceable resource on earth.

The 'contraceptive mentality' is decried by the Catholic Church for very good reason, while the Church is often ridiculed for her teachings by those who can't see past the convenience of the current moment. [...]

Today's world without siblings is tomorrow's world without the friendship of brothers and sisters-in-law, nephews, nieces, and for them, without uncles, aunts and cousins – without family.

The child who has 'everything' may well have everything except love, home, security and people who care for him unconditionally. He may find himself feeling like an outsider in the world.

The 'contraceptive mentality,' like every element of the Culture of Death, is as self-defeating as it is selfish. By deliberately assuring that a child has 'everything' in terms of material 'stuff' at the expense of a family when parents are dead and gone is to bequeath that child very little indeed.

John Mallon

Founded on Tradition

St Athanasius

"It will not be irrelevant to examine the ancient tradition and the doctrine and the faith of the Catholic Church, which, as we know, the Lord handed down, the apostles preached and the fathers preserved. For on this tradition the Church is founded, and if anyone abandons it, he cannot be a Christian nor have any right to the name."

Distribution of Holy Communion

Redemptionis Sacramentum n. 88 - 94

The faithful should normally receive sacramental Communion of the Eucharist during Mass itself, at the moment laid down by the rite of celebration, that is to say, just after the Priest celebrant's Communion. It is the Priest celebrant's responsibility to minister Communion, perhaps assisted by other Priests or Deacons; and he should not resume the Mass until after the Communion of the faithful is concluded. Only when there is a necessity may extraordinary ministers assist the Priest celebrant in accordance with the norm of law.

“So that even by means of the signs Communion may stand out more clearly as a participation in the Sacrifice being celebrated”, it is preferable that the faithful be able to receive hosts consecrated in the same Mass.

“The faithful should receive Communion kneeling or standing, as the Conference of Bishops will have determined”, with its acts having received the *recognitio* of the Apostolic See. “However, if they receive Communion standing, it is recommended that they give due reverence before the reception of the Sacrament, as set forth in the same norms”.

In distributing Holy Communion it is to be remembered that “sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them”. Hence any baptised Catholic who is not prevented by law must be admitted to Holy Communion. Therefore, it is not licit to deny Holy Communion to any of Christ's faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing.

Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice, if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops' Conference with the *recognitio* of the Apostolic See has given permission, the sacred host is to be administered to him or her. However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.

The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.

It is not licit for the faithful “to take...by themselves... and, still less, to hand...from one to another” the sacred host or the sacred chalice. Moreover, in this regard, the abuse is to be set aside whereby spouses administer Holy Communion to each other at a Nuptial Mass.

Common Errors

From a column by Fr Edward McNamara, professor of liturgy at the Regina Apostolorum university www.zenit.org

[...] [E]xcept for emergencies, the readings should always be read from a proper lectionary containing all of the readings.

According to No. 37 of the Introduction to the Lectionary: “Because of the dignity of the word of God, the books of readings used in the celebration are not to be replaced by other pastoral aids, for example, by leaflets printed for the preparation of the readings by the faithful or for their personal meditation.”

Another error, a very common one, is that of raising the book while saying, “The Gospel of the Lord.”

The expression “Gospel of the Lord” refers primarily to the text just read, not to the book that contains the text.

The correct procedure is to first say “The Gospel of the Lord” then to kiss the Lectionary or Book of the Gospels as the case may be, saying quietly, “May the words of the Gospel wipe away our sins.” No elevation is foreseen at this moment, although the minister may slightly raise the book in order to kiss it.

Fact or Fiction

We at St Coleman's were given (attached to the bulletin) a sheet from the Catholic Education Office (CEO) entitled: ‘Some facts about the new Religious Education Curriculum’.

It lists 6 books included in the curriculum: For teachers - The Core Document, The Curriculum, The Unit Outlines, and the Teacher Strategies Book. For parents – the Parent Handbook, and Stages of Student Development.

The Curriculum covers “the doctrine to be taught at every level from prep to year 12” and The Unit Outlines consist of “a series of units expressing in a detailed way the mandated doctrine to be taught at every level.”

As our parish priest had given this information sheet out and as he had access to the school and the CEO, I asked him both verbally and in writing to get these 6 listed books for me. I would pay for them.

He later gave me an order form from the CEO listing The Core Document and the Stages of Student Development books (primary and secondary) – nothing about the other 4 listed as ‘facts’. My own research suggests they don't exist.

Was the fact sheet an untrue propaganda sheet to make the gullible think everything is ok, and to shut up concerned orthodox Catholics?

Richard Earle, Marlo

Turning the Spotlight on Himself

One has to ask the question as to how the faith of a country whose Catholic population constitutes just over half a percent of the total Catholic population in the world, can be singled out by the Pope as one of those countries where the faith is moribund – especially when the Church has provided her with over fifty bishops to guard, defend, teach and preach the faith.

The faith is dying in this country because the Church is liberal, and the Church is liberal because the majority of the bishops are liberal. One sure way of tracking down liberal diocesan bishops is to follow the Thomas Groome trail. But there are many other ways – liberal dioceses all seem to manifest more or less the same signs of decay:

There is usually a dire shortage of priests, an aging priesthood, priestless ‘faith communities’, very few if any vocations, flagrant liturgical abuses, defective catechetical programs, a disregard for Church law and discipline, and an educational bureaucracy (Catholic Education Office) which functions as a powerful employment agency, employing people in the teaching ‘ministry’ and distributing taxpayers’ money to schools and welfare organizations. Usually there are ‘pastoral’ structures and programs in place to promote lay leadership and lay ministries and a pastoral council which chants the main liberal slogan, “We are Church”.

The sad reality is that most of the ‘pastoral’ structures, programs and initiatives have very little if anything to do with faith *per se* and the spiritual life. Subsequently, these dioceses are spiritually bankrupt and littered with ‘faith communities’ that do not require the practice of faith and which preach a gospel that makes no spiritual and moral demands on its followers.

Bishop Coffey, one of the most liberal bishops in Australia, has been quietly setting up structures and programs to implement his agenda, and using his episcopal power to institutionalise those changes he has been advocating for years. His merciless treatment of an orthodox priest – Fr Speekman – served as an example to others in the country of what happens to anyone who gets in the way of or who challenges the well-oiled liberal machine. But when Fr Speekman appealed against his unjust removal, Bishop Coffey got caught red-handed.

The Decree from Rome upholding Fr Speekman’s appeal not only gave us a comprehensive insight into the administrative actions of a liberal bishop, but also turned the Vatican spotlight on Bishop Coffey’s liberal colleagues who are equally committed to reshaping the Church.

These bishops see themselves as ‘change agents’ and

seem more committed to the ‘new model of being church’ than they are to saving souls and leading them to Christ. They have used the current crisis of faith to justify and advance their radical agenda.

The Pope’s statement about the faith being moribund in Australia was not only an accurate assessment of the state of the Church, but also an indictment on the leadership of the bishops – a leadership which has not only been responsible for the current crisis, but is itself in an ever deepening crisis, because many of these shepherds have lost the sense of the faith and the reason and purpose of their consecration and mission.

The problem which Rome needs to address urgently, is how to stop the consecration and appointment of these bishops who harbor such deep disdain for the Church which Christ instituted, and the foundation on which He continues to build?

Gregory Kingman, Morwell

Liberals Understand Money

In your June issue there was a letter from Mr John Henderson. It seems that Fr Cleary believes it is sinful to fail to put money into his collection plate.

Some Catholics in Queensland no longer contribute to the support of their parishes. Their argument is quite simple. We have been taught that we are not allowed as Catholics to support non-Catholic religious organisations, because their teachings contradict those of the Church. We can, of course, continue to help those in need, without offending God. But we cannot provide help to those clerics who are not preaching Christ’s word. It can be argued that it is sinful to support a priest who is in the process of undermining the faith of his parishioners.

I have not heard of any parish in Australia where the entire Catholic faith is taught, in season and out of season, since Vatican II. This is not necessarily true overseas. Somehow Australian priests think that they are the norm. Now that they have finally accepted the inevitability of bringing in foreign priests, they are talking about sending them to re-education facilities to make sure that they ‘understand Australian culture’, code for conversion to liberalism.

The only thing the liberals understand is money. Cut off their ability to employ female parish associates and lay ‘chaplains’. Stop them reorganising the tabernacle out of the church and running up huge debts. Let them earn an honest living by teaching the Catholic faith, and even saving souls.

Sins belong in the confessional, not on a notice board at the back of the church. What does Fr Cleary’s bishop say about that?

Richard Stokes, Brisbane

Get Into the Boat!

Fr Raniero Cantalamessa, preacher to the Pontifical Household

But, why do Christians believe in the Trinity? Isn't it already difficult enough to believe that God exists, and then we add that he is "one and triune"?

Christians believe that God is one and triune because they believe that God is love! The revelation of God as love, made by Jesus, has "obliged" one to admit the Trinity. It is not a human invention.

If God is love, he has to love someone. There is no love "in the void," without an object. But, whom does God love to be defined love. Men? But men have existed only for thousands of years, no more. The cosmos? The universe? The universe has existed only for billions of years. Before, whom did God love, to be able to define himself love? We cannot say that he loved himself, because this would not be love but egoism and narcissism.

This is the answer of Christian revelation: God is love because from eternity he has "in his bosom" a son, the Word, the one he loves with an infinite love, that is, with the Holy Spirit. In every love there are always three realities or subjects: one who loves, one who is loved, and the love that unites them. [...]

Do you find all this too difficult? Have you understood little? I will tell you not to worry. When one is on the shore of a lake or a sea, and wishes to know what is on the other side, what is most important is not to sharpen one's sight and try to scan the horizon, but to get into the boat that takes one to that shore.

With the Trinity, what is most important is not to ruminate on the mystery, but to remain in the faith of the Church, which is the boat that takes one to the Trinity.

Zenit 09-06-2006

Blowing Where It Wills

The following question was asked of Father Cantalamessa in a recent Zenit interview:

"In John's Gospel, Jesus answers Nicodemus' question affirming that the Spirit 'blows where it wills.' In your judgment, is it possible to interpret in what direction the Holy Spirit is blowing in his continuous irruption in history?"

His reply: "In the homily of the vigil of Pentecost, the Pope said something very beautiful when commenting on these words of John's Gospel. He did say that the Spirit 'blows where he wills,' but he clarified that he never blows in a disordered, contradictory way.

Therefore, we have behind us the whole tradition of the Church, the doctrine of the doctors, the teaching of the Church to discern which charisms are valid and which are not."

Delighted To See Reverence

On the Feast of the Divine Mercy my wife and I attended the ANZAC Mass & Service at St Patrick's Cathedral Melbourne, conducted by the Archbishop of Melbourne Dr Dennis Hart. It was a marvellous service and, being accompanied by many non-Catholics on this occasion, I was proud to have been there. The reverence shown by all in attendance was like what one used to take part in before the changes after Vatican II.

After this service was over my wife and I attended St Kevin's in Hallam for their Divine Mercy services and again what an experience we both had. It was just like what we had there three years earlier with Rev. Fr John Speekman. The majority of the congregation were people of Asian background and the respect and reverence in God's presence was an example for many parishes in Gippsland to follow.

We had the Rosary with all four Mysteries, Mass, Benediction and Blessings with a relic of St Faustina. In attendance was one of the Auxiliary Bishops of the Melbourne Diocese, His Lordship Christopher Prowse, and he made all welcome and conducted the Mass and Services with proper grace and reverence. We both left there to drive home to Morwell feeling inspired.

Then the following Sunday we attended Mass at St Anthony's at Noble Park and again a large attendance of people of Asian background and quite a few Aussies. Like at St Patrick's and St Kevin's a week earlier the reverence and respect shown by all present was fantastic.

The biggest impression was that there was no talking and chatting aloud in the Church and many prayed before and after Mass with peace and solitude. God's House, the tabernacle and His presence were respected at all times, certainly unlike what we see around us here in Gippsland with talking and chattering in the Church like a marketplace, typical of what Our Lord must have experienced in the temple when he cast the merchants and traders out of His Father's House.

Why can't it be conducted in Gippsland the same, or are our Bishop and Priests too scared to speak up in case they offend someone?

This same respect was taught to me and my generation in the schools and homes by our teachers and parents, so what is going on in these places?

When you see a music presenter ringing up and talking on a mobile phone in the Church because the overhead projector is not working while the Rosary is being recited, you just shake your head in disgust. Please God answer my call to return things back the way they were.

Mal Bugg, Morwell

Is It Worth Going On With?

There seems little room for doubt now that Fr Speekman will ever get the justice that he deserves from those who owe it to him, so the question must have arisen in some heads: Is it worth going on with? The answer is, most decidedly, YES.

Why so? Because this matter is ultimately about truth and justice, which matters to the Church as an institution and to its members; but there is more.

A good number of people have invested their own personal time, effort, money, reputation and standing within the Church in this quest. Those people who have committed themselves to the righting of this wrong deserve not to be dumped. Were this to be so, we should ALL have to hang our heads in shame!

Therefore I plead with Fr Speekman, his supporters and those who are in a position to do so, to see this cause through to its proper end. I really doubt that the offices of the Church will be of any use under the present regime, so all that is left is the careful but unrelenting pursuance of civil means for justice.

It is sad for anyone to have to write in this vein, but sadder still that it is necessary. Remember though, the saga of the Dreyfus case in so-called Catholic France a hundred years ago, and the plight of the Guildford Six of Ireland in their fight for justice against the corrupt police of Great Britain only some years back. In both cases justice only came from the unrelenting effort of years to expose the untruth and injustice of those administrators who had a duty they neglected, or covered up.

The Facts of the Case

Let us consider what might happen if Fr Speekman's case were to go to court:

The court would first require a copy of the Church's ritual for making bishops, and see that the new bishop publicly and officially pledges obedience to the Holy Father and his representatives. Then it would want to see where the Canon Law of the Church imposes certain obligations on a bishop, and grants rights in law to Parish Priests to protect them. This law, of course, the bishop is pledged to uphold.

The judge would require all correspondence on this matter between the bishop and the Catholic Education Office (CEO); between the CEO, its officers and the school principal in question; between the bishop, CEO and the teachers' union secretary; between Fr Speekman's canon lawyer and the bishop. The judge would look into how a particular group was formed – outside canon law – to interrogate Fr Speekman, its decision, the make-up of the committee (i.e. their probability of bias); the manner of the bishop's public declaration without first informing Fr Speekman; the text of Fr Speekman's appeal to Rome; and finally, Rome's official decree from the Congregation for the

Clergy vindicating Fr Speekman and explaining why, noting that all the shenanigans engaged in by the many parties were simply illegal in law, wrong in fact, unjust, and injurious.

That is a lot of documentation, and it helps to explain why court cases can be so expensive, but it is all meant for one thing: to get at the full truth, and for this a court needs and requires all that is relevant to a particular matter.

I would imagine that for any court, once it has seen the Church's own charter for a bishop and his obligation to uphold the law of the Church for the good of those whom he is supposed to care, and the Church's own unquestionable response to Fr Speekman's appeal, the result would be simply a lay-down *misere* in Fr Speekman's favour.

This Would Be Justice

This would be justice, but a painful and costly justice for the Australian Church and the Diocese of Sale, and particularly so for the bishop.

The court would first order the immediate restoration of Fr Speekman to his full legal status, with all his rights.

It would note that the whole campaign and procedure against him was illegal in Church law, and therefore administratively unjust, for which he must be compensated.

A court might further note that the resolution to this matter – Rome's decree – was in the bishop's hands a long time ago, but that he has simply shown himself to be obdurate. This would provide grounds for exemplary damages, since justice delayed is justice denied.

And since there are a number of related cases in the wings (civil action against the CEO and its agents, and the school principal), it might even consider punitive damages to give all the bishops a strong message.

A good stoush is of no account unless it results in positive action for the future. After all, the days of Mary MacKillop should have taught us something.

S.C., Melbourne

Christians, Stand Firm!

Christians, be serious in taking action:
Do not be like a feather to every wind,
Nor think that every water cleanses you.
You have the New and the Old Testament
And the Shepherd of the Church to guide you;
Let this be all you need for your salvation ...
Be men, do not be senseless sheep.

Dante Alighieri, Paradiso, V, 73-80

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 PIN available at parish office.
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

“Christ held Himself in His hands when He gave His Body to His disciples saying: ‘This is My Body.’ No one partakes of this Flesh before he has adored it.”

St Augustine

Spiritual Awakening

Pope Benedict XVI to Canadian Bishops

The celebration of the Year of the Eucharist has made a spiritual awakening possible, especially through the development of Eucharistic Adoration. The worship of the Eucharist outside of the Mass but strictly linked to the celebration, is also of great value for the life of the Church, for it aspires to sacramental and spiritual communion. As John Paul II wrote, “If in our time Christians must be distinguished above all by the ‘art of prayer’, how can we not feel a renewed need to spend time in spiritual converse, in silent adoration, in heartfelt love before Christ present in the Most Holy Sacrament?” (*Ecclesia de Eucharistia*, n.25). From this experience we cannot but receive strength, comfort and support.

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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- *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.

Editor - Janet Kingman

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 and contact details 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.