

Into the Deep

Issue 48

Newsletter of Orthodox Catholics of Gippsland

September 2006

Liturgy Nourishes Hope

From Pope Benedict XVI's message to participants in the 57th Italian National Liturgical Week

“On freeing man’s heart from daily anxieties, the celebration of the liturgy gives new confidence; the moment of celebration communicates the joy of hoping for a better world, of living in the Church, of being loved by God and of being able to love again, of being forgiven and saved.

“For this reason, the believer must be helped to understand that to guard, revive and communicate hope he must again celebrate, contemplate Jesus, the Risen One.

“Then prayer opens our life to God’s plan, it leads us to be docile instruments in his hands to transform our way of living and, consequently, the history of our environment.

“Thus, the liturgical celebration embraces several aspects of existence: the world of emotions and relationships, shared frailty and weaknesses, the experience of work and rest, always proclaiming the primacy of the love of God.”

Zenit 23-08-2006

Prayers of a Mother

Pope Benedict XVI, on the feasts of St Monica and St Augustine (27 & 28 August):

As St Augustine himself would say later, his mother gave him birth twice; the second time required a long spiritual labour, made up of prayer and tears, but crowned in the end by the joy of seeing him not only embrace the faith and receive baptism, but also dedicate himself entirely to the service of Christ.

How many difficulties there are also today in family relationships and how many mothers are anguished because their children choose mistaken ways!

Monica, a wise and solid woman in the faith, invites them not to be discouraged, but to persevere in their mission of wives and mothers, maintaining firm their confidence in God and clinging with perseverance to prayer.

Intensify Prayer for Peace

Pope Benedict XVI

My ardent thoughts go once again to the beloved region of the Middle East.

With regard to the tragic conflict under way, I propose anew the words of Pope Paul VI to the United Nations Organization in October 1965.

On that occasion he said: “No more against one another, no more, never again! ... If you want to be brothers and sisters, let the weapons fall from your hands.”

In the face of the efforts being made to obtain a ceasefire and a just and lasting solution to the conflict, I repeat, with my immediate predecessor the great Pope John Paul II, that it is possible to change the course of events when reason, good will, trust in others, fidelity to commitments and cooperation between responsible partners prevail.

What John Paul II said then, also applies today, to everyone. I renew to all the exhortation to intensify prayer in order to obtain the gift of desired peace.

Who’s Reading ITD?

Into the Deep celebrates its 4th birthday next month! It is only as a result of the strong support we have received over the years from our readers that ITD has been able to continue.

We would now like to know more about our readership. Please help us by completing the simple survey overleaf, to reach us by 25 September.

In thanks for completing the survey, we will give away (not from donated funds) a copy of the recently released *Compendium of the Catechism of the Catholic Church* as a gift to five lucky people! We’ll let you know in the October issue of ITD who they were, and report on some of the results we get from the survey.

The more people who complete the survey, the more interesting the results will be! Go on, do it now! It won’t take you long.

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

Satisfying the Hunger

From the Introduction, written by Joseph Cardinal Ratzinger, March 2005, to the Compendium of the Catechism of the Catholic Church

“There are three principal characteristics of the Compendium: the close reliance on the Catechism of the Catholic Church; the dialogical [question-answer] format; the use of artistic images in the catechesis.”

“The idea is to reproduce an imaginary dialogue between master and disciple, through a series of incisive questions that invite the reader to go deeper in discovering ever new aspects of his faith.”

“This Compendium represents an additional resource for satisfying the hunger for truth among the Christian faithful of all ages and conditions, as well as the hunger for truth and justice among those who are without faith.”

Quick ITD Reader Survey

1. How long have you been reading ITD?
.....
2. How do you receive it (eg. mail, email, website, by hand)?
.....
3. Where are you from (country and/or state/city)?
.....
4. How did you find out about ITD?
.....
5. How many people do you pass ITD on to?
.....
6. What do you like most in ITD?
.....
7. What do you like least in ITD?
.....
8. What would you like to see in ITD?
.....

Please provide your name and postal address if you wish to be in the running for the Compendium of the Catechism of the Catholic Church:

Please return your survey to us by 25 September, either by email: stonesswillshout@yahoo.com.au, or by regular mail: PO Box 446, Traralgon VIC, 3844, Australia

Fr Slater's Letter Over the Top

‘Over the top’ is an expression commonly used and understood today, and in my opinion it sums up Fr Slater’s letter in the August ITD.

All publications make an occasional slip here or there, but to brand ITD the way he does is just too much and, as the old adage goes, he who proves too much proves nothing! ITD makes a conscious and explicit effort to be orthodox, reminding us of reliable Church guidance that few other publications do.

My guess is that John Henderson was concerned about the liberal practice, all too often encountered nowadays, where Holy Communion appears to be just handed around indiscriminately. Well, the Church certainly does not approve that, and it is up to the minister to avoid the scandal of confusion and disrespect.

Fr Slater’s defence of Thomas Groome gets down to the fact that, in some quarters, he is a bit of a celebrity. It is the claim to authority all over again – that he is an ‘approved expert’. St Thomas Aquinas is an approved expert, and he says that the ‘argument from authority’ is the weakest of all defences.

What Richard Earle as a letter-writer meant by what he said is a matter of conjecture, but as ITD has published letters from both sides, some with whom it disagrees, it is drawing a long bow indeed to attribute any such opinions to ITD, or that it is thereby ‘unreliable’.

The reader can find much good material in ITD. On some issue or other he may disagree from time to time, but as to the general thrust of what ITD is about there can be little doubt or criticism – it is trying to give people a voice, and access to true Church thinking at a time when we are swamped by secularism and liberalism at all levels of Church and society.

S.C., Melbourne

Hitting the Mark

Conservative Australian journalist Andrew Bolt has published a collection of his newspaper columns in a book called “Still Not Sorry” (Herald Sun, 2005).

In his introduction to Chapter 2 (p.27), Bolt refers to how the ‘cultural elite’ (writers, artists, TV hosts, academics, activist priests etc) take exception to his criticism of their left-leaning, politically-correct views.

He says, “The fact is that I don’t think of myself as controversial at all. Most of my views, I suspect, certainly wouldn’t seem so to most Australians ...

“So don’t be fooled by the noise of the denouncers. They are loud, but only because they have the microphones, the TV cameras, the lecterns, the museums, the grants and the column inches, and you do not. If I criticise them, of course there’ll be hell to pay. Still, if they did not scream, how would I know I’d hit?”

It seems ITD must be hitting the mark too then.

More on the Reliability of ITD

I write to acknowledge the printing of my last letter in your August publication and I note and acknowledge the editor's apologies.

However that apology went on to refer to a petition signed by many of the clergy of the diocese and sent to Rome. It was a simple personal attack, an "argument ad hominem", rather like playing the man not the ball in sport. So please allow me to respond to it.

The priests who signed the petition did so in good faith. It should not surprise anyone that they support the bishop in the difficult matter of his action with regard to Fr Speekman. After all the Church teaches that priests are co workers of the bishop. We are indeed aware that it is a painful matter for the bishop as well as Fr Speekman. We feel it too.

We do have our views and claim a right to express them. But the priests have not been talking about this petition and its contents (at least as far as I know). They still respect Fr Speekman's right to his reputation. It was to be sent to the Congregation for the Clergy where Fr Speekman's appeal is being considered, which is where these views should be presented. I'm sure others have done the same on behalf of Fr Speekman.

Now Into the Deep has published some of its content. So if any harm has been done to Fr Speekman's name it has been done in the act of publishing. Into the Deep bears the responsibility for this and the individual who leaked it to you must now bear some of the responsibility too.

Fr Peter Slater, Berwick

Playing the Man, Not the Ball

(Rest assured it was not an individual who leaked it to us, Fr Slater. News of the petition reached us via a number of different sources; it is hardly a secret.)

The petition, addressed to His Eminence, Most Rev Dario Castrillon Hoyos, Prefect, Congregation for the Clergy and dated 27 January 2006, states:

"[...] While we do not know the details of the case that has been sent to you, we are very aware of the damage Father Speekman has caused in the parish of Morwell. His behaviour has divided the parish and this has had an effect on the rest of the diocese."

- The priests fail to consider the need to specify *what* behaviour caused *what* damage, and *how*. They simply add to the hearsay and gossip that already abounds. Most of these men have not seen or spoken to Fr Speekman for years, nor worked with him in Morwell.

"We would like you to know that:

1. We support our bishop and believe that his decision to remove Father Speekman is correct."

- Here they announce their outright rejection of the Congregation's findings (that Bishop Coffey's decision

to remove Fr Speekman was incorrect, based on all the *evidence* that the Bishop could muster) – even though they can present no evidence of their own. They pledge blind support for their bishop, even in his wrong-doing. Priests are supposed to be co-workers with their bishop in saving souls, not in conspiring against one another.

"2. The state of the parish of Morwell is fractured and in turmoil because of Father Speekman."

Yes, the parish is fractured and in turmoil. The Congregation however, found that "In the end, the reasons for Father Speekman's removal are generic, and it is difficult to know in what specific way Father Speekman is responsible for confusion or disturbance at Morwell. In fact, any confusion or disturbance at Morwell which the Most Reverend Ordinary [the Bishop] has ascertained might well be attributed more to the actions of the Most Reverend Ordinary than to those of Father Speekman." (Decree, July 2004)

But like all the gossipers, the priests and deacons who signed this petition continue to stubbornly believe that it was Fr Speekman's 'damaging behaviour' that caused it all. No amount of evidence to the contrary will sway their solemn, unsubstantiated opinions.

"3. If Father Speekman is returned to the Morwell parish as Parish Priest, the damage to the parish and to the diocese would be disastrous."

- This is an incredible statement to make! What confidence these men have in making such a sweeping prediction, and still without evidence. How embarrassing to be caught saying something like this even in passing, during an unguarded moment, to a friend maybe, and then regret the words you spoke – but to write it in a formal letter to a Vatican Congregation, and to sign it, is beyond belief! The "damage to the diocese would be disastrous"! Imagine! What fear these liberal priests display towards the power of orthodoxy. And then to stand by that statement and claim it was made "in good faith"...

We congratulate the small number of priests who showed the courage, integrity and good sense not to sign. No doubt it was difficult to resist the peer pressure (or bullying?), especially when both Vicars General were involved in promoting the petition.

The Congregation for the Clergy would surely have been interested to see the willingness of Fr Speekman's brother priests to shout him down. In their Decree upholding Fr Speekman's first appeal, the Congregation noted that Bishop Coffey had done much to lower the status of Fr Speekman. Now the priests and deacons of the diocese who signed the petition have done the same. And Fr Slater, at least, still believes they are respecting the right of Fr Speekman to his reputation!

In the end, the petition was a simple personal attack, playing the man and not the ball.

Ed.

What Evidence?

Imagine if Fr Slater were removed from his parish by Bishop Coffey who, *let's pretend*, accused him of being a thief. Fr Slater would be horrified that his Bishop could think this, let alone act on that supposition without giving him the opportunity to defend himself. Let's say he leaves his parish (with everyone believing he must be a thief) and, after failing to reason with the Bishop, he takes his case to Rome for justice.

Rome hears him, agrees that there is no evidence of theft, finds that he was removed unjustly and that the Bishop's actions damaged Fr Slater's reputation.

Unperturbed by this, the Bishop takes the case back to Rome, firm in his (unfounded) belief that Fr Slater is a dangerous thief and cannot be returned to his parish.

Now imagine if Fr Slater's brother priests, upset by the turmoil that they believe he (Fr Slater, not the Bishop!) has caused, decide to show their loyalty to their Bishop. They sign a petition and send it to Rome. They state that they support the Bishop's decision, they all agree Fr Slater is a thief, and they are convinced that he should never be allowed to return because they all know that would be disastrous for the whole diocese.

They claim to have signed the petition in good faith, and that they respect Fr Slater's right to his reputation.

None of them, of course, have any evidence that Fr Slater is actually a thief, so they don't mention any details like when he supposedly stole, or where, or what he stole, from whom, or who saw him. But they say they have a right to express their views anyway, even if he's not actually a thief. Make any sense to you? No, me neither... Ed.

EWTN is a Blessing

My wife and I have just recently had installed in our home the EWTN satellite programmes on Catholic life the way it should be, and not that being pushed on us by liberal clerics and lay persons. It is so invigorating to us both to be able to switch off the rubbish which at times is on local TV or Austar services.

The quality of presenters on the EWTN programmes is brilliant. It is great to see and witness again the way Mass, Benediction and prayers were taught to us years ago in school, and how this is being promoted in America to all Catholics. It is only when you see these programmes that you realise how far the faith in Australia and other parts of the world has gone backwards since Vatican II.

Value for money with the installation of EWTN in our home is without question and I would recommend to all Catholics to consider having it installed. Only one payment for life.

Mal Bugg, Morwell

Prayer Must Balance Activity

Pope Benedict XVI, on the feast day of St Bernard of Clairvaux (1091-1153), Doctor of the Church

...His dedication to silence and contemplation did not prevent him from carrying out an intense apostolic activity. He was also exemplary in his commitment to overcome his impetuous temperament, as well as in his humility in being able to acknowledge his limitations and faults.

...For him, love is the greatest force of the spiritual life. God, who is love, creates man out of love and out of love rescues him. The salvation of all human beings, mortally wounded by original sin and burdened with personal sins, consists in adhering firmly to divine charity, which was fully revealed to us in Christ crucified and risen.

In his love, God heals our will and sick intelligence, raising them to the highest level of union with him, namely, to holiness and mystical union.

St Bernard speaks of this among other things in his brief but consistent "Liber de diligendo Deo" (Book on the Love of God). He has another writing that I would like to point out, the "De Consideratione," a brief document addressed to Pope Eugene III. The dominant theme of this book, extremely personal, is the importance of interior recollection – and he said this to a Pope – an essential element of piety.

It is necessary to pay attention to the dangers of excessive activity, regardless of one's condition and occupation, observes the saint, because – as he said to the Pope of that time, and to all Popes and to all of us – numerous occupations often lead to "hardness of heart," "they are no more than suffering for the spirit, loss of intelligence and dispersion of grace" (II, 3).

This admonition is valid for all kinds of occupations, including those inherent to the governance of the Church. ...

How useful for us also is this call to the primacy of prayer! May St Bernard, who was able to harmonise the monk's aspiration for solitude and the tranquility of the cloister with the urgency of important and complex missions in the service of the Church, help us to concretise it in our lives, in our circumstances and possibilities.

www.zenit.org 20-08-2006

Blind Sober

Mel Gibson is getting a bad time for his unfortunate remarks about Jews, said while he was blind drunk. Many Christians are constantly insulted by Hollywood types, who think Christianity is fair game. After all, the movie flop, the Da Vinci Code was produced by Ron Howard and his gang, presumably while they were blind sober.

Frank Bellet, Petrie, Qld

Revealing Truth

Diocesan newspaper Catholic Life, ran an article in the July 2006 issue titled, "The truth about Thomas Groome and Religious Education." In their defence of Groome, the paper said, "Gippsland Catholics ... may be confused by assertions that Groome is largely rejecting of Church authority and Church teaching. These assertions are false. Groome himself offers us this response."

In his response Groome proves these assertions true. On the ordination of women he states that he is "totally in favour" of it and that the Church has never offered its "present position – opposing it" as an infallible statement of faith. He considers the Church's "present reasoning" as "not theologically convincing".

Well, let's look at the facts again (see August 2006 ITD). In his 1994 Apostolic Letter *Ordinatio Sacerdotalis*, Pope John Paul II said, "I declare that the Church has no authority whatsoever to confer priestly ordination on women, and that this judgement is to be definitively held by all the Church's faithful."

If this wasn't enough to convince those 'knowledgeable theologians' such as Groome, the Congregation for the Doctrine of the Faith issued an explanatory note in 1995 to dispel any doubts. It said that the Church's position on reserving priestly ordination to men alone "has been set forth infallibly by the ordinary and universal Magisterium" and "is to be held always, everywhere, and by all, as belonging to the deposit of the faith."

You would think that Catholic Life would have checked the facts – no, should have known the Church's position on this subject before publishing Groome's comments. In not doing so, Catholic Life could be accused of confusing its readers on this important subject.

Catholic Life is not the only guilty party. Fr Slater and Fr Hengel have also vigorously defended Groome. It is rather ironic that they would defend a dissenter yet fail to defend their (orthodox) brother priest Fr Speekman, who was unjustly removed from his parish.

Groome makes much of the fact that in 25 years nothing has ever been returned to him as heretical or contrary to the faith. However, in those 25 years, how much of his work, including his Shared Christian Praxis, has been presented to and cleared by the appropriate authority in Rome? He can quote all the names of other liberal theologians that he wishes (Ray Brown, Karl Rahner, Ed Schillebeeckx) but in the final analysis, the only one that counts is the appropriate authority in Rome.

Those Bishops who have embraced Groome's Shared Christian Praxis as a method for teaching RE would appear to have given credence to this dissenter.

Incidentally, what was the cost of using this work of Groome, and how was it funded?

John Henderson, Morwell

Passing on Faith to Children

From the homily by Pope Benedict XVI at the closing Mass of the 5th World Meeting of Families

Faith, then, is not merely a cultural heritage, but the constant working of the grace of God who calls and our human freedom, which can respond or not to his call. Even if no one can answer for another person, Christian parents are still called to give a credible witness of their Christian faith and hope. They need to ensure that God's call and the good news of Christ will reach their children with the utmost clarity and authenticity.

As the years pass, this gift of God which the parents have helped set before the eyes of the little ones will also need to be cultivated with wisdom and gentleness, in order to instill in them a capacity for discernment.

Thus, with the constant witness of the their parents' conjugal love, permeated with a living faith, and with the loving accompaniment of the Christian community, children will be helped better to appropriate the gift of their faith, to discover the deepest meaning of their own lives and to respond with joy and gratitude.

The Christian family passes on the faith when parents teach their children to pray and when they pray with them (cf. *Familiaris Consortio*, 60); when they lead them to the sacraments and gradually introduce them to the life of the Church; when all join in reading the Bible, letting the light of faith shine on their family life and praising God as our Father.

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Thanks and Prayers

Many thanks to the team at ITD for the continued great work you do in supporting and spreading orthodoxy. Your courage, inspiration and commitment is appreciated by countless Catholics within Australia and beyond its borders who are longing for truth and justice.

We continue to remember you in our prayers so that Eucharistic Adoration will resume in Morwell. The updated correspondence in relation to this matter in the July 2006 issue highlights the difficulty you are experiencing and the need for continued prayers.

James A Leonard, Bendigo

An Inclusive Alternative

"Before Common Era (B.C.E.): An inclusive alternative to dating the years before the birth of Jesus. It is used instead of B.C. (Before Christ). The partner term to this for the dates after Jesus is C.E. (Common Era)."

This from the glossary of the Core Document of RE curriculum *Journeying Together in Hope*. Isn't it fascinating that Catholic schools would go out of their way to avoid reference to Jesus. Being 'inclusive' is politically correct – as long as you don't include Jesus!

So What Are The Options?

We know that statistics confirm (over and over again) that nearly all Catholic children educated in Catholic schools in Australia don't practise (or know) their faith when they leave school.

And we know that most Catholic Education Officers, principals, teachers, priests and bishops refuse to admit that this is a failure.

So, Option 1 is that none of these people responsible for Catholic education (and who don't see the problem) are very bright at all.

Or Option 2 is that they don't honestly believe that Catholic education has anything really to do with passing on the Catholic faith.

If they were bright, and if they believed that Catholic education did actually have something to do with the Catholic faith, you would have to assume that there would be serious, radical, razed-to-the-ground, immediate, unapologetic, clear and definitive action to rectify the problem. Not more back-patting and liberal theology-studying and award-giving and self-praise and congratulations and 'renewal' of the curriculum with more methods that have already failed elsewhere but keep everyone happily employed.

It is easy to conclude that the Catholic education system is really just a private education system that happens to be run within the Catholic church. No one responsible for it really expects it to have Catholic teachers and Catholic students, or to teach or believe Catholic doctrine, or live the Catholic life, or prioritise Religious Education as a real subject. What they really want is good-quality, profitable, academic education.

If, in the process, they are able to produce children who have some sense of generic spirituality, then so much the better. Preferably not actually Sunday-Mass-going Catholics though, as they could end up believing all the out-dated things that the Church teaches, which could put them out-of-step with the real world and therefore at a cultural disadvantage. And then they may make their non-Catholic and non-practising Catholic teachers feel uncomfortable – and that would be totally unacceptable, because they are the majority and we need them and we need to make them feel welcomed and important just as they are, without imposing any morals or standards on them just because it's a 'Catholic' school.

So, if children in Catholic schools have a healthy proportion of time spent making pancakes for charity, walking for social justice, passing a message stick to apologise for colonisation, painting trees to symbolise peace, or arranging smoking ceremonies to respect Aboriginal beliefs, then we have truly produced good, kind, socially-aware, well-rounded, politically-correct, responsible and upright citizens for the work-force.

Option 2? Absolutely!

Ed.

Husbands, Love Your Wives

Father Raniero Cantalamessa, preacher to the Pontifical Household, on Ephesians 5:21-32

Reading Paul's words with modern eyes, one immediately sees a difficulty. Paul recommends to husbands that they "love" their wives (and this is good), but he also recommends to women that they be submissive to their husbands, and this – in a society strongly (and justly) conscious of the equality of the sexes – seems unacceptable.

...However, the solution is not in eliminating from relations between husbands and wives the word "submission," but, perhaps, in making it mutual, as love must also be mutual.

In other words, not only must husbands love their wives, but wives must also love their husbands. Not only must wives be subject to their husbands, but also husbands to their wives, in mutual love and mutual submission.

In this case, to be subject means to take into account the wishes, opinion and sensitivity of one's spouse; to discuss, not to decide on one's own; to be able to give up one's own point of view. In short, to remember that both are "spouses," that is, literally, persons who are under "the same yoke," freely chosen.

The Apostle gives Christian spouses as model the relationship of love that exists between Christ and the Church, but he explains immediately in what such love consisted: "Christ loved the Church and gave himself up for her." True love is manifested in "giving" oneself to the other.

There are two ways of expressing one's love for the beloved. The first is to give presents, to fill the other with gifts; the second, much more demanding, consists in suffering for one's spouse. God loved us in the first way when he created us and filled us with goods: Heaven, earth, flowers, our bodies, everything is a gift of his. But then, in the fullness of time, in Christ, he came to us and suffered for us, unto death on the cross.

This is also true in human love. At the beginning, the newly married express their love with gifts. But the time comes for all when presents are not enough. It is necessary to be able to suffer with and for the beloved. One must love despite the limitations one discovers in the other, and despite the moments of poverty and illnesses.

This is true love which is like Christ's.

In general, the first kind of love is called "seeking love" (with a Greek word, *eros*); the second kind, "giving love" (with the Greek word *agape*).

The sign that a couple is passing from seeking to giving love, from *eros* to *agape*, is this: Instead of saying "What more could my husband do for me (respectively, my wife) which he still does not do?" one begins to ask: "What more could I do for my husband (or my wife) which I still have not done?"

Zenit 25-08-2006

Praying for New Bishop

I recently heard it said, in the not too distant future, our Bishop Coffey is retiring. Well when hearing that I rejoiced somewhat. Please God, we hope and pray that our next Bishop may save holy souls (not disperse them).

For a long time every one of us has suffered immensely by the actions of this man, for example, 1) not admitting when he's wrong, 2) letting the liturgy go haywire, 3) no courage by him or his fellow priests to speak on sin, 4) saying genuflecting is the same as bowing (absolutely wrong Bishop, and you know it), 5) supporting Groome's false teaching, 6) having teachers in our Catholic schools not endorsing or passing on our Holy Catholic Faith.

These are some of the many abuses we have endured for far too long. And finally the most abject failure of all – modernism. The Holy Catholic Church does not, and will not, compromise its teaching for anything less. Many martyrs, holy men and women, have died for it.

The gathering of the clan (the Bishop and his priests) to oust Fr Speekman from Morwell parish is an anomaly against charity. Incidentally there are those who do not see, and don't want to see. Going further, it saddens me about theologian Thomas Groome. God help the little children in our schools, with the curriculum of Groome's kind of teaching.

But remember: The truth always wins. We may go through many trials, tribulations or whatever, yet Our Lady and Jesus stand by those who live their lives for Him.

Speaking to priests, nuns or what have you, let me say this: It's bad enough to see the neglect of so many holy things we were taught in our Faith, that we held dear and fast to. But God help those who know something to be wrong, and do not even do anything about it (that's the greater evil).

Finally, we have no vocations. We must all have a deep personal love of Jesus, his Mother and the Holy Saints, and pray, pray, pray.

Peter Duyndam, Newborough

Abortion Not a Religious Issue

Cardinal Murphy-O'Connor, Archbishop of Westminster

"This is not primarily a religious issue. It is a human issue. Abortion is the wrong answer to fear and insecurity. As a society we need to look at ways of supporting women who find themselves in an unplanned pregnancy. ... People know, perhaps instinctively, that the goodness of a society is known not by its wealth but by the way which it treats the most vulnerable of human beings, the ones with little or no claim on public attention."

Pope Speaks to Altar Servers

Today, seeing you here before me in St Peter's Square, I think of the apostles and I hear Jesus' voice saying to you: I do not call you servants but friends; abide in my love and you will bear an abundance of fruit.

I ask you to listen to this voice! Christ did not only say this 2000 years ago; he is alive and saying it to you now. Listen to his voice with great openness; he has something to say to each one. Perhaps he is saying to some of you: "I want you to serve me in a special way as a priest, thus becoming my witness, being my friend and introducing others into this friendship."

Listen faithfully, therefore, to Jesus' voice. Each person's vocation is different, but Christ wants to make friends with everyone, just as he did with Simon, whom he called Peter, with Andrew, James, John and the other apostles.

He has given you his word and continues to give it to you, so that you may know the truth, know how things truly are for human beings, and thus, so that you know how one ought to live in the right way, how one ought to face life so that it may become true. Thus, each of you, in your own way, will be able to be his disciples and apostles.

Dear altar servers, you are, in fact, already apostles of Jesus! When you take part in the liturgy by carrying out your altar service, you offer a witness to all. Your absorption, the devotion that wells up from your heart and is expressed in gestures, in song, in the responses: If you do it correctly and not absent-mindedly, then in a certain way your witness is one that moves people.

The Eucharist is the source and summit of the bond of friendship with Jesus. You are very close to Jesus in the Eucharist, and this is the most important sign of his friendship for each one of us. Do not forget it.

This is why I am asking you not to take this gift for granted so that it does not become a sort of habit, knowing how it works and doing it automatically; rather, discover every day anew that something important happens, that the living God is among us and that you can be close to him and help him so that his mystery is celebrated and reaches people.

If you do not give into habit, if you put your innermost self into carrying out your service, then you will truly be his apostles and bear fruits of goodness and service in every context of your life: in the family, at school, in your free time.

Take to one and all that love which you receive in the liturgy, especially to places where you realize that they lack love, where they do not receive goodness, where they suffer and are lonely. With the power of the Holy Spirit, try to take Jesus to those very people who are outcast, who are not very popular or have problems.

So it is, dear altar servers, that my last words to you are: May you always be friends and apostles of Jesus Christ!

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Effects of Endorsing Dissent

To profess the Church's Creed while continuing to follow your personal convictions and modern 'scholarly' ideas is certainly an absurdity. That Thomas Groome can dissent from Church doctrines such as infallibility, Divine Revelation and priestly ordination is one thing. However, when a bishop publicly endorses this theologian's dissenting views over the teachings of the universal Magisterium, it has drastic implications for the whole diocese, since a bishop is the sign of communion with the universal Church. By publishing Groome's rebuttal in the diocesan newspaper *Catholic Life*, Bishop Coffey publicly acknowledged and confirmed the dissent that has been prevalent in his diocese for many years. Fr Peter Slater, a Vicar General, further substantiated this dissent by defending Groome in *ITD*.

The consequences of this dissent over a long period of time are all around us, they stare us in the face and have caused untold harm to the local and universal Church. To begin with, dissent undermines the bonds of communion that permeate every level of the Church's visible expression. It betrays the oath of fidelity to the Apostolic See, an oath which goes well beyond the promise to faithfully fulfil the duties of the Bishop's office and to remain in communion with the Church, but swears to observe all Church laws and to obey whatever the Magisterium teaches. It undermines the integrity and unity of the faith. It deceives the faithful about the nature of the Church, her true mission, her faith and morality. It polarises the Church in the diocese by creating a parallel magisterium with a parallel set of beliefs, opposing official Church teaching with the changing and dissenting ideas of various modern theologians. It encourages a do-it-yourself religion wherein each believer is a magisterium unto himself who decides which doctrines and laws are binding. In short, dissent causes confusion amongst all the faithful and plunges the whole diocese into chaos.

This dissent and the subsequent chaos was deepened by Bishop Coffey's decision to defy a lawful decree of the Holy See, and to remove Fr Speekman for a second time. Again, this dissent and chaos was reinforced by Fr Slater and Mons. Dan McCartan (the other Vicar General) in their circulation of a petition amongst the priests and deacons of the diocese protesting Fr Speekman's reinstatement even though most of them don't know - or want to know - the facts.

This action by the Bishop has made a mockery of the Church's judicial system and has virtually rendered the appeals process ineffectual. The realisation that there are about 20 more bishops like Bishop Coffey in the country is certainly most distressing for all the Catholic faithful. Here in the diocese of Sale, it seems that holy Mother Church has abandoned orthodox Catholics to the tyranny of a delinquent father. The only solace or protection we can find is in prayer, and it should never be neglected.

Gregory Kingman, Morwell

True Way of Overcoming Evil

From an address by Pope Benedict XVI

We men cannot resolve the mystery of history, the mystery of human freedom that says "no" to the peace of God.

...Communion exists; these "islands of peace" exist in the Body of Christ. They exist. And forces of peace exist in the world.

If we look at history, we can see the great saints of charity who have created "oases" of this peace of God in the world, who have again lit their light, and have been able to reconcile and to create peace again. The martyrs exist who suffered with Christ; they have given this witness of peace, of love, which puts a limit to violence. [...]

The Lord has conquered on the cross. He has not conquered with a new empire, with a force that is more powerful than others, capable of destroying them; he has not conquered in a human manner... He has conquered with a love capable of going to death.

...This is God's humble way of overcoming: With his love - and only thus is it possible - he puts a limit to violence. This is a way of conquering that seems very slow to us, but it is the true way of overcoming evil, of overcoming violence, and we must trust this divine way of overcoming. [...]

Today, in a multi-cultural and multi-religious world, many are tempted to say: "For peace in the world, among religions, among cultures, it is better not to speak too much of what is specific to Christianity, that is, of Jesus, of the Church, of the sacraments. Let us be content with what can be more or less common..."

But it is not true. Precisely at this time, a time of great abuse of the name of God, we have need of the God who overcomes on the cross, who does not conquer with violence, but with his love.

Precisely at this time we have need of the Face of Christ to know the true Face of God and so be able to take reconciliation and light to this world.

For this reason, together with love, with the message of love, we must also take the testimony of this God, of God's victory, precisely through the non-violence of his cross.

...What we can do is to give witness of love, witness of faith and, above all, to raise a cry to God: We can pray! We are certain that our Father hears the cry of his children.

In the Mass, as we prepare for holy Communion, to receive the Body of Christ that unites us, we pray with the Church: "Deliver us, Lord, from all evils, and grant us peace in our days." May this be our prayer at this time: "Deliver us from all evils and give us peace," not tomorrow, or the day after: Lord, give us peace today! Amen.

Zenit 25-07-2006

Acts of Theological Egotism

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

Q: It is common in my diocese for priests, after the Lamb of God, when the Missal reads “This is the Lamb of God, who takes away the sins of the world ...” to substitute a different (but still true) title or description of Christ - usually related to the Gospel of the day. For example, “This is Jesus, who today calls us to take up our cross and follow him ...” Is this permitted? - C.S., Hamilton, New Zealand

A: The short answer to this, and to other similar questions regarding priests altering prescribed texts or composing new ones, is no.

The general principles involved are those announced in the General Instruction of the Roman Missal, No. 24-26. No. 24 reminds the priest that “he is the servant of the Sacred Liturgy and that he himself is not permitted, on his own initiative, to add, to remove, or to change anything in the celebration of Mass.”

The recent instruction *Redemptionis Sacramentum* has also weighed in on the topic of unauthorized alterations in No. 31:

“In keeping with the solemn promises that they have made in the rite of Sacred Ordination and renewed each year in the Mass of the Chrism, let Priests celebrate ‘devoutly and faithfully the mysteries of Christ for the praise of God and the sanctification of the Christian people, according to the tradition of the Church, especially in the Eucharistic Sacrifice and in the Sacrament of Reconciliation.’ They ought not to detract from the profound meaning of their own ministry by corrupting the liturgical celebration either through alteration or omission, or through arbitrary additions.”

No. 59 continues: “The reprobated practice by which Priests, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, must cease. For in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy.”

What is important to consider in the case presented is not so much whether the additions involved are theologically correct - they might well be - but the fact that an individual priest takes upon himself the role of changing what the Church has established.

Such acts are probably often done with the best of intentions and even spring from pastoral motives. But they are objectively acts of theological egotism that transform the common patrimony into an individual’s private domain.

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Clear, Strong and Powerful

Cardinal George Pell of Sydney was in Rome recently for a series of meetings for the committee he heads, Vox Clara, which advises the Congregation for Divine Worship and the Sacraments on English translations.

The group of senior cardinals and bishops from the English-speaking world met at the Vatican’s congregation to discuss how the translation of the Roman Missal into English is proceeding and to give their advice to the translation group, the International Commission on English in the Liturgy (ICEL).

“Just recently,” the 65-year-old cardinal told me, “the American bishops and all the major English-speaking countries have overwhelmingly approved the translation for the order of the Mass. That was a very significant step.”

Although the president of Vox Clara knows that the translation work won’t please everyone completely, he is convinced they will appreciate its quality.

“The new Roman Missal is theologically richer than the old and this is reflected in the quality of the translations that we’re getting,” he said. “The translations are immeasurably superior.... They will be in clear, strong and powerful English and they will very accurately transmit the richness and the challenge of the Latin originals.”

To underline this point, Cardinal Pell provided some examples of the changes that are being discussed:

“Some of the more controversial changes include the reply to ‘The Lord be with you,’ being ‘And with your spirit.’ Apparently it’s only the English and the Portuguese-speaking Brazil who presently say ‘And also with you.’” [...]

But, speaking of Latin, some are criticizing the work of the Vox Clara committee as being an imposition by Rome. To this Cardinal Pell responds: “We belong to a single Church, we belong to the Latin rite and there is one missal, the Roman Missal.”

Although there has been some degree of protest over the new translation, Cardinal Pell insists that it helps in promoting unity in faith which is the higher good, especially for the good of evangelization.

“I think it is a very noble ideal to be working for one English translation right throughout the English-speaking world,” he said. “Yet now there’s a secondary level of importance because in many parts of Africa and Asia they no longer know Latin well, so English will become the base translation which they will use for their translations into their vernacular. So it’s really important that we have accurately translated what is in the Latin.”

Catherine Smibert www.zenit.org 27-07-2006

Do You Know ... the Ten Commandments? See page 11 to refresh your memory!

Depriving Catholic Children of Their Glorious Inheritance

A brief review of the Core Document of the Sale Diocese's new Religious Education Curriculum, Journeying Together in Hope

Mostly the Core Document of Journeying Together in Hope is full of nice colour photos of school-children in various classes and politically-correct educational jargon and repetition on glossy paper. Overtly it neither offends nor challenges.

As we know the contents of the Core Document are largely the product of several dioceses, and the collaborators have taken considerable care to proclaim that the content of what will be taught is based on Catholic doctrine as in the Catechism of the Catholic Church. They list many other post-Vatican II documents in their glossary including *Humanae Vitae*, *Ecclesia de Eucharistia*, and *Redemptionis Sacramentum*. Whether these will be read and implemented is another question.

Leopards don't usually change their spots, as I discovered when participating in the 2006 Life Walk: The Lavalla 'Catholic' College principal in Traralgon reluctantly allowed us to use the school hall for our lunch break. She did not want pro-lifers to have contact with her students, but as it happened our breaks overlapped and several students wanted to know why we were walking 240km. When they discovered that we are against abortion many turned away, informing us that in their school they were "pro-choice"!

In the Core Document Thomas Groome's methodology is of course all-pervasive. On page 120 we read, "A praxis orientation, in particular, directs the teacher to indications that a student: reflects on personal experience, values and prejudices; is willing to respectfully hear and consider another's point of view; has knowledge and understanding of the Christian Story and Vision; makes connections between the experiences and actions of others and his or her own; uses imagination to express insights in words and symbols; brings ideas into a meaningful whole." In other words: put it up then shoot it down!

So it's OK to tell students what the Church teaches, but as the Core Document points out *ad infinitum* you have to:

- be inclusive in that you 'respect and respond to differences in culture, background & experiences' (p.30)
- encourage self-awareness and self-esteem to nurture their faith and hope!
- remember their different abilities and developmental stages
- remember they may come from other or non-religious backgrounds
- remember Jesus is your friend; He has not come to condemn

- 'engage students in reflective exploration of Catholic teaching, culture and worship' (in others words, be creative) (p.30)
- make sure as teachers that you do not allow yourself to be tested by students on your "personal stance towards Church teaching" (p.128)
- be aware of a "broader range of beliefs and values held by Catholic people" nowadays (p.24)

All this is why Groome's 'hermeneutic of suspicion' and 'hermeneutic of creativity' is so convenient to modern Catholic educators. Logically, with so little background knowledge they could creatively decide to find transignification more palatable than transubstantiation, be 'pro-choice' rather than anti-abortion or, as I recently heard an ACU theology professor say, he interprets certain dogmas of the Church such as the Immaculate Conception as mere poetry!

The Core Document truthfully stresses that Catholicism is based on Scripture and Tradition, but when you define Scripture as a collection of myths and narratives written in different styles by different authors of a very different culture to ours; and Tradition which is interpreted by 'the richness of contemporary theology' (p.30) (presumably theologians like Rahner, Kung and Groome!) then you end up confused at best, so why now make up your own 'feelgood' religion?

With regard to the actual *content* of the RE curriculum, let me say that after repeated requests to Dr Therese D'Orsa, Director of the Catholic Education Office, I have finally been told that this material (the actual Units of the curriculum, that supposedly contain the beliefs of Catholicism) is only available to teachers because it is only in draft form!

Yet the 9 'Content' pages of the Core Document sadly imply a completeness. Self-esteem, peace and social justice etc. are mentioned several times, so I guess there are no prizes for guessing why Catholic essentials do not even get mentioned.

Recently at a classroom Mass here in Orbost, certain sentences dealing with Satan and Hell were deleted from both readings apparently because the teachers, in discussion with the priest, thought that they would scare the children!

How can we 'journey together in hope' when it's all so very sad that most so-called Catholic schools – and parents – and bishops, priests and sisters, are continuing to deprive our children of their glorious inheritance?

Richard Earle, Marlo

Family is a Necessary Good

From the address Benedict XVI delivered during the Vigil of the 5th World Meeting of Families

United by the same faith in Christ, we have gathered here from so many parts of the world as a community which, with gratitude and joy, bears witness that human beings were created in the image and likeness of God for love, and that complete human fulfillment only comes about when we make a sincere gift of ourselves to others.

The family is the privileged setting where every person learns to give and receive love. That is why the Church constantly wishes to demonstrate her pastoral concern for this reality, so basic for the human person.

This is what she teaches in her Magisterium: “God, who is love and who created man and woman for love, has called them to love. By creating man and woman he called them to an intimate communion of life and love in marriage. ‘So they are no longer two but one flesh’ (Matthew 19:6)” (Catechism of the Catholic Church, Compendium, 337).

This is the truth that the Church tirelessly proclaims to the world. My beloved predecessor Pope John Paul II said that man has been made “in the image and likeness of God not only by his being human, but also by the communion of the persons that man and woman have formed since the beginning. They become the image of God, not so much in their aloneness as in their communion” (Catechesis, 14 November 1979). [...]

The family is an intermediate institution between individuals and society, and nothing can completely take its place. The family is itself based primarily on a deep interpersonal relationship between husband and wife, sustained by affection and mutual understanding. To enable this, it receives abundant help from God in the sacrament of matrimony, which brings with it a true vocation to holiness.

Would that our children might experience more the harmony and affection between their parents, rather than disagreements and discord, since the love between father and mother is a source of great security for children and it teaches them the beauty of a faithful and lasting love.

The family is a necessary good for peoples, an indispensable foundation for society and a great and lifelong treasure for couples. It is a unique good for children, who are meant to be the fruit of the love, of the total and generous self-giving of their parents.

To proclaim the whole truth about the family, based on marriage as a domestic Church and a sanctuary of life, is a great responsibility incumbent upon all. [...]

www.zenit.org 09-07-2006

Reparation for Blasphemy

The following is an edited version of a letter sent to St Joseph's Primary School, Warragul by Leo Willems:

It was great to hear that the St Joseph school had made hundreds of dollars on the Movie-night Fundraiser of “The Da Vinci Code”. I believe that it was wrong to choose the “The Da Vinci Code” for fundraising because the people who went to see that movie also put hundreds of dollars into Dan Brown’s pocket – a man who has disgracefully afflicted great wounds (blasphemies) on Jesus Christ, the Virgin Mary and the Mystical Body of Christ, the Church (pope, bishops, priests and billions of Christians) who love, praise, adore and worship the Lord of lords and the King of kings. Why didn’t the school choose a more uplifting movie which would nourish the faith and the love for Christ and the Church?

We have to love Dan Brown and forgive his abuse of Jesus Christ and the Church, so that Our Father in heaven may also forgive our failings. We must hate his betrayal of the Lord and the Church – not for thirty silver coins like Judas, but for millions of dollars. We should also pray for his repentance and reconciliation with Christ and the Church.

Let us often pray “The Golden Arrow” prayer revealed by our Lord to a Carmelite Nun of Tours in 1843 as a reparation for blasphemy:

May the most holy, most sacred, most adorable, most incomprehensible and unutterable Name of God be always praised, blessed, loved, adored and glorified, in Heaven, on earth, and under the earth, by all the creatures of God, and by the Sacred Heart of Our Lord Jesus Christ in the Most Holy Sacrament of the Altar. Amen.

I pray for the St Joseph’s school community that the Holy Family may bless, protect and guide you in teaching of the entire truth of the Catholic faith to our children.

Leo Willems, Warragul

The Ten Commandments

1. I am the Lord your God: you shall not have strange Gods before me.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Lord’s day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour’s wife.
10. You shall not covet your neighbour’s goods.

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

Who Would Dare?

“How could I, a poor sinner, who have so often offended You, dare to approach You, O Lord, if I beheld You in all Your majesty? Under the appearance of bread, however, it is easy to approach You, for if a king disguises himself, it seems as if we do not have to talk to him with so much circumspection and ceremony. If You were not hidden, O Lord, who would dare to approach You with such coldness, so unworthily, and with so many imperfections?”

St Teresa of Avila

Jesus Remains With Us

“They feel great tenderness and devotion who go to Jerusalem and visit the cave where the Incarnate Word was born, the hall where He was scourged, the hill of Calvary on which He died, and the sepulchre where He was buried; but how much greater ought our tenderness to be when we visit an altar on which Jesus remains in the Holy Sacrament!”

St Alphonsus

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.
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ITD is released on or around the first day of each month by email and on the website; printed copies up to a week later. Deadline for contributions is one week before the end of the month (but preferably by the 15th 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.