

Into the Deep

Issue 50

Newsletter of Orthodox Catholics of Gippsland

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Gippsland Voting

I was interested to see in the October edition of diocesan newspaper *Catholic Life*, no less than seven local politicians advertising prior to the Victorian state elections later this month.

Surprised that we could have so many politicians who support Catholic values (would *Catholic Life* allow them to advertise if they didn't?), I wrote to them to ask them. I asked each politician to state if he could be counted on to vote according to Catholic teaching on the following issues: abortion, euthanasia, assisted suicide, embryonic stem cell research, human cloning, human/animal hybrid embryo research and homosexual 'marriage'. These are all moral issues that are currently being debated in one way or another on a political level. Catholics seeing these politicians advertise in *Catholic Life* are likely to assume that they can trust them to vote against all of these issues, in accordance with Catholic teaching.

Brendan Jenkins, Labor MP for Morwell, responded immediately but refused to answer. "Nor will I explain...my position on articles of faith or your particular definitions of Catholic Policy and doctrine", he wrote. Safe to assume *he* won't be supporting Catholic values when it comes to any conscience vote in parliament. Strangely enough, he felt the need to tell me which parish he grew up in, which Catholic schools he attended, and that he has Catholic friends – an unusual substitute for any conviction on moral issues.

Peter Hall and Russell Northe, both Nationals, indicated that although they are not Catholic, they would vote against all the issues mentioned, that is, in line with Catholic teaching. They both commented however that they were ultimately undecided about euthanasia. Peter Ryan, Leader of the Nationals in Victoria, and a practising Catholic, indicated that he would always vote against all the mentioned issues.

Ian Maxfield (Labor), Gary Blackwood (Liberal) and Chris Nixon (Nationals) failed to respond within 2 weeks.

Pope Benedict XVI recently reminded politicians, particularly Catholics, that their choices and programs cannot go against human life or the family. This no doubt applies to those of us who vote as well.

Do Not Be Overcome

From a commentary by the Pontifical Household preacher, Capuchin Father Raniero Cantalamessa

What does the Gospel oppose to power? Service: a power for others, not over others!

Power confers authority, but service confers something more, authority that means respect, esteem, a true ascendancy over others. The Gospel also opposes power with non-violence, that is, power of another kind, moral, not physical power.

Jesus said that he could have asked the Father for twelve legions of angels to defeat his enemies who were just about to crucify him (Matthew 26:53), but he preferred to pray for them. And it was in this way that he achieved victory.

Service is not always expressed, however, in silence and submission to power. Sometimes it can impel one to raise one's voice against power and its abuses. This is what Jesus did. In his life he experienced the abuse of the political and religious power of the time. That is why he is close to all those – in any environment (the family, community, civil society) – who go through the experience of an evil and tyrannical power.

With his help it is possible not "to be overcome by evil," as he was not – more than that, to "overcome evil with good" (Romans 12:21).

www.zenit.org 20-10-2006

No Turning Back

Pope John Paul II, in Rise, Let Us Be On Our Way (p.190)

Truly, there can be no turning one's back upon the truth, ceasing to proclaim it, hiding it, even if it is a hard truth that can only be revealed at the cost of great suffering. "You will know the truth, and the truth will set you free" (John 8:32): this is our duty and our source of strength! Here there is no room for compromise nor for an opportunistic recourse to human diplomacy. We have to bear witness to the truth, even at the cost of persecutions, even to the shedding of our blood, like Christ Himself...

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

Survey (part 2)

Thanks to all those who sent in their reader surveys last month. As with the previous month, it made for some interesting reading!

Fr James Kubicki S.J. wrote the following:

“Greetings in the Lord! I am the USA director of the Apostleship of Prayer (www.apostleshipofprayer.org) and am located in Milwaukee, Wisconsin. After reading about the survey, and how the furthest afield reader is an American in Japan, I wanted to complete the survey myself. I think I would be the furthest from Australia. God bless you and your work of promoting strong Catholicism and Eucharistic Adoration in Australia.”

A reader from Morwell provided some enjoyable suggestions for headlines, under the question *What would you like to see in ITD?*: “Father Speekman Returns To Morwell Parish .. Eucharistic Adoration Resumes .. Bishop Coffey Resigns .. Priests of Sale Diocese Enrol for Spiritual Direction Course .. Catholic Education Office Disbanded ..”

The reader who receives the last copy of the Compendium of the Catechism of the Catholic Church that we have to give away, is a nameless person from Bendigo (PO Box address was provided, fortunately), who provided the most entertaining survey responses! In answer to *What do you like most in ITD?* – “Nothing”. In answer to *What do you like least in ITD?* – also “Nothing”! And in answer to *What would you like to see in ITD?* – “This seems to be a useless exercise. If we have some grouches about our faith, surely there are some ways of getting them attended to other than starting up our own organisation to do that ... Your little problems should be discussed and settled at diocesan level.” Ah, if only!

Puzzled About the Petition

There are a few things that puzzle me regarding the petition that the priests of the diocese signed against Fr Speekman.

It is over 3 years since Fr Speekman was in the parish. How can they blame him for the turmoil in the parish?

The priests of the diocese signed this petition not hearing both sides of the argument, as Rome has cleared Fr Speekman of any wrong-doing.

And to say the parish will be worse off if Fr Speekman is returned to the parish – I would like to know who has got the vision to make a prediction like that? Why there was not a petition for the parish handed out to be signed I don’t know, maybe they thought the Bishop might end up with ‘egg on his face’.

I just hope that when Fr Speekman is returned to his parish these so-called fellow priests front Father and shake his hand and say sorry.

Tom Watts, Morwell

Tribute to Fr John Shanley

I have just been blessed to attend the second last Saturday morning Mass at St Brendan’s Lakes Entrance (21st Oct). As usual Fr John Shanley preceded his Holy Mass with rosary, litany and morning prayer. The readings at both Mass and at the cenacle which followed were appropriate to the situation on this sad occasion.

Just over 3 weeks ago, Bishop Coffey and Mons McCartan VG, arrived at St Brendan’s to inform Father John that as from 1st November he would no longer be parish priest of Lakes Entrance. Fr Shanley, who turned 75 this year, was hurt and saddened at the news because he is devoted to his church and parishioners, and had wanted to carry on as long as he was able. However, being the humble and holy priest that he is, he has accepted the Bishop’s wishes and will stay on in a house in Lakes as a retired priest.

Personally I have known Fr Shanley for many years. I have shown people round his magnificent church of St Brendan’s, much of which he designed and built himself about 30 years ago. He himself carved his unique altar of solid granite – the cornerstone that the builders rejected – literally! Currently Fr Shanley still says 9 Masses per week, promotes Adoration, leads his people in the rosary and often too in Morning and Evening Prayer. He is well loved by the school children, visits the sick, holds regular charismatic prayer meetings and ministers to people from all over Victoria who come regularly as individuals and by the busload to his healing Masses. Most weeks I take my aged mother to Mass there and over the years I have been for many and varied occasions. I know that he has helped and healed many people with God’s grace and the prayers of his daily Mass-goers and loyal parishioners.

We in Orbost have been told that when Fr Shanley retires, Lakes Entrance and Orbost will be parishes in partnership with the only priest stationed at Lakes. That would mean only a Sunday Mass in Orbost, which currently is the largest parish geographically in the diocese and the last outpost before New South Wales. If we indeed have to lose our priest then it would be a real blessing if we could at least have a retired priest living in the presbytery here who could offer us the Sacraments and some weekday Masses.

Jesus can’t refuse His Mother’s requests, so please, readers of ITD, pray your rosaries to ask Our Blessed Mother’s intercession for our Bishop, our remaining priests, more priests, our people, and especially for Fr John Shanley, one of Her beloved sons.

Fr Shanley, on behalf of all your many spiritual children in East Gippsland and throughout Victoria, we sincerely thank you for all God’s many graces that have come to us through your prayer and example over the years.

Richard Earle, Marlo

Australian Bishops Speak Out on Life Issue!

A statement from the Australian Catholic Bishops on human embryo cloning and destructive embryo experimentation
11 October 2006 www.acbc.catholic.org.au

Human Embryo Research: A New Controversy

The Australian parliament and the wider community are engaged in a very important debate over whether to allow human embryos to be deliberately created and then destroyed for scientific research.

In particular, proposals now before the Federal Parliament seek to radically revise the decision taken by the same parliament in 2002, to prevent human cloning.

This has been prompted in part by a review of the legislation chaired by the late Justice John Lockhart, which recommended the lifting of almost all of the existing ethical and legislative constraints in this area.

The Catholic Church is not opposed to stem cell research. On the contrary, we are strong supporters of research based on adult stem cells, as well as those which are derived from umbilical cord blood. Our Church supports ethical stem cell research through its research institutes, healthcare services, teaching hospitals and health professionals.

Old debate: New dangers

In 2002, the Federal Parliament passed legislation allowing embryonic stem cell lines to be extracted from viable human embryos 'left over' from the IVF process.

At that time, we warned that the Government had crossed a new and dangerous line by creating an expendable class of human life. The evidence of this is now sadly clear in the legislation currently before the Parliament.

These new Bills seek to take us from using 'spare' human embryos, created for reproduction, to creating a new class of human embryos, never to be used for reproduction, but only for research.

This is a complete reversal of the Parliament's decision in 2002, which unanimously rejected human embryo cloning.

Since 2002 there have been no significant scientific developments to justify more permissive legislation and no change in the fundamental ethical issues.

Creation for Destruction: An Ethical Minefield

The destruction of viable human embryos, however they are created, is never to be condoned. These new Bills, however, create a new contempt for life by:

- Creating embryos purely for the purpose of destruction, further dehumanising the human embryo.
- Introducing new categories of human embryos, including clones and embryos with mixed DNA.

Introducing cloning and the mixing of human and animal genetic material into this field of research only compounds the promotion of curiosity over ethics.

Similarly, using deceptive terms such as 'therapeutic' cloning where no such therapies exist is misleading and harmful.

We were all embryos once. Within those cells which comprise the embryo, lies all the genetic information which is essential to the people that we are today. The human embryo cannot continue to develop as anything other than a human being. Therefore, it has intrinsic human dignity and should be afforded that most basic of human rights – the right to live, to grow, to prosper. To create a human embryo with the express purpose of destroying it for research is to enter into a dangerous and perverse form of human experimentation.

A common humanity

This is not a religious argument. We do not argue against destructive experimentation on embryos simply because we are Catholic, but because of basic human values. As a society we cannot seek to alleviate the suffering of some people by creating and then killing human life.

All of us wish to find cures and treatments for disease or genetic conditions. Many Australians are afflicted by terrible suffering and we share with them the hope for a cure or effective treatment. But allowing scientists open slather on human embryos for research is not the way forward.

We pray that in the upcoming conscience votes on this issue, our federal parliamentarians will consider the impact such changes would have, and reject scientific experimentation on that most precious and vulnerable of our brothers and sisters, the human embryo.

Honest Reporting

Congratulations to the Wagga diocesan newspaper, *Together*, for some unbiased reporting! In the October edition, *Together* was not afraid to publish an article (p.3) on the launching of the new independent school in Wagga, Mary MacKillop Colleges.

The article made it clear that the school was independent of the Catholic Schools Office and was in no way connected to the Wagga diocese; yet it referred to the new school as adding to the diversity of independent schools in Wagga and offering educational choice, and mentioned the right of parents to found a school which is integrally Catholic. The article noted that fees will be comparable to other independent schools in the area, and even offered contact numbers for those wishing to enquire about enrolments (0419 698 692).

Failure to Teach and Defend

Our Catholic leaders have consistently failed to publicly reprimand individuals and groups who have publicly advocated dissent. Subsequently, there has been a failure to publicly promote and defend the correct doctrinal and moral teaching of the Church and to take firm and decisive action against those who spread error by contradicting the Magisterium.

Fr Frank Martin in the archdiocese of Melbourne is a good example of this and there have been many other dissidents right on Archbishop Hart's doorstep who have misrepresented the Church and contradicted fundamental doctrines of the Faith. Publicly, nothing has been said or done by our bishops and the wall of silence has left many of the faithful in their error. It was left to Cardinal Pell himself, archbishop of Sydney to defend the Church's teachings and the Pope against Fr Martin's comments, in an article in AD2000.

In the diocese of Sale, which has become a refuge for dissenters, Bishop Coffey embraces them, appoints them to top positions and defends their dissenting views. Any priest that publicly contradicts this by teaching and defending Church doctrine is threatened, and if he persists he is removed and alienated.

As we all know, Bishop Coffey obstinately defied the Congregation for the Clergy by refusing to reinstate Fr Speekman after they issued a decree in his favour. Rather than counsel him to obey the decree, Bishop Coffey's colleagues silently joined his protest against Rome's decision by supporting him in his second removal case, in spite of the overwhelming evidence that cleared Fr Speekman of any wrongdoing. Some bishops even refused to employ Fr Speekman temporarily while his appeal was being heard.

If these bishops were confronted with questions about the Fr Speekman affair, they hinted that there was "more" to the case but that they were not free to say. These comments were unpastoral, uncharitable, and immoral. Not only did they persist in prejudicing Fr Speekman's ministry but they exacerbated the damage caused to his reputation under the guise of confidentiality and collegiality. What are the faithful to make of the example they set by rejecting a lawful decree by the Holy See and supporting their brother bishop in his recalcitrance instead?

Archbishop Hart, the metropolitan of the province of Melbourne, has been entrusted with the right and duty to inform the Pope directly of any abuses and serious violations in the area of faith, morals, discipline and church law that could scandalize the faithful and the Church (Can.436 §1.1). If he is unwilling to publicly reprimand dissenters right on his doorstep, then it is hardly likely that he would be reporting abuses or violations in the dioceses of his suffragan bishops. Our leaders have long stopped being the salt of the earth.

Gregory Kingman, Morwell

Looking for Leadership

From the conclusion of Michael Gilchrist's recently-released book "Lost! Australian Catholics Today" on the state of the Catholic Church in Australia:

"The time for denial, compromise, half-measures, diplomacy, distractions and pious hope is over. If the Church in Australia is to have any long term future with its integrity intact, bishops have to give maximum support to orthodoxy everywhere in practical ways without fear or favour ... The 'signs of the times' today call for consolidation of a Catholic identity and sifting the wheat from the chaff. This will require particularly strong leadership."

The Eucharistic Prayer

Redemptionis Sacramentum

[51.] Only those Eucharistic Prayers are to be used which are found in the Roman Missal or are legitimately approved by the Apostolic See, and according to the manner and the terms set forth by it. It is not to be tolerated that some Priests take upon themselves the right to compose their own Eucharistic Prayers or to change the same texts approved by the Church, or to introduce others composed by private individuals.

[52.] The proclamation of the Eucharistic Prayer, which by its very nature is the climax of the whole celebration, is proper to the Priest by virtue of his Ordination. It is therefore an abuse to proffer it in such a way that some parts of the Eucharistic Prayer are recited by a Deacon, a lay minister, or by an individual member of the faithful, or by all members of the faithful together. The Eucharistic Prayer, then, is to be recited by the Priest alone in full.

[53.] While the Priest proclaims the Eucharistic Prayer there should be no other prayers or singing, and the organ or other musical instruments should be silent, except for the people's acclamations that have been duly approved, as described below.

[54.] The people, however, are always involved actively and never merely passively: for they silently join themselves with the Priest in faith, as well as in their interventions during the course of the Eucharistic Prayer as prescribed, namely in the responses in the Preface dialogue, the *Sanctus*, the acclamation after the consecration and the "Amen" after the final doxology, and in other acclamations approved by the Conference of Bishops with the *recognitio* of the Holy See.

[55.] In some places there has existed an abuse by which the Priest breaks the host at the time of the consecration in the Holy Mass. This abuse is contrary to the tradition of the Church. It is reprobated and is to be corrected with haste.

Lost Indeed!

Brisbane's *Courier Mail* (25-10-2006) ran an article by Tess Livingstone on the launch of Michael Gilchrist's new book *Lost!* in which he notes that Queensland is the state with by far the lowest number of seminarians (only 7, compared to 44 in Sydney, 41 in Melbourne, and 20 in Perth, for example).

CathNews referred to the following letter of response from Brisbane's Archbishop John Bathersby dated 25 October 2006, written to the *Courier Mail*:

"Michael Gilchrist's comments (CM 25 October) on the situation of priests in Australia particularly Queensland is only part of the picture. It is one thing to judge local Churches by the number of young men seeking priesthood, it is another thing to examine the vitality, vision, and involvement of the people of God at a local level. Proportionately, at this level, the Catholic Archdiocese of Brisbane would be among the best in Australia. Once the people grasp the excitement of the Jesus, Communion, and Mission emphasis of the Archdiocese, vocations to priesthood and religious life will flow again. That is already beginning to happen. I have no desire for candidates to priesthood who wish to take the Church back to a past certainly noted for its numbers, but sadly uncovered in more recent times its sinfulness, whose burden the Church will carry with difficulty into the future. If Michael Gilchrist wants to return to a so-called golden past with all its many weaknesses so be it. I don't."

Most Rev John A Bathersby DD, Archbishop of Brisbane

It seems that the Archbishop was so eager to try to defend himself that he didn't stop to work out a coherent argument before writing his letter.

Try to follow his logic: Vocations are not everything, he says; lay participation is also important, and Brisbane's lay participation is among the best in Australia. In other words, low seminary numbers is not a big deal.

Then he says that once the exciting mission of the archdiocese catches on, vocations will flow again – are already beginning to flow (all the way up to 7, apparently!). In other words, he does actually want more seminarians.

But then he says that in the past when we had lots of seminarians, there was also lots of sinfulness (presumably referring to the sex abuse scandals). So from this he deduces that full seminaries must be bad after all, and he doesn't want them.

But the cherry on the top, the "win" for bad logic, would have to be his final comment, suggesting that if Michael Gilchrist wants more seminarians, he must really want sinful priests!

It's hard to imagine that this is an Archbishop thinking. Doesn't exactly inspire confidence in his leadership, does it? Ed.

Towards Communion

Five priests and seminarians, including past members of the Society of St Pius X, founded by Archbishop Marcel Lefebvre, have returned to full communion with the Catholic Church. They founded the Good Shepherd Institute, a new society of apostolic life of pontifical right, established in Rome. Its members are people who wish to celebrate the liturgy exactly as was in force in the Latin Church until 1962. [...]

In the apostolic letter "Ecclesia Dei," Pope John Paul II said that the "unlawful" ordination of four bishops within the Society by Archbishop Lefebvre, on June 30, 1988, was a schismatic act. Archbishop Lefebvre died in March 1991 and was succeeded by one of the ordained bishops, Bernard Fellay, in the leadership of the group.

Cardinal Jean-Pierre Ricard, archbishop of Bordeaux [in whose diocese the new institute is located] and also president of the bishops' conference of France, explained that "the Pope himself made the decision to establish this new institute. In this decision there is the will to propose an experience of reconciliation and communion that will have to be affirmed and deepened with deeds. For this reason, the statutes of this institute are approved 'ad experimentum' for a 5-year period."

"We share profoundly this concern of the Pope for reconciliation and communion and we welcome filially his decision," stated the cardinal, who is also a member of the Pontifical Commission "Ecclesia Dei." That commission was established by John Paul II to facilitate the full ecclesial communion of the priests, seminarians, communities and men and women religious connected in some way to Lefebvre's group, who wish to remain united to the Successor of Peter in the Catholic Church, keeping their spiritual and liturgical traditions. [...]

Other followers of Lefebvre are already reconciled with Rome, as is the case of the personal apostolic administration "St John Mary Vianney" of Campos, Brazil... Their return to the Catholic Church took place in January 2002 in a solemn ceremony presided over by Cardinal Darío Castrillón Hoyos, president of the "Ecclesia Dei" Commission.

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In Name Only

"We see around us a world full of priests, but it is very rare to find a labourer in God's harvest, because we are not doing the work demanded by our priesthood, although we accepted this office. ... We give up the ministry of preaching, and, to our discredit, as I see it, we are called bishops but enjoy this honour in name only and not in practice. For the people entrusted to our care are abandoning God and we remain silent."

St Gregory the Great

Liturgy of the Hours, Office of Readings Week XXVII Saturday

What Catholic Education?

I have been feeling frustrated for years about the state of religious education in our Catholic schools. I simply can't understand why many of our clergy and laity don't acknowledge the crisis of faith that exists in our youth today. It would truly be a miracle if a priestly vocation could be fostered in our Catholic schools where the students are fed a diet of inoffensive ecumenical "mishmash". I am sure that if our youth were only given the full truth of our magnificent Catholic faith then many more would become faithful practising Catholics. I am most appreciative of organizations and publications like yours who are beginning the fightback.

Too Trusting

I am a lifelong Catholic who was taught the faith by my parents, the Sisters of Mercy and the Christian Brothers. I consider myself a devout Catholic and trust implicitly in the Catechism and Magisterium of the Catholic Church in all matters. I have six children. Three have left school and three remain in school. All my children have attended Catholic schools since preschool. I take seriously the direction of the Church to send my children to Catholic schools. However I am appalled to discover how poorly catechized the elder three children are, after twelve years of Catholic education. I acknowledge that we as parents must also shoulder our share of the blame. My attitude had been to trust that the Religious Instruction (RI) they received from school would at least give them a basic understanding of the Catholic faith and that my job was then to back that up with weekly Mass and nightly prayer. This was basically what my parents did for me, and by and large it seemed to work.

Unfortunately I think many Catholic parents have made the same mistake as we have. I am also aware that many "Catholic parents" do not attend Sunday Mass or pray with their children. What hope is there for these children if their grounding in the faith is completely dependent on Catholic school RI?

Gaps in Knowledge

I am continually appalled by the large gaps in the knowledge of the faith of my older three children.

For example none of them knew what a protestant was. How could that be? I raised the matter with an RI teacher and her response staggered me. She said she thought that it was a good thing that they did not know what a protestant was. I think her theory was that we should all be one happy Christian family and that unpleasant divisions between protestants and Catholics should not be discussed, especially since a fair proportion of the students are non-Catholic.

How can our youth treasure their Catholic faith as

they should if this is the attitude of their teachers? Why would a young man even think of becoming a Catholic priest if he had no clear distinction in his mind between Catholics and protestants? I am sure there are many evangelical churches out there who would not be so reticent about making the distinction. It is little wonder that our poorly catechized Catholic youth are so often fodder for fervent, well-meaning evangelicals.

Limited Teaching on the Sacraments

I am not really satisfied with the teaching on the sacraments and the central role they have in our faith. The sacramental preparation nights are fine and do impart a very basic understanding but I am very disappointed with the lack of reinforcement of the lessons learnt on those few nights. In all primary school education the necessity of repetition and reinforcement is a well-established teaching principle but when it comes to the sacraments, the central pillars of the faith, this principle is conveniently ignored.

I have never heard of RI teachers emphasizing the need of regular confession or indeed our obligation as Catholics to attend Mass on Sundays under pain of mortal sin. I never hear mention of hell or purgatory so I guess those two places have become politically incorrect. An RI teacher did actually express the opinion in an RI class attended by my daughter that hell did not exist.

Other precepts which in my opinion are not sufficiently taught or emphasized include: the importance of the Pope as Christ's vicar on earth; the rich source of inspiration made available to us in the lives of the saints; the desirability of asking Our Lady to intercede for us; and the power of prayer, especially the rosary.

By making religious education for Years 11 & 12 a subject called Religion and Ethics that will appear on state government senior certificates, we are now giving control of the RI syllabus to the state government. This removes almost all propensity of the RE classes to be an opportunity for Catholic evangelization. Rather they have become an opportunity to have an esoteric study of all religions, which I assume would sit better with some teaching staff than participating in Catholic evangelization.

Schools Should Come Clean

I believe it is incumbent on our Catholic schools to come clean and inform parents about the limitations that exist in the RI curriculum, to tell us that we should not expect that our children will receive a good basic grounding in the faith at Catholic schools. Then at least we would be prepared and take steps to rectify this tragic situation.

Personally I think it would be advantageous to reduce the number of RI classes but to ensure that the classes they do receive are from passionate practising Catholics who are capable of correctly catechizing and even evangelizing our youth to some degree.

A Vet's Analogy

Many people including myself believe that we as a church are in the midst of an all-out spiritual war with Satan. He would undoubtedly love to sabotage religious education in our Catholic schools which would in turn help to dry up priestly vocations.

I cannot help but draw upon an analogy from my own veterinary field. Suppose that I was the enemy of the owner of a sheep stud. How could I effectively sabotage his breeding program? I could sneak over in the middle of the night and kill his rams. That would hurt my enemy badly but he could recover by buying in new rams and by being extra vigilant against further attacks. It would be far more effective for me to secretly perform vasectomies on his rams. He would then be under the impression that all is OK, for he would look over his flock and see the rams working and come the spring he would be expecting to see his ewes dropping the next generation of lambs. However there would be none and his breeding program would be set back for years to come.

In a similar way most Catholic parents probably believe that having made the sacrifice to send their children to Catholic schools that the basic catechesis of their children will be taken care of by the school as in previous times. We see that most children have several RI classes per week so it would be natural to make that assumption that they would be being taught something about our Catholic faith.

Where Are My Lambs?

However what we do find is that at the end of twelve years of Catholic school students can't even explain the difference between Catholicism and Protestantism. We don't see that passionate reverence for the Mass and Eucharist that will inspire vocations. At Sunday Mass there are empty pews which should be filled with young adults. We do not see our young people going to confession. Just like the sheep breeder in my analogy I can picture Jesus at the altar or confession line or at the gates of the seminary lamenting, "Where are my lambs!"

Has not the time come to question whether the spirit of inclusivity has not become so dominant that it suppresses the original *raison d'être* of Catholic schools, that is to catechize and evangelize Catholic youth. If the coming year of evangelization is to mean anything more than the occasional platitude in the weekly school newsletter or parish bulletin then surely it should start with the evangelization of our youth.

Richard Neagle, Yeppoon QLD

Catholic Program on Pay TV

For those with Pay TV, you may not know that Aid to the Church in Need broadcasts a weekly program called "Where God Weeps" on Aurora Channel 138, that comes standard with Foxtel, Austar and Optus. "Where God Weeps" concentrates on areas in the world where the Church is still suffering – where the faithful are unable to live their faith fully due to political, social and financial constraints. It appears on Aurora channel on Saturdays at 10.30am.

True Repentance

Sr Lucia of Fatima

Before approaching the Table of the Eucharist, we must examine our conscience and if we find that we have committed some serious fault, we must first purify ourselves by confessing our sins in the Sacrament of Penance, with true repentance and a firm resolve not to sin again. Without these two conditions, our confession will not produce its full effect, even if the priest gives us absolution in the name of God. God sees our confession and confirms the pardon granted to us in his Name by the priest, to the extent to which He sees in our heart our repentance for having offended Him and the resolution we have made not to offend Him again.

Focus on the Mass

Parishioners in the Cathedral Parish of St Mary's, Sale, have had the privilege of an intensive Mission from October 9-27. Conducted by Fr Pat Keenan, CSSR, the focus was on the Mass and prayer.

Eight home Masses formed the introduction to the Mission proper, which began in the Cathedral on October 18. Each day began at 6am with the Sacrifice of the Mass and an instruction on a particular theme of our Catholic faith. A second Mass and instruction took place at 9.30am. From 5pm each day, adoration of the Blessed Eucharist was available with a scripture Rosary at 6.30pm. And then at 7.30pm a further instruction was given while the Blessed Sacrament was exposed. The evening session concluded with Benediction. Fr Keenan made himself available for Confession after each session, and on Tuesday October 24, Bishop Coffey, Fr Buckley and Monsignor McCartan joined Fr Keenan to enable as many as possible to go to Confession. Good crowds attended the various sessions.

Congratulations to Fr Buckley for organising the Mission and heartfelt thanks to Fr Keenan for his dedication and wisdom in explaining many of the truths of our beloved Catholic faith. No doubt many blessings will flow from this intense Mission.

Pat O'Brien, Sale

Non-liturgical Music in Cathedrals

In the light of St Mary's Cathedral, Sale, hosting a secular performance by a concert organist, we provide the following:

Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum university www.zenit.org

Q: In what circumstances can a cathedral be used for a non-liturgical purpose such as a concert of secular operatic arias? - *B.N., Bunbury Australia*

A: This theme was addressed in a declaration on "Concerts in Churches" published by the Congregation for Divine Worship and the Sacraments in November 1987 (Protocol No. 1251/87). The English version of the text appeared in *Sacred Music*, Volume 114, N. 4 (Winter) 1987. Among other sites it is available electronically at adoremus.org. For brevity, we will limit ourselves to quoting its practical norms. It is also possible that individual bishops' conferences or even individual bishops publish norms that apply these principles to concrete situations:

“III. Practical Directives

“8. The regulation of the use of churches is stipulated by canon 1210 of the Code of Canon Law:

“In a sacred place only those things are to be permitted which serve to exercise or promote worship, piety and religion. Anything out of harmony with the holiness of the place is forbidden. The Ordinary may, however, for individual cases, permit other uses, provided they are not contrary to the sacred character of the place.”

“The principle that the use of the church must not offend the sacredness of the place determines the criteria by which the doors of a church may be opened to a concert of sacred or religious music, as also the concomitant exclusion of every other type of music. The most beautiful symphonic music, for example, is not in itself of religious character. The definition of sacred or religious music depends explicitly on the original intended use of the musical pieces or songs, and likewise on their content. It is not legitimate to provide for the execution in the church of music which is not of religious inspiration and which was composed with a view to performance in a certain precise secular context, irrespective of whether the music would be judged classical or contemporary, of high quality or of a popular nature. On the one hand, such performances would not respect the sacred character of the church, and on the other, would result in the music being performed in an unfitting context

“10. When the proposal is made that there should be a concert in a church, the Ordinary is to grant the permission ‘per modum actus.’ These concerts should be occasional events. ...

“In order that the sacred character of a church be conserved in the matter of concerts, the Ordinary can specify that:

“...c. Entrance to the church must be without payment and open to all.

“d. The performers and the audience must be dressed in a manner which is fitting to the sacred character of the place.

“e. The musicians and the singers should not be placed in the sanctuary. The greatest respect is to be shown to the altar, the president's chair and the ambo.

“f. The Blessed Sacrament should be, as far as possible, reserved in a side chapel or in another safe and suitably adorned place (Cf. C.I.C., can 928, par. 4).

“g. The concert should be presented or introduced not only with historical or technical details, but also in a way that fosters a deeper understanding and an interior participation on the part of the listeners. ...”

“11. The above practical directives should be of assistance to the bishops and rectors of churches in their pastoral responsibility to maintain the sacred character of their churches, designed for sacred celebrations, prayer and silence.”

Selective Conscience

George Cardinal Pell, in his address to the National Press Club, Canberra, 21-09-2005

Put very crudely, but with basic accuracy, there is a conviction even among some Church-going Catholics that the Second Vatican Council taught that they can now choose to identify conscience with their personal opinions, and disagree with Church teaching, especially on matters of sexuality and life. Somewhat strangely those who assert this claim rarely urge people to follow their consciences in matters of public morality, such as social justice. No one seems to be free to follow his conscience when confronted with racism.

A Book Should Be Written

Congratulations on your splendid work in the Diocese of Sale, especially in your sterling support of the brave Fr Speekman and in your production of the excellent *Into the Deep*.

I know Fr Speekman is now working in Sydney, but it is a terrible injustice that he has not been reinstated as parish priest of Morwell. Maybe someone in the Diocese of Sale will eventually write a whole book on this episode? I believe it is a story of enormous importance.

Michael Athorp, Chapel Hill, QLD

Strength, Clarity, Courage!

Pope Benedict XVI on the Apostle Jude

To Jude Thaddaeus was attributed in past times the authorship of one of the letters of the New Testament...

Central concern of this writing is to put Christians on guard from all those who give as pretext the grace of God to excuse their own licentiousness and to lead astray other brothers with unacceptable teachings, introducing divisions within the Church “under the influence of their dreams” (verse 8). Jude compares them in fact to the fallen angels, and with strong words says “they followed the path of Cain” (verse 11).

Moreover, he labels them without hesitation “as clouds without rain blown away by the wind, or trees at the end of the season without fruits, twice dead, uprooted; as wild waves of the sea, which foam their filth; like errant stars, to which is reserved the fog of darkness in eternity” (verses 12-13).

Today we are no longer in the habit of using such controversial language, which nevertheless tells us something important: That in all the existing temptations, with all the currents of modern life, we must preserve the identity of our faith. Of course the path of indulgence and dialogue, which the Second Vatican Council has felicitously undertaken, will surely be continued with firm constancy. But this path of dialogue, so necessary, must not make us forget the duty to rethink and to witness always with as much force the guiding lines of our Christian identity that cannot be given up.

It is important to keep very present that this, our identity is not to be toyed with on a simply cultural plane or on a superficial level, but requires strength, clarity and courage given the contradictions of the world in which we live.

For this reason, the text of the letter continues thus: “But you, beloved, build yourselves up on your most holy faith, pray in the Holy Spirit; keep yourselves in the love of God, wait for the mercy of our Lord Jesus Christ unto eternal life; be convinced, those of you who are vacillating ...” (verse 20-22).

We see clearly that the author of these lines lives his faith in full, to which great realities belong such as moral integrity and joy, trust and finally praise, all being motivated only by the goodness of our one God and the mercy of our Lord Jesus Christ. Therefore, may...Jude Thaddaeus help us to rediscover always anew and to live tirelessly the beauty of the Christian faith, knowing how to give both strong and serene witness.

www.zenit.org 11-10-2006

Faith or Theology?

Catechetics is about teaching children the Faith – not theology! The mysteries of our Faith, as deep as they are, can still be expressed in simple – though accurate – words, so that children, who don’t have the ‘hang-ups’ of adults, can give a simple but true commitment, which we call faith, because it is based on a degree of trust, not suspicion.

It seems to me that Thomas Groome is unconsciously trying to substitute theology for faith. Faith is a commitment of the inner person, at whatever level one pursues it; theology is a pursuit of the mind. The thing about faith is that more or better faith makes one a better person; more or better theology does not – it just makes one better informed, which is quite a different kettle of fish.

The late Pope John Paul II wrote a whole encyclical on catechetics, which I suppose few teachers have ever read, because all the principles of operation are there. I doubt, after it, that there is need for any other “hermeneutic” (or mental system) nor is there a better one. Why does Groome not start from it? This is illuminating, for he is keen to show us his ‘big guns’ of academic theology, but do they really matter at this level?

In the platform given him in *Catholic Life* (July 2006, p.7), Groome gives us an important clue, and I will quote his own words as cited: “The truth is that *Sharing Faith* was a scholarly work – never used in any form of catechesis – and has been read primarily in doctoral seminars.” This is certainly not a helpful scenario for practical catechetics. It is in fact a drawback. The big names as justification show the very problem with Groome; he is, as he himself says, relying on multiple authorities, but in order to substitute them for the Authority! What has always bound the Church together in unity, particularly in difficult times, has been not the myriad voices of self-appointed experts but the divinely appointed leaders of the Church.

Groome makes much of his sincerity in his efforts, and that may be the case, but sincerity and truth are not always the same. His pedagogy of “bringing our lives to our Catholic faith, and then bringing truly Catholic faith to our lives” sounds slick, but suspicious. It is dangerously idealistic. I would opt for the reverse, since this approach has already devastated modern catechetics and the liturgy for the last 45 years. The present Pope has already gently but firmly intimated: hold to the truths, not theories!

S.C., Melbourne

“If even in the Church there is no lack of unworthy and false Christians, it is up to each of us to counterbalance the evil they commit with our own clear witness of Jesus Christ.” Pope Benedict XVI

We Need Our Priests

I was dismayed at the terrible thought of no daily Mass in the Orbost Catholic Church. Perhaps this is the moment, before Bishop Coffey retires, for him to admit his mistake and beg our wonderful priest Fr Speekman to return. This is probably his last chance to make up for the grave injustice meted out to Fr Speekman.

As Bishop Coffey thinks he can accommodate all of East Gippsland from Lakes Entrance, then the presbytery at Orbost could be made into a retirement home for priests. If there were three or four of them, then it would not be too much for them to provide daily Mass for our people, and be a source of Confessions for the unexpectedly gravely ill.

Bishop Coffey failed to shut down the Nowa Nowa Church because the people stood up and were counted; and although he is happy to get rid of us too, we are not ready to be without a priest either. This is far too big an area to not have a priest stationed in Orbost. Are we supposed to sit on our hands and do nothing while he wipes us out? Why can't he use some of the excess funds that he has been bragging about, to make sure we have enough priests? With no Catholic truth being taught in our "Catholic" schools, he is also taking money under false pretences.

I am sorry to speak of a Bishop in this fashion, but I am thinking of his soul, as well as the dearth of Catholic teaching in this diocese. We are still praying for our Bishop, but he should provide more priests for this diocese before the next Bishop takes over and proves the points we have all been trying to make.

Mary McMahon Slater, Orbost

Prayer and Holiness

Pope Benedict XVI to new Bishops

To you, Pastors of God's flock, is entrusted the mandate of safeguarding and transmitting faith in Christ, passed on to us through the living tradition of the Church and for which so many have given their lives. To carry out this task, it is essential that first of all you show you are "in all respects a model of good deeds, and in your teaching show integrity, gravity and sound speech that cannot be censured" (Ti 2:7-8).

"Modern man", wrote my Predecessor of venerable memory, the Servant of God Pope Paul VI, "listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (Apostolic Exhortation "Evangelii Nuntiandi," n. 41).

For this reason, it is only right that you give priority in your episcopal ministry to prayer and to the constant aspiration to holiness. It is important for you to ensure that your seminarians receive a sound formation and that your priests and catechists are given ongoing formation.

Groome Changed My Life

My neighbour waits upon her copy of ITD with the same enthusiasm she watches *Days of Our Lives*. She passes it on to me to read. Over the past months I have been somewhat bemused, and disturbed, by a Catholic publication getting stuck into the local Bishop, the Education office and the theologian responsible for RE guidelines etc.

So I decided to inform myself about the one thing I can access for myself, and I have just read the book by Thomas Groome, titled *What Makes Us Catholic*. From what I had read in ITD I approached it with some trepidation. I expected to be confronted with heresy and all sorts of un-catholic information.

The reality is that this book has changed my life. It is a readable, well-written and a very sound portrayal of our faith. Far from what you have intimated, the author has a wisdom, and a real sense of joy as he explores what we believe and treasure about our Catholic faith and tradition.

Janey Hicks, Euroa

Anti-Catholic Climate

A report in the Herald Sun (14-10-2006) refers to a climate change conference hosted by the Catholic Archdiocese of Melbourne held on 13 October.

Dr Colin Butler from Deakin University was one of the presenters. He left no doubt as to his position. It was all doom and gloom (global warming, he contends, can even lead to terrorism and the collapse of civilisation, as we all become desperate for food and water).

But according to the article, Dr Butler did not confine his comments to climate change: "He also fired a shot at the Catholic Church, saying their "pro-natalism" approach to population control was no longer appropriate."

Now the good doctor is entitled to his opinion, but when he attacks Church teaching at a conference hosted by the Church, surely a rebuttal and explanation of that teaching is required? Was the Archbishop or his representative present at this conference? Did they respond to Dr Butler's attack? Also, who organised the conference and what background checks were made on those making presentations?

One would think that there were many other more serious matters than climate change that the Archdiocese would be interested in. Some of those would include the government's impending decriminalisation of abortion, embryonic stem cell research, dwindling Mass attendance, or the parlous state of Catholic education.

John Henderson, Morwell

Review of Groome's book: "What makes us Catholic"

It took no more than a couple of dozen pages of this book to convince me that Thomas Groome is one of the last people who should be consulted about what makes us Catholic. To read Groome's account, one would conclude that a true Catholic is a sad, self-oriented, angry, unthinking being who derides and ignores the Pope and studies for a theology degree in order to better understand, and engage in, the unproductive criticism of traditional Catholicism.

If you think this is too strong a statement, try reading the folksy descriptions in the first few pages of three people who call themselves Catholic. They are all malcontents bemoaning the fact that the Church will not change its doctrine and practices to accommodate them each time their itching ears find another teacher preaching novelty. These are the only ones he describes as Catholic. Nowhere does he describe people who are faithful to the Magisterium of the Church as Catholic.

The book is replete with loose expressions that dilute the truth. Take, for instance (p.XVII): "...Catholic Christianity ought to...welcome all who choose it as their particular home within God's family." This assertion of Groome's is based on the secular "virtues" of tolerance and inclusiveness. The Church does not have to grant inclusion to those groups whose stated agendas are inimical to the interests of the Church, no matter how many secular groups of activists insist that she must do so.

There are many phrases along the way one can query, but I want to move to some examples of gratuitous and unfounded denunciations of the Church that Groome is quite happy to drop in as though they are accepted facts.

One occurs on page 28: "Though very embarrassing, evidence abounds of slavery and racism, hatred of women and sexism...in the Church's beliefs..." Where is the proof that the Church is sexist? What Groome is referring to, I presume, is the ban on female ordination. And hatred of women? A more honest examination of history would reveal that it was only the advent of Christianity that saw women treated with dignity and equality.

The same paragraph goes on to claim that the Church "participated in the destruction of millions of innocent women who were put to death as witches." Millions of innocent women? Where is the evidence for that? Modern research indicates that the excesses stressed by the Church's enemies in the era of witch-hunting, as in the era of the Inquisition, have been grossly exaggerated. Groome exhibits considerably more alacrity in accepting the biases of anti-Church activists than accurate history and the legitimate demands of the

Church he professes to know and love.

On page 31, we find an incredible paragraph in which he begins by saying: "It's not easy to capture what lends Catholic Christians their particular identity." In passing, one might say it is not that difficult at all; why not start with fidelity to the Pope, and belief in transubstantiation? Instead, he claims that "the foundation of *what makes us Catholic* is the shared faith of the whole body of Christ; it is certainly not unique to Catholicism" (italics his).

Groome's confusion of terminology surfaces over and over. For example, on page 84, he launches into a discussion of sacramentality, and manages to blur the distinction between small "s" sacraments of his own definition and the seven Sacraments of the Church. One might argue in his defence that anyone who knows Catholic doctrine can easily see through the confusion, but then, anyone who knows Catholic doctrine would not be reading Groome's work in order to find out what makes us Catholic.

Groome continues throughout the book to snipe away at orthodox Catholicism. For instance, he writes (p.102): "Catholic Christians have a "right" to Eucharist. Parenthetically, this raises the issue of the growing priest shortage. It would appear that the Western church is insisting on celibacy and maleness for priesthood at the expense of people's access to Eucharist..." Firstly, there is considerable evidence that the "priest shortage" in some parts of the world has been deliberately engineered for the specific purpose of making the ordination of women and married men seem a necessity. Secondly, Pope John Paul II ruled definitively on the question of the ordination of women, and it is only disloyal "Catholics" who continue to insist that "dialogue" on the matter is still open. Thirdly, there is no evidence whatever that ordaining women and married men will alleviate the shortage. Witness the Anglican Church where both are in force, and the shortage continues.

Groome returns to the "inclusivity" and absolute equality theme on page 188, where, with selected examples, and reference to suitably-biased authors, he implies that everyone in the Church should have the same rights and responsibilities as anyone else. Contrary to Groome's assertion, Jesus in fact, showed very clearly that some roles are to be reserved to those specially chosen.

Groome is clearly ambivalent towards Catholicism. Why is it that so many Catholics, seemingly of good intention, keep defending this person who has done so much damage in the Church?

John Daly, Melbourne

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 4pm – 8pm (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

Satisfying Our Hearts' Thirst

Pope Benedict XVI

Today there are those who live as if they should never die, or as if all ends with death. Some behave as if man is the sole author of his destiny, as if God did not exist, at times even denying that there is a place for him in our world.

The great successes of technology and science, which have notably improved humanity's conditions of life, do not give solutions to the most profound questions of the human spirit. Only by openness to the mystery of God, who is love, can our hearts' thirst for truth and happiness be satisfied; only the perspective of eternity can give authentic value to historical events and above all to the mystery of human frailty, suffering and death.

On contemplating Mary in heavenly glory, we also understand that the earth is not our definitive homeland and that, if we live constantly oriented to eternal goods, one day we will share in her same glory. For this reason, despite the many daily difficulties, we must not lose serenity or peace.

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

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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 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.