

# *Into the Deep*

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## **A Lent of Love**

*From Pope Benedict XVI's Message for Lent 2007*

"They shall look on Him whom they have pierced."

Let us look with trust at the pierced side of Jesus from which flow "blood and water" (Jn 19:34)! The Fathers of the Church considered these elements as symbols of the sacraments of Baptism and the Eucharist.

Through the water of Baptism, thanks to the action of the Holy Spirit, we are given access to the intimacy of Trinitarian love. In the Lenten journey, memorial of our Baptism, we are exhorted to come out of ourselves in order to open ourselves, in trustful abandonment, to the merciful embrace of the Father (cf. Saint John Chrysostom, Catecheses, 3,14ff).

Blood, symbol of the love of the Good Shepherd, flows into us especially in the Eucharistic mystery: "The Eucharist draws us into Jesus' act of self-obliteration ... we enter into the very dynamic of His self-giving" (Encyclical *Deus caritas est*, 13).

Let us live Lent then, as a "Eucharistic" time in which, welcoming the love of Jesus, we learn to spread it around us with every word and deed. Contemplating "Him whom they have pierced" moves us in this way to open our hearts to others, recognizing the wounds inflicted upon the dignity of the human person; it moves us, in particular, to fight every form of contempt for life and human exploitation and to alleviate the tragedies of loneliness and abandonment of so many people.

May Lent be for every Christian a renewed experience of God's love given to us in Christ, a love that each day we, in turn, must "regive" to our neighbour, especially to the one who suffers most and is in need. Only in this way will we be able to participate fully in the joy of Easter.

May Mary, Mother of Beautiful Love, guide us in this Lenten journey, a journey of authentic conversion to the love of Christ. I wish you, dear brothers and sisters, a fruitful Lenten journey, imparting with affection to all of you, a special Apostolic Blessing.

## **What Are We To Do?**

About 1984 I wrote to Archbishop Rush of Brisbane, "As a Catholic parent I am morally obliged to tell you that you seem quite useless." This was concerning the priest he placed in charge of Catholic Education, and who was subsequently (1997) jailed for homosexual acts on schoolchildren.

I have come however to realise that I was quite wrong in that statement. A Catholic bishop, with the charism he is given, doesn't have the option of being merely useless; he is rather a force for the salvation of souls, or he is part of the process whereby those immortal souls are endangered. St Jerome and St Robert Bellarmine wrote that many bishops would be consigned to Hell because of their failure to discharge their awesome responsibilities.

Your account of the problem involving Bishop Coffey and Fr Speekman invites several reactions. In the vast collapse of the Catholic Church in what used to be Christendom (see Pope Benedict XVI, "above all in Australia"), our gratitude and admiration and especially prayers for the rectitude and courage shown by Fr Speekman must come first. Next come some reflections on the actuality of bishops.

The Church is *not* a democracy. Its authority comes directly from Christ, as God, to His Vicar on earth. That authority is shared by those bishops teaching in union with the Pope (Vatican II). On the other hand, Christ warned us that there would be false shepherds and if we knowingly follow them in their errors, even just by silence, we also are guilty.

My Archbishop, J. Bathersby of Brisbane, in his Advent Pastoral Letter, taught that Christ didn't fully realise that He was God. When I wrote asking him about this, his reply was, "God bless you. I'll pray for you." Bishop Morris of Toowoomba wants "the right to ordain women priests". Repeated letters to the Vatican Secretary of State and to the Pope have received no response. What do we laity do?

*Don Gaffney, Tarragindi, Qld*

**All issues of Into the Deep are at [www.stoneswillshout.com](http://www.stoneswillshout.com)**

## A Christian Revolution

The “Christian revolution” of love is able to uproot evil and sow goodness in the world, says Benedict XVI. In his [Angelus] address, the Holy Father reflected on Jesus’ mandate: “Love your enemies”.

“Christ’s proposal is realistic, because it takes into account that in the world there is too much violence, too much injustice, and that this situation cannot be overcome without positing more love, more kindness,” Benedict XVI said. “This ‘more’ comes from God.”

It is the mercy of God “that has become flesh in Jesus and that alone can redress the balance of the world from evil to good, beginning from that small and decisive ‘world’ which is man’s heart,” the Pontiff added.

The Pope clarified that Christian non-violence is not equivalent to surrendering to evil, which is a false interpretation of ‘turning the other cheek’. “Christian non-violence” is about “responding to evil with good, thus breaking the chain of injustice,” he explained.

This is the novel “Christian revolution,” a love that is not supported by “human resources but that is a gift of God,” the Holy Father said. “[It] is obtained by trusting unconditionally in his merciful goodness alone.”

Love of one’s enemy, the “core of the ‘Christian revolution,’” is not based “on strategies of economic, political or media power,” the Pope explained. For Christians, non-violence “is not mere tactical behaviour but a person’s way of being, the attitude of one who is convinced of God’s love and power, who is not afraid to confront evil with the weapons of love and truth alone.”

Benedict XVI continued: “Herein lies the novelty of the Gospel, which changes the world without making noise. Herein lies the heroism of the ‘little ones,’ who believe in the love of God and spread it even at the cost of life.”

The Holy Father concluded his address by calling for an ever more profound conversion “to the love of Christ” and allowing oneself “to be conquered without reservations by that love, to learn to love as he loved us, to be merciful as our heavenly Father is merciful.”

He said: “I hope that Lent will be a propitious period to witness to the Gospel of love.”

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## An Example of Faith

“For just as the ruin of a leader can lead to the danger of the falling away of his followers, so on the other hand is it a valuable and salutary thing when the bishop sets an example to his brethren by the firmness of his faith.”

*Letter of St Cyprian on the martyrdom of Pope Fabian*

## Desert Time

*Fr Raniero Cantalamessa*

Jesus did not go into the desert to be tempted; his intention was to go into the desert to pray and listen to the voice of the Father.

Throughout history there have been many men and women who have chosen to imitate Jesus as he withdraws into the desert. But the invitation to follow Jesus into the desert is not made only to monks and hermits. In a different form it is made to everyone.

The monks and hermits have chosen a place of desert. We have chosen a desert time. To pass time in the desert means to create a little emptiness and silence around us, to rediscover the road to our heart, to remove ourselves from the noise and external distractions, to enter into contact with the deepest source of our being and our faith.

## Thoughts of Cardinal Francis Arinze

### On Sunday:

“Sunday is not a day for wholesale shopping but a day to give more attention to God and should be emphasized as such. ... Sunday is not merely a part of a weekend when we can do all those things we didn’t get around to doing during the week, such as sleep longer, go to the mountains, go swimming, go to the seaside. There are others who go to watch or play sport, or have a 12-course lunch. ... All these things are good, but they are not the point of the Lord’s Day.”

“We recommend the faithful try some sacred readings following the Mass. Adoration time is good too, as is even meeting with other community members afterward. These actions can give more attention to God, thus contributing to the blessedness of this special day.”

### On Latin:

“Latin gives a type of stability. It doesn’t change like other modern spoken languages ... It’s a concise and noble language and, moreover, it’s a universal language of the Church.

### On the Liturgy:

“Nobody should smuggle in individual words or choices, let alone ideologies, and try to make them a part of the language of the Church.”

### On Gregorian music:

“... it’s like half meditation, part love of God and part mystical absorption in God.”

### On the Church:

The Church didn’t begin yesterday and it’s not an affair of one country or one village. We thank God we’re in a universal Church and thank God for the gift of the liturgy and the option of using the Latin language during it.”

*From an article in Zenit 07-12-2006*

## Signatura Deals with Violation of the Law

Everyone knows by now that Bishop Coffey is appealing to the Signatura against the Congregation for the Clergy's decree instructing him to reinstate Fr Speekman as parish priest of Morwell.

But what is the Signatura exactly, and what does an appeal entail?

The Apostolic Constitution *Pastor Bonus* (John Paul II, 1988) referred to in the Code of Canon Law, explains that the "Apostolic Signatura functions as the supreme tribunal and also ensures that justice in the Church is correctly administered" (art. 121).

The *New Commentary on the Code of Canon Law* (edited by Beal, Coriden and Green, 2000; commissioned by the Canon Law Society of America) notes that:

"...recourse to an administrative court can be made only if it is alleged that the act is illegitimate, that is, has violated the law in some way. The norms for the Second Section of the Apostolic Signatura, the administrative court of the Apostolic See, state that recourse to the tribunal against an act of administrative power is possible only when the petitioner contends that the act "violated some law either in the decision-making process or in the procedure used."

In other words, Bishop Coffey has to show, not simply that he doesn't like the Congregation's decision, or doesn't agree with it, or doesn't want to carry it out, but that the Congregation for the Clergy *violated the law* in some way. Wouldn't we love to see his argument! Ed.

## Better Taste in TV

Why is Catholic television an absolute necessity in your home? First and foremost, secular television by Catholic standards, Christian standards, is filth! Many programs aimed at our young ones (and us older ones too) educate them to accept homosexuality, many pre-marriage sexual partners, lying, bickering, fighting, gossiping and so on, as normal life expectations. If you as a Christian parent don't see this... then think more deeply about what you're viewing!

If on the other hand, you take responsibility for your children and your own TV censorship by switching off when unacceptable viewing is evident, then you do a great job! But you need a helping hand for those times when you can't be sitting with the children; EWTN is that helping hand.

Secular TV of the animated type can be the very worst for our little ones. Early evening programs targeted at the teens and young 20 year olds, portray that life is full of misery, deceit, lies, and sexual adventures. Many other TV programs send the message that children have certain rights that fall way out of the true Catholic ethos for bringing up children. The secular rule that anything goes, is not Catholic!

We owe it to our children, whatever age, to give them quality television. That television is and can only be, Catholic television... EWTN! The price from Total Television Solutions is at an all-time low, \$445 and that price is for everyone, not just pensioners! For God's sake... our children's sake... your sake! Get into real wholesome TV. Contact on TTS on 1300 663 502. I don't know about you, but I'm fed up with the poor moral quality of TV programming to-day.

*Tony Smith, Editor, Light of Christ e-magazine, swler@dodo.com.au*

## Fundamentalists

Catholics who imagine that they have some rights within the Church and presume to speak out for a particular view, hoping that their rights will be recognised and vindicated, are often thought of by the clergy as 'fundamentalists'. Is this disturbing?

"Work assiduously to protect and preserve the faith. Never cease to instruct all in it, to encourage the wavering, to convince dissenters, to strengthen the weak in faith by never tolerating or letting pass anything which could, in the slightest degree, defile the purity of faith. With the same great strength of mind, foster in all unity with the Catholic Church, outside of which there is no salvation. Also, foster obedience towards the See of Peter, on which rests the entire structure of our most holy religion. ... [T]o assure the greater glory of God and the church, join together with all eagerness, care and wakefulness to repulse error and to root out vice."

"The complete and comprehensible presentation of the contents of the faith is a decisive aspect for the approval of textbooks for religious instruction. No less important the teachers' fidelity to the Catholic faith, and their participation in the liturgical and pastoral life of the parishes or the ecclesial communities in the area where they work."

"They who often practise their convictions and their religious rites with great seriousness have the right to receive our humble and firm testimony on behalf of Jesus Christ."

The first 'fundamentalist' quoted above is Pope St Pius X, the fighter against the Modernist heresy, a hundred years ago. The other is Pope Benedict XVI to the German bishops, last November (second quote). If the Pope thinks Muslims have a right to truth, which was his context in the third quote, why don't our bishops think the same for us?

*S.C., Melbourne*

# Catholic Life Reports on Fr Speekman Case

Readers of "Into The Deep" might like to know that Bishop Coffey's appeal to the Signatura is reported in the February issue of the diocesan paper, *Catholic Life*. There is a very short and very slanted news item on page 4. It deserves study. Bishop Coffey's efforts to avoid obeying Decrees of the Congregation for the Clergy deserve more accurate and more intelligent reporting.

The statement that "despite support for the bishop from most of the priests of the diocese, the Congregation recommended in June 2004 that the priest be reinstated" is ridiculous. It implies that the Congregation for the Clergy should ignore grave injustice and manifest breaches of Canon Law in a bishop's treatment of a priest, if "most of the priests of the diocese" support the bishop.

And the Congregation did not "recommend" that Father Speekman be "reinstated". It "decreed" that his recourse against Bishop Coffey be upheld, and stated in the clearest possible terms the reasons for that decision. In his treatment of Father Speekman, Bishop Coffey had violated Canon Law in several very important respects. Clearly, it was up to His Lordship to reinstate Father Speekman forthwith.

As it happens, the Congregation did make reference to some other priests of the diocese. It said, "The letters from the parishioners as well as the testimony of the Bishop and the priests that he consulted in the removal process indicate that Father Speekman is an orthodox priest, faithful to the Magisterium and dedicated to the Parish."

Later, to state that Father Speekman "again successfully appealed to the Congregation" when Bishop Coffey "removed" him a second time, understates things outrageously. On 20<sup>th</sup> November 2006, the Congregation decreed that Bishop Coffey had, this time, complied with the procedural requirements of Canon Law for the Removal of a Parish Priest, but he had violated Canon Law in removing Father Speekman because he had no reason other than "causes and arguments for removal that were previously found to be insufficient by the Congregation". AND "the dispositions of the Decree --- issued on 8 July 2004 --- are to be implemented without further delay and the Congregation is to be notified of such implementation in a prompt manner".

There was, of course, another Decree. On 29<sup>th</sup> July 2004 Bishop Coffey petitioned the Congregation to "revoke or amend" its first Decree. The Congregation carefully considered all relevant material and, by Decree dated 8<sup>th</sup> August 2004, rejected Bishop Coffey's petition. And there must have been another Decree recently, refusing to revoke the Decree of 20<sup>th</sup> November 2006, before Bishop Coffey could appeal to the Signatura.

One can't help but wonder just how many priests have, in fact, supported Bishop Coffey throughout this sorry affair, and how many support him still. Clearly there would be some. But I do not believe there are any who have had access to all of the material that was placed before the Congregation, and who have carefully studied the Congregation's Decrees.

There might be some guide to Bishop Coffey's thinking in one of the "inspirational pieces" chosen by him for his *Reflections*, just above the news item. It is part of a poem by an Anglican priest who lived from 1913 until 2000, and who Bishop Coffey claims "is regarded as the best Celtic contemporary poet now writing" (!) (Only a student of Celtic poetry could understand that.) It is a piece of writing that, according to Bishop Coffey, "reflects the Anglican confusion at Curial decisions". It is not surprising that His Lordship finds this strange little piece of poetry "inspirational". No Anglican could find Curial decisions nearly as confusing as he finds decisions of the Congregation for the Clergy. He must have struggled to understand everything contained in those Decrees, and eventually hit upon the only possible explanation. He trotted it out when interviewed by a reporter from *The Tablet* - "I would say that on both occasions I never got a good hearing, but they accepted every word of his report without question."

Truly the Church in Australia, as elsewhere, is in a parlous condition.

Michael Ryan, Rosanna

## It is the Cross

Pope Benedict XVI

"It is the Cross, then, that must always, but especially in this time of Lent, be at the centre of our meditations. ... It is the glory of Christ crucified that all Christians are called to contemplate, experience and bear witness to with their lives. The Cross is the definitive 'sign', ... given us that we might understand the truth of man and the truth of God: we were all created and redeemed by a God Who, out of love, sacrificed His only Son.

"Jesus died and rose again. In Him we are able to understand the truth of life and obtain salvation. This is the Church's central message, unchanged over the centuries. Thus, Christian faith is not an ideology but a personal encounter with the crucified and risen Christ. From this, which is at once an individual and a community experience, arises a new way of thinking and acting, it is the beginning, as the saints show, of a life marked by love."

## Too Long to Wait

An article printed in the Courier-Mail (01-01-2007) here in Queensland, reports that Toowoomba Bishop William Morris is “grieved” that he can not ordain women or married men as priests, but that he hopes the Church will change. “I may not see it in my lifetime but the children of this age may see it,” he said. He has asked Catholics to “keep talking about alternative models for ministry”.

According to the Catholic Leader, Bishop Morris said that the diocese was also reflecting on options such as “welcoming former priests, married or single, back to active ministry” and “recognising Anglican, Lutheran and Uniting Church orders.”

We cannot judge his state of mind. But we can and must judge his actions. As John Paul said, error must be unmasked and judged. I would like to make the following points:

John Paul told the clergy to end all discussion of the possibility of women priests. He called for submission of mind and will.

Now our Bishop Morris is disobeying the Church, as the Primacy of Rome was settled at the same time as infallibility, at Vatican I.

Worse, our Bishop Morris has created scandal, by disobeying in public, thereby declaring that disobedience is not a grave matter, and inciting others to follow his example.

By Bishop Morris’s own admission he expects our current shortage of priests in the diocese to be reduced further and end up with only 6 out of a full complement of 40. What is he doing about it? It appears nothing except for calling for “dialogue” and the promotion and expansion of lay led liturgy, thus denying the faithful the celebration of the Mass – a central and important part of our faith and worship.

Again by his own admission he is pursuing a cultural and mind-set change in Catholic thinking which includes the ordination of women and married priests in our diocese, one that is contrary to the ongoing health and vitality of the parishes within Bishop Morris’s diocese. Many of his policies are contrary to the directions of the Pope but are consistent with the flawed and failed policies of the Protestant churches.

But who will judge the actions of this erring Bishop? How can we get the message through to the appropriate authority in Rome that we have an erring Bishop who is systematically destroying our diocese? Can anyone help?

As Bishop Morris is only 63 there will be no faithful left in the diocese by the time he is replaced at retirement in 12 years time.

*Bruce Freeman, Stanthorpe*

## A Prayer to Mary

*By Pope Benedict XVI*

Mary, Mother of the “Yes,” you have listened to  
Jesus,

And know the tone of his voice and the beating  
of his heart.

Morning Star, speak to us of him,  
And tell us about your way following him on the  
path of faith.

Mary, who lived with Jesus in Nazareth,  
Etch your sentiments in our lives,  
Your docility, your listening silence,  
And make the Word flourish in genuinely free  
choices.

Mary, speak to us of Jesus, so that the freshness  
of our faith,  
Shines in our eyes and warms the heart of those  
who are with us,  
As you did on visiting Elizabeth,  
Who in old age rejoiced with you for the gift of  
life.

Mary, Virgin of the “Magnificat,”  
Help us to take joy to the world and, as at Cana,  
Lead every youth, committed to the service of  
brothers,  
To do only what Jesus says.

Mary, ...pray that Jesus, dead and risen, is reborn  
in us,  
And transforms us into a night full of light, full  
of him.

Mary, ...help us to raise our eyes.  
We want to see Jesus, to speak with him,  
And to proclaim his love to all.

## Keeping in Touch

Many thanks for your continued postings of Into the Deep. My friends and I look forward to receiving our monthly copies. They are enlightening and interesting and it is heartening to know that so many people do agree with one’s desire for orthodoxy. The articles from the Pope and Zenit News keep one abreast of Catholic world news. Unfortunately most of our diocesan newspapers give little of any value to improve the faith or tell it as it really is.

Please keep up the good news. I’m always surprised to see where this magazine pops up. May God bless all your efforts to keep up the true faith.

*Mary Ross, Seymour*

## Canon Law is Real Law

Bishop Coffey's legal pursuit of Fr Speekman, an orthodox parish priest, and his disdain towards his hierarchic superiors would enthrall liberals all over the country. Even though this defiance is contrary to the purpose and spirit of his office, they would all be admiring the way he has taken the fight right up to them. After all, Rome should know better than to meddle in the administrative affairs of Bishop Coffey's diocese.

However, every parish priest should be concerned about the treatment that has been meted out to Fr Speekman and the manner in which his canonical rights have repeatedly been violated. They should not delude themselves in thinking that they would never find themselves in a similar situation.

The power that Catholic Education Offices wield in dioceses around the country puts all parish priests who are the canonical administrators of schools at risk of having their authority undermined, their competence questioned and their rights trampled on by their bishop as well as CEO bureaucrats employed by him.

The Fr Speekman case is fundamentally about the canonical rights and authority of the parish priest versus the rights of the school principal and the 'delegated' authority of the CEO. The outcome of this case will be significant for parish priests everywhere in the country, since it will effectively prove that the rights of the parish priest in canon law are real and substantive and not simply theoretical.

Finally, the Fr Speekman case is about the administrative power of the bishop versus the administrative power of the Congregation for the Clergy to defend and vindicate these rights in the face of an abusive situation where the bishop arbitrarily governs his diocese. It will demonstrate to these bishops that the Congregation for the Clergy has all the necessary power and authority to ensure that justice is done through the proper legal processes of the Church, and that any serious violation of rights can incur penalties and grave consequences.

After all, what is the point of publicly proclaiming in decree after decree for three years that canonically Fr Speekman is the parish priest of Morwell but he can only exercise his right to that office when the bishop decides to retire?

*Gregory Kingman, Morwell*

## Peace and Joy in Confession

The baptised need to rediscover the sacrament of reconciliation so that they can experience "the boundless renewing power of divine love," says Benedict XVI.

The Pope said this when receiving in audience Cardinal James Stafford, major penitentiary of the Apostolic Penitentiary, with the prelates and officials of that tribunal, as well as the penitentiary fathers of the patriarchal basilicas of Rome.

"In the gesture of absolution, uttered in the name and on account of the Church, the confessor becomes the conscious means of a wonderful event of grace," the Holy Father said in his address.

"On adhering with docility to the magisterium of the Church, he becomes minister of the consoling mercy of God, makes the reality of sin manifest and at the same time the boundless renewing power of divine love, a love that gives life again," the Pontiff added.

Thus confession becomes "a spiritual rebirth, which transforms the penitent into a new creature," he stated.

Benedict XVI continued: "Only God can realize this miracle of grace, and he does so through the words and gestures of the priest. On experiencing the Lord's tenderness and forgiveness, the penitent more easily acknowledges the gravity of sin and reinforces his decision to avoid it and to remain and grow in his renewed friendship with him.

"In virtue of presbyterial ordination, the confessor carries out a particular service 'in persona Christi.'"

The Holy Father invited priests to also experience God's forgiveness: "Given such a lofty responsibility, human strength is undoubtedly inadequate."

The Pope continued: "We cannot preach forgiveness and reconciliation to others, if we are not personally penetrated by it.

"Christ has chosen us, dear priests, to be the only ones who can forgive sins in his name: Therefore, it is a specific ecclesial service to which we must give priority."

"How many people in difficulties seek the support and consolation of Christ!" Benedict XVI added. "How many penitents find the peace and joy in confession that they have been pursuing for a long time! How can we not acknowledge that also in our time, marked by so many religious and social challenges, this sacrament must be rediscovered and proposed again."

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**"Marriage and the family have their foundations in the most intimate nucleus of truth about man and his destiny."**

*Pope Benedict XVI*

## Oh My God!

Using the name of God as a figure of speech has become all too common. We seem to hear it everywhere, all the time, and no one even seems to flinch anymore. It's difficult to know how to react when people we're talking to use the "exclamations" of "oh my God!" or "for God's sake!" without a thought for what they're saying. Wouldn't it be nice if God himself dealt with it on the spot – as in this joke that's been doing the rounds!

An atheist was taking a walk through the woods. "What majestic trees! What powerful rivers! What beautiful animals!" he said to himself. As he continued walking alongside the river he heard a rustling in the bushes.

Turning to look, he saw a 7-foot grizzly charging towards him. He ran as fast as he could up the path. Looking over his shoulder he saw that the bear was closing in on him. His heart was pumping frantically and he tried to run even faster. He tripped and fell on the ground. He rolled over to pick himself up but saw the bear raising his paw to take a swipe at him. At that instant the atheist cried out: "Oh my God...!"

Time stopped. The bear froze. The forest was silent.

It was then that a bright light shone upon the man and a voice came out of the sky saying: "You deny my existence for all of these years, teach others I don't exist and even credit creation to a cosmic accident. Do you expect me to help you out of this predicament? Am I to count you as a believer?"

The atheist looked directly into the light and said: "It would be hypocritical of me to suddenly ask you to treat me as a Christian now, but perhaps, could you make the BEAR a Christian?"

"Very well," said the voice. The light went out, and the sounds of the forest resumed.

And then the bear lowered his paw, bowed his head and spoke: "Lord, bless this food which I am about to receive ..."

## Technology Needs Ethics

*Pope Benedict XVI*

"Not all that is scientifically possible is also ethically licit. Technology, when it reduces the human being to an object of experimentation, results in abandoning the weak subject to the arbitration of the stronger. To blindly entrust oneself to technology as the only guarantee of progress, without offering at the same time an ethical code that penetrates its roots in that same reality under study and development, would be equal to doing violence to human nature with devastating consequences for all."

## Growing Vocations

Dioceses reporting successful rates of vocational recruitment have something in common, says the National Catholic Register. In a summary of reporter Tim Drake's article "Vocations Surge" in a recent issue, the Register compiled a list of "six habits of highly effective dioceses."

The first habit was putting the Eucharist at the centre of vocational work. In an editorial the newspaper explained: "Eucharistic adoration is especially effective because it draws sharp attention to the great gift that makes the priesthood so extraordinary and so needed – we have the priesthood to thank for God's real presence in the Blessed Sacrament. And the dynamic of silent Eucharistic adoration inevitably leads to the question, 'What do you want me to do, Lord?'"

The second habit cited by the newspaper was the invitation. According to a U.S. bishops' survey, 78% of those being ordained began considering the priesthood after an invitation to do so from a priest.

Third, seminaries must be faithful to the magisterium in order to attract candidates.

Seminaries are not the only element that needs to be faithful. Candidates to the priesthood also come from faithful families. The editorial cited a key role played by fathers, explaining: "There are beautiful exceptions, but the rule is that priests come from committed Catholic families in which the father is an active player in the family's faith."

The fifth and sixth habits reported by the Register are interaction with priests and attendance at a World Youth Day. Youth need to meet and interact with priests or "it may never occur to many young men that the priesthood is a life that would appeal to them," the article explained. Key among the venues for this interaction is altar serving: "For many priests, serving at the altar was the first place they first came to know men who had been called and understood what the call entailed."

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## A Mark of Greatness

*Pope John Paul II*

It is a mark of greatness to be able to say: "I have made a mistake; I have sinned, Father; I have offended you, my God; I am sorry; I ask for pardon; I will try again because I rely on your strength and I believe in your love. And I know that the power of your Son's paschal mystery – the death and resurrection of our Lord Jesus Christ – is greater than my weaknesses and all the sins of the world. I will come and confess my sins and be healed, and I will live in your love!"

*In My Own Words p.101*

# Why No “Amen” at End of the Our Father

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

**Q:** Why has the “Amen” been dropped from the “Our Father” at the Holy Mass? My understanding is that “Amen” means “I believe.” I have come to believe that the additional prayers that were added to the Our Father in the Mass where the Amen is omitted, have now trained our faithful to omit it when we pray the rosary and the Chaplet of Mercy with our prayer group - or anytime we pray the Our Father in a group. I have also noticed this at Communion services where only the Our Father is prayed - the Amen is omitted - and on the Catholic radio station in my area. I firmly believe that we are doing something seriously wrong. - M.W., Forest Grove, Oregon

**A:** Our reader has made a very interesting point and illustrates an example of an unintended consequence of the liturgical reform of the Second Vatican Council.

Before the reform the Our Father recited at Mass included the “Amen,” a term which may be roughly translated “so be it.” At solemn Masses the priest would sing the Pater Noster alone; at simple Masses he would recite it with the server but only the priest would say “Amen” in a low voice.

In 1958 the instruction *De Musica Sacra* laid down rules for the direct participation of the faithful, including permission for the assembly to recite or sing the Pater Noster in Latin with all saying “Amen” at the end.

The liturgical reform extensively reordered the Communion rites and this led, not so much to dropping the “Amen” after the Our Father but to its postponement.

One significant change was that a shortened version of the embolism: “Deliver us Lord from every evil ...,” formally a prayer said silently by the priest while breaking the host, was now to be said aloud, taking its cue from the last words of the Our Father.

At the end of this prayer, instead of “Amen” the people respond with the acclamation: “For the Kingdom, the power and the glory are yours, now and for ever.”

This acclamation was a new addition to the Communion rites and was probably added for ecumenical reasons. This phrase, although not found in the Gospel text, has traditionally functioned as a final verse of the Our Father in both the Eastern and Protestant traditions. In some rites all recited this verse while in others, such as the Byzantine, the priest alone adds it after the choir finishes the Our Father.

After this acclamation we find the prayer for peace. This prayer was formally a private priestly prayer recited after the *Agnus Dei* and before the sign of peace, which was exchanged only at solemn Masses and among the clergy alone. It is now recited aloud by the priest and has consequently been changed from the singular to plural (no longer look not on “my” but on “our” sins).

Finally, after all this, we have the “Amen” said by all, which in a way concludes the Our Father and the prayers that follow. From a strictly liturgical point of view, this postponement of the “Amen” obeys a certain logic. It is unlikely that the formulators of the rite fully grasped this change’s capacity in forming the prayer habits of the faithful over time.

As our correspondent points out, many practicing Catholics habitually omit the final “Amen” from the Our Father, and this fact is probably attributable to the new liturgical practice. That this “Amen” does form part of the Lord’s Prayer in non-liturgical contexts is shown, for example, by its inclusion in the common prayers found in the new Compendium of the Catechism.

Since it is highly unlikely that the liturgical text is going to change, the only solution is to pay attention when we pray the Our Father during the rosary and similar situations and form a habit of saying the “Amen.” Catholic media, especially radio, can have a positive effect in this effort and should be politely encouraged to correct any oversights which have slipped in by force of habit.

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

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“If the preacher of truth is really not deceiving us when he says that all who want to live godly lives in Christ will suffer persecution, then no one, I think, is exempted from this general rule. If he is, it is because he neglects or does not know how to live a sober, upright and religious life in this present age.”

*St Raymund of Penyafort*



## Bringing School Home

*From an article by Catherine Smibert,  
www.zenit.org 11-01-2007*

Three representatives of the Seton Catholic Home Studies School ([www.setonhome.org](http://www.setonhome.org)) were in Rome to present to members of the Roman Curia the home schooling program which provides original course material for all grade levels, standardized testing and 24-hour academic help lines.

Mary Kay Clark, director of the program, told me that what began in 1975 with fewer than 100 children, has grown into an international phenomenon with 11 000 students regularly enrolled, while servicing another 17 000 each year who utilize the materials produced by Seton.

One of the main attractions to the Seton program is the fact that the pace of the lesson can be adjusted for the individual.

Critics of home schooling say that while home-schooled children may be learning more in less time, they fall behind in social skills.

Virginia Seuffert, who home-schooled her 12 children, says that actually the children have more time and energy for after-school activities such as sports, dance or music lessons. In this environment they are able to interact with other children and make friends.

The Seton program is also specifically Catholic encouraging a greater spiritual dimension to learning. According to Clark, in each of the over 100 text books produced by the Seton group, there is a Catholic reference.

“Take our English books for example – if we are working on phrasing or vocabulary we might talk about a sacrament. If there is a history project, we might go back to medieval times and discover St. Joan of Arc.... Science, on the other hand, will obviously take things from a Catholic bioethical perspective,” she said.

And for those parents who are concerned as to whether they’re up to the academic task to respond to the needs of their children, these experts have an answer. While both Clark and Moran have their PhD’s, Seuffert is proof that the academic past of a parent should not be a limitation.

“I have a high-school diploma,” she said, “but the Seton format is mom and dad-friendly, providing us with great materials and on-line counselling ... we even learn with the children. It’s very rewarding for the whole family.”

These parents support their work with a quote from Pope John Paul II in his letter to families: “Parents are the first and most important educators of their own children and they also possess a fundamental competence in this area; they are the educators because they are parents.”

## Three Cheers!

The Catholic Life article about Bishop Coffey appealing to the Apostolic Signatura (Feb ’07, p.4) refers to the fact that the Congregation for the Clergy decreed that Fr Speekman be reinstated as parish priest of Morwell “despite support for the bishop from most of the priests of the diocese”.

This of course suggests that the Congregation should take seriously the opinions of ‘the majority’, regardless of the facts of the case – a surprising thing to expect of a Vatican Congregation.

It sounds particularly silly in the light of the fact that those priests who signed Monsignor McCartan and Fr Slater’s petition against Fr Speekman (see ITD Sept ’06) actually admitted in the same petition that they themselves were not aware of the details of the case sent to Rome, nor did they offer any evidence of their own.

So these men were happy to say that they didn’t know the facts of the case, but were convinced that if Fr Speekman was returned “the damage to the parish and the diocese would be disastrous”. And the Bishop is annoyed because the Congregation wouldn’t listen to them! (Funny how names and claims don’t make up for a lack of evidence when trying to convict someone.)

What WE need to be grateful for, is that Rome now has a neat little list (all nicely signed) of priests from our diocese that they can cross off their own list of possible candidates to be bishop. Imagine appointing a bishop who was willing to sign away a brother priest’s rights and reputation without knowing what he was talking about (incidentally, this includes Fr Michael McKenna, often touted as being “the next bishop”, who signed the petition in spite of not having lived or worked in the diocese for years).

Thank you to them all, for providing this valuable information to Rome. And thanks to ‘the minority’ who maintained their integrity by refusing to follow the pack. And thanks to the Congregation for the Clergy, who stuck to the facts.

Ed.

## Capacity to be a Saint

*Pope Benedict XVI*

“Even among saints differences, discord and controversies arise. And I find this a consolation because we see that saints have not ‘come down from heaven.’ They are people like us, with problems, even complicated problems.

Sanctity does not consist in never having made mistakes or sinned. Sanctity grows in the capacity for conversion and penance, of willingness to start again and, above all, in the capacity for reconciliation and forgiveness.”

## Who Killed Christ?

*From a 2006 Lenten sermon by Capuchin Father Raniero Cantalamessa, preacher to the Pontifical Household*

The Passion inevitably remains extraneous to us, unless we enter into it through that little narrow door of the “for us.” Only he truly knows the Passion who acknowledges that it is also his work. Without this, the rest is digression. I am Judas who betrays, Peter who denies, the crowd that shouts, “Barabbas not him!” Every time I have preferred my satisfaction, my convenience, my honour to Christ’s, this has occurred.

If Christ died “for me” and “for my trespasses,” then it means – simply returning the phrase to the active – that I killed Jesus of Nazareth, that my trespasses crushed him. It is what Peter proclaims forcefully to the three thousand listeners, the day of Pentecost: “You killed Jesus of Nazareth!” “You denied the Holy and Righteous One!” (cf. Acts 2:23; 3:14).

Those three thousand were not all present on Calvary to hammer the nails or before Pilate to ask that he be crucified. They could have protested; instead, they accepted the accusation and said to the apostles: “Brethren, what shall we do?” (Acts 2:37). The Holy Spirit had “convinced them of sin,” making them engage in simple reasoning: If the Messiah is dead for the sins of his people and I have committed a sin, I have killed the Messiah.

It is written that at the moment of Christ’s death “the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised” (Matthew 27:51ff.). An apocalyptic explanation – symbolic language to describe the eschatological event – is usually given of these signs, but they also have a parenthetical meaning: indicating what should occur in the heart of the one who reads and meditates on the passion of Christ. St Leo the Great writes: “Human nature trembles before the Redeemer’s torture, the rocks of unfaithful hearts are split, and those that were closed in the sepulchres of their mortality emerge, lifting the stone that weighed down on them.”

*www.zenit.org 07-04-2006*

## Giving Time

*Pope Benedict XVI*

“A child needs loving attention. This means that we must give children some of our time, the time of our life. But precisely this “raw material” of life – time – seems to be ever scarcer. The time we have available barely suffices for our own lives; how could we surrender it, give it to someone else? To have time and to give time – this is for us a very concrete way to learn to give oneself, to lose oneself in order to find oneself.”

## A Light-Hearted Look at Modernism

Over the last year a change has come over Catholics. Not so very long ago we used to humbly request our bishops to please look at the things we were unhappy about.

The change is that we now realise that these unhappy men are not shepherds. They are wolves who have taken over the flocks for their own purposes, not God’s. And we now see how hopeless our humble approach really was. It has become time to call a spade exactly what it is. The mask has been removed.

We have the recent spectacle of Archbishop Bathersby promoting junk science (global warming) as theology. In fact, some bishops will promote anything except the Gospel.

Not so many years ago, in Caboolture, a priest’s penitential rite went something like this:

“The rainforests are falling down. Lord have mercy. Greedy developers are making huge profits. Christ have mercy.”

And so went the rest of the Mass. The Third Rites were perhaps worse. Racism, sexism and writing to the Pope were the only sins that seemed to worry some priests.

There seems nothing we can do against these impostors. They are allowed to commit the grossest outrages, but we are expected to remain silent.

I am suffering a great temptation. At the Prayers of the Faithful, I am tempted to say something like this:

We pray that our archbishop may learn to recognise junk science when he sees it. Lord hear us.

We pray for our Holy Father. May he kick some serious episcopal butt when he next visits this country. We pray for our priests, that some of them may become Catholics in the near future.

We pray for our parish priest. May he be allowed to return to his presbytery.

I am curious to know if others have a similar concern. Perhaps we could have a competition for the best prayer of the faithful. I wonder what would be the reaction from the local priest. And the bishop.

We could include prayers about Catholic teachers, schoolchildren, sex education in Catholic schools, dissenting priests on the lecture circuit, the tolerance of homosexual priests, the sacking of good priests, the lack of interest in overseas priests, Martin Luther (saint Martin Luther, according to some priests) and so on.

On second thoughts, perhaps we should just go on keeping silent. Leave them until Modernism is just a memory.

*Richard Stokes, Brisbane*

# Catholic Education Conference

Sandhurst Diocese is holding an education conference for all teachers, both primary and secondary, on 15<sup>th</sup> and 16<sup>th</sup> March, this year. There are two keynote speakers imported from overseas. Margaret Wheatley is President of the Berkana Institute in the U.S. and speaks about organisational skills. Fr Sean McDonagh, a Columban priest from Ireland is a radical environmentalist.

## Reclaiming Gaia

Margaret Wheatley has many articles on the internet outlining her beliefs. One, "Reclaiming Gaia, Reclaiming Life" is of grave concern since she will be speaking to teachers in Catholic schools. She writes:

"It is Gaia who reaches into the void that is Chaos and pulls forth life. It is Gaia who works with the creative impulse that is Eros and creates the world. She is the created universe, the mother of all life, the great partner of chaos and creativity. In modern science she is planet Earth, a living being who creates for herself the conditions that nourish and sustain life."

If this was a private belief, it would be none of our business. However Margaret Wheatley also writes:

"In my own work, I am seeking to bring the Gaian voice I hear into organisations of all varieties."

## Theology of the Environment

The second keynote speaker, Fr Sean McDonagh, is critical of Catholic Church leaders who have stayed silent on the problems faced by the environment.

He claims that the "most important role" that the churches can play is to "articulate a competent theology of creation" which "needs to be grounded in scientific knowledge", not on Scripture. He states that we need to "lower population". He also believes that "the earth is a single ethical system, as the universe is a single ethical system" because "our evolutionary history makes it very clear that humans are not separate from the rest of nature."

It is unlikely that Margaret Wheatley and Fr McDonagh are travelling to Australia for a one hour talk. Where else are they speaking?

## Same-Sex Education

This Conference will have 36 seminars and 70 workshops. A leader of one seminar and workshop is Dr Maria Pallotta-Chiarolli, who, according to the conference outline, "writes and researches on ethnicity, gender, sexuality in education and health."

Dr Pallotta-Chiarolli was the joint co-ordinator of "The Schooling and Sexualities Ten Years On Conference" at Deakin University which called for a compulsory national schools education program on same-sex issues. The Conference was critical of politicians and organisations from the Christian right

for blocking programs, which would provide information about sexuality and gay support groups.

Dr Pallotta-Chiarolli has written a book called "When our Children Come Out" which received a very favourable review by the "OUT in Perth," Perth's Gay, Lesbian, Bisexual and Transsexual newspaper. The article states that Dr Pallotta-Chiarolli is an Honorary Lifelong Patron of P-flag (Parents, Families and Friends of Lesbians and Gays) Victoria.

No doubt Dr Pallotta-Chiarolli's talk will supplement the information given to teachers across the Diocese by the Family Planning Association. The FPA folder "Same Sex Attracted Friendly Environment (SSAFE) in Schools" was recommended by the Catholic Education Office as a useful resource for teachers.

No wonder parents despair of Catholic Education.

*Jane Munro, Beechworth*

"On contemplating Christ, let us feel at the same time that we are contemplated by him."

*Pope Benedict XVI*

## Homilies for Catechesis

*Archbishop William Levada*

*Prefect of the Congregation for the Doctrine of the Faith, addressing the Synod of Bishops in October 2005*

"In my experience, a homily that seeks to enlighten the faithful about a truth of the faith or morality presupposes much effort and diligence, and preachers find difficulties to prepare their homilies in this way.

"Many have observed, including not a few bishops who are participating in this synod, that present education in the Catholic faith, even among those who practice their faith and attend Sunday Mass, is insufficient to allow them to have enough confidence to update their faith and to practice it in the world of politics, economics, work and education, in extremely secularized surroundings such as ours.

"For many good Catholics it is also difficult to transmit the faith to their own children because of this lack of catechesis.

"...perhaps, it is appropriate to consider the celebration of Mass on days of obligation as a privileged means for the formation of the faithful in knowledge of their Catholic faith, in which they are able to appreciate its truth and beauty, thus helping them to find a common language to express their faith in their daily and working life."

## Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Cowwarr-Heyfield	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Churchill	Saturday (9.30am Mass) 10am – 11am
Cranbourne	Tues, Wed, Fri, Sat in the Church: (9.30 Mass) 10am – 11am Adoration Chapel accessible 24 hours by PIN available at parish office.
Drouin	Thursday 10am – 11am First Fridays 4pm – 8pm (alternating months, December onwards)
Lakes Entrance	Friday 9am – 12noon 2 <sup>nd</sup> Thursday 10am – 11am 11 <sup>th</sup> of the month 1 Hour after Mass
Moe	Wednesday (9am Mass) 9.30am – 10.30am
Morwell	<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

## At the Foot of the Cross

*Pope Benedict XVI*

“They shall look on Him whom they have pierced” (Jn 19:37). This is the biblical theme that this year guides our Lenten reflection. Lent is a favourable time to learn to stay with Mary and John, the beloved disciple, close to Him who on the Cross, consummated for all mankind the sacrifice of His life (cf. Jn 19:25). With a more fervent participation let us direct our gaze, therefore, in this time of penance and prayer, at Christ crucified who, dying on Calvary, revealed fully for us the love of God.

## Visit Him

*St John Vianney, Curé of Ars*

“How pleasing to our Lord in the Blessed Sacrament is the short quarter of an hour that we steal from our occupations, from something of no use, to come and pray to him, to visit him, to console him.”

*Mary*, our mother

And mother of the Redeemer,  
Gate of heaven and Star of the sea,  
Come to the aid of your people,  
Who have sinned,  
Yet also yearn to rise again!  
Come to the Church's aid,  
Enlighten your devoted children,  
Strengthen the faithful throughout the world,  
Let those who have drifted  
Hear your call,  
And may they who live as prisoners of evil  
Be converted!

*Pope John Paul II*

## Contact Into the Deep

[www.stoneswillshout.com](http://www.stoneswillshout.com)

[stoneswillshout@yahoo.com.au](mailto:stoneswillshout@yahoo.com.au)

**PO Box 446, Traralgon, VIC, 3844  
Australia**

- 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 15<sup>th</sup> 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.