

# *Into the Deep*

Issue 18

Newsletter of the Confraternity of St Michael, Gippsland

March 2004

## **A Time of Conversion**

Lent, the liturgical period that prepares for Easter, is above all a time of conversion, says John Paul II.

“Lent, which [begins] with the austere and significant rite of the imposition of ashes, is a privileged time to intensify this commitment to conversion to Christ,” he said. “The Lenten period will thus become a propitious occasion to examine ourselves with sincerity and truth, to put order in our lives and in our relations with others and with God.”

John Paul II said he hopes that Christ’s exhortation, ‘Repent and believe in the Gospel’, will accompany Christians during the next weeks until the paschal celebrations.

The Pope’s Message for Lent 2004 is an appeal to Christians to manifest this interior conversion with gestures of help in favour of needy children. Given the many abuses suffered by minors - prostitution, drugs, illegal work, wars - and the health hazards to which they are exposed, such as AIDS, in his message the Holy Father says that “humanity cannot close its eyes in the face of so appalling a tragedy”.

The papal Lenten messages continues:

“Dear Brothers and Sisters, let us set out with trust on our Lenten journey, sustained by fervent prayer, penance and concern for those in need. In particular, may this Lent be a time of ever greater concern for the needs of children, in our own families and in society as a whole: for they are the future of humanity.

With childlike simplicity let us turn to God and call him, as Jesus taught us in the prayer of the “Our Father,” “Abba,” “Father.” Our Father! Let us repeat this prayer often during Lent; let us repeat it with deep emotion.

By calling God “Our Father”, we will better realise that we are his children and feel that we are brothers and sisters of one another. Thus it will be easier for us to open our hearts to the little ones, following the invitation of Jesus: “Whoever receives one such child in my name receives me”.

*Zenit News [www.zenit.org](http://www.zenit.org)*

## **Teach and Practise Faith**

The future of the transmission of the faith and of the Church itself depends on catechesis, says the Pope.

Referring to the catechesis of children and young people, John Paul II said: “It is important to give them a religious and moral education of quality, which offers clear and solid elements of the faith that leads to an intense spiritual life, as a child is also ‘capax Dei’ [capable of God], as the Fathers of the Church said, to a sacramental life, and to a worthy and beautiful human life.”

“For catechetical formation to become a solid nucleus of existence, it must be accompanied by regular religious practice,” the Pope said. “How can the proposal made to children take root, and how can Christ transform their being and action from within, if they do not meet with him regularly?”

He continued: “Christian life cannot be based on a mere sociological attitude, nor on knowledge of some rudiments of the Christian message, which would not lead to participation in the life of the Church. It would be the sign that faith remains as something totally external to persons.”

“Young people are particularly sensitive to consistency between people’s words and their concrete lives,” the Pope said. “How can young people become aware of the need to participate in Sunday Mass or of the practice of the sacrament of penance if their parents or teachers do not live such a religious and ecclesial life?”

The Holy Father added: “Daily witness is the seal of the authenticity of the teaching that is imparted.”

*Zenit News [www.zenit.org](http://www.zenit.org)*

## **‘The Passion of the Christ’**

The film ‘The Passion’ has opened at the MidValley cinema in Morwell and will be screening at least during early March. The Warragul theatre will apparently be screening ‘The Passion’ for the week starting 26 March. Contact your local cinema to find out if and when they will be screening ‘The Passion’.

Try to see ‘The Passion’ as part of your Lenten preparation.

## To Preach Christ is Radical

*From 'Some personal Reflections by Archbishop Hickey' in 'The Record' newspaper, reprinted at www.cathnews.com*

In the Church at present we have an odd situation. To be concerned about social welfare and social justice is considered "liberal", and to be concerned about Christian morality and matters of religious adherence and orthodox teaching is considered "conservative".

This is a false and harmful distinction. No one who seeks to follow Christ could be indifferent to the poor or their living conditions. At the same time no one who chooses Christ could ignore his teachings about sin and holiness. We should be wary of such labels because they are simplistic, reductive and misleading. They also promote unnecessary divisions within the Church.

What one would consider "conservative" another would consider "radical". To preach Christ and his way is radical, not conservative. It is a radical notion to say that God's Will is more important than our own. It is radical to say that the way of love is better than the way of violence, greed, selfishness and domination. It is radical to say that outside marriage one has to exercise self control, and within marriage, too.

Unfortunately, some want the Church to change her teachings to accept their lifestyle, instead of changing their lifestyle to fit the teaching of the Church.

Over recent years, many voices have been calling for a thorough overhaul of the Church, to make it more democratic and less hierarchical, to change its teachings on human sexuality, and to accept lifestyle practices clearly against Christian moral standards, favouring personal choice over revealed truth as the determinant of right and wrong.

Oddly enough, these voices have been fairly quiet lately. One hears laments about their failure to win the day, but the fight has gone out of them. They used to say that when the present Pope dies their day would come. We don't hear that much now, possibly because the Pope has not complied with their wish and conveniently passed away. He still lives with all his moral power intact.

Christianity is a radical call to live to the fullest the moral and spiritual potential of the human person.

Fervent Christianity continues to produce Christ-like people, loving and generous hearts who reach out to all, especially the poor.

Compromise with the world produces no vocations, no missionaries, no evangelisers, no martyrs - only disaffected critics.

## Battle for Faith of our Children

I am currently involved in a campaign with the Association for the Renewal of Religious Education, headed by Eamonn Keane, (author of 'Crisis in Religious Education' and 'The Great Betrayal') to rid the Parramatta Religious Education Curriculum of content written and influenced by Thomas Groome.

This curriculum is to be used in many dioceses including the Sale diocese and will do NOTHING to educate the children in Catholic schools in the faith, but will do much harm to whatever faith they have learnt from parents etc.

If you would like to add weight to the Association and help in this battle for sake of the faith of our children, contact Eamonn Keane at gocathain@hotmail.com or me at marylou@netc.net.au to be placed on the mailing list for newsletters etc.

*Mary Lou Corboy  
RMB 4911 Glenrowan 3675 Phone 03 57662242*

## Responsibility for Catholic Ed

As a Catholic mother and grandmother I was appalled to read in the January 2004 edition of Into the Deep, that a Catholic Education Office had distributed information to Catholic schools on the 'Morning- After Pill' - how to take it, how it works and how to acquire it without the knowledge of their parents! Is this what our supposedly Catholic teachers are teaching our children? - contraception? - abortion? - and to be deceitful and under-handed to their parents? Since when have the laws of our Catholic faith changed?

Bishops need to take responsibility for what happens in Catholic schools, instead of giving up their authority to 'executives' in Catholic Education Offices. Your quote in the February edition of ITD from the Code of Canon Law reminds us that "education in a Catholic school must be based on the principles of Catholic doctrine", that "teachers must be outstanding in true doctrine", and that bishops are responsible for ensuring that this happens. Don't bishops know what to do anymore?

I pray that the Holy Spirit will touch Catholic teachers and the bishops alike, and enlighten them. And give Catholic parents the strength to demand authentic Catholic teaching for their children.

*M. Rath, Pretoria, South Africa*

## 'The Passion' Music

It may be of interest to you and your readers that the music score for the movie 'The Passion' was composed by Lisa Gerard who lives at the back of Moe. Lisa also has composed the music to several other successful movies such as 'Gladiator'. It's good to be proud of the achievements of our people. Lisa is a born-again Christian who believes that Jesus is her Lord and Saviour.

*Tony Calabro, Morwell*

## The Perfect Pastor

The perfect pastor preaches exactly 10 minutes. He condemns sin roundly but never hurts anyone's feelings. He works from 8am until midnight and is also the church janitor.

The perfect pastor makes \$40 a week, wears good clothes, drives a good car, buys good books, and donates \$30 a week to the church. He is 29 years old and has 40 years experience. Above all, he is handsome.

The perfect pastor has a burning desire to work with teenagers, and he spends most of his time with the senior citizens. He smiles all the time with a straight face because he has a sense of humour that keeps him seriously dedicated to his church. He makes 15 home visits a day and is always in his office to be handy when needed.

The perfect pastor always has time for church council and all of its committees. He never misses the meeting of any church organisation and is always busy evangelising the unchurched.

The perfect pastor is always in someone else's parish!

If your pastor does not measure up, simply send this notice to six other churches that are tired of their pastor too. Then bundle up your pastor and send him to the church at the top of the list.

If everyone cooperates, in one week you will receive 1643 pastors. One of them should be perfect.

Have faith in this letter. One church broke the chain and got its old pastor back in less than three months.

*'by Father McGinn', forwarded by e-mail*

## Further Delay

The Congregation for the Clergy has informed Fr John Speekman that his case is being actively studied, and that the date for a decision has been extended to 5 May.

## Pope Tells of Best Preparation for Priesthood

Study and prayer, as well as the Eucharist and sacrament of reconciliation, are the keys to a holy life, John Paul II told seminarians. The Pope made that observation when he met with students of Vienna's major seminary in February. Speaking in German, the Holy Father gave his visitors advice based on his own experience as priest and Superior of priests.

"Study and prayer, regular reception of the sacrament of penance, and fervent participation in the eucharistic sacrifice are indispensable means on the path to holiness," the Pope said.

The seminary should be "in a certain sense, [a] continuation in the Church of the apostolic community, gathered around Jesus," he said. "Your friendship in Christ, the Lord of your precious vocation, and your readiness to follow him must be constantly deepened."

John Paul II urged the seminarians "to give each day a personal response to the decisive question posed by Christ: 'Do you love me?'"

*www.zenit.org*

## Catholic Schools Have Failed

The general idea of education is that one learns something from the one who teaches. *The Age* has recently put the atheistic view, that religious teaching in schools is indoctrination.

The reply article was interesting: no indoctrination, and no doctrine much, and this from a leading Catholic college!

Faith is more than knowledge. It embraces doctrine, but also requires commitment. If schools aren't teaching much doctrine but imparting a kind of relativism that says to the children you can make up your own minds on the belief and practice side of things, then what are we doing?

Perhaps a test case in court would be a good idea. A class action by parents who have sent their children to Catholic schools for a Catholic education in the proper sense, and paid for it, could be brought for breach of contract if the school program and its teachers fail to deliver *as specified!* In the commercial world it is called 'non performance', which says simply that the person (school or teacher) paid to do a particular kind of work did not carry it out in fact.

This is not a far-fetched kind of idea. Many, many parents have seen what so-called Catholic schools are not doing.

Years ago, in the Melbourne diocese, this problem was raised but pushed under the carpet. A group of priests tried to pursue it but were all stymied. One suggested that the obvious thing was to examine the product of all those years of attendance, teaching, the hours, programs and money. What was the result?

The result, as we all know, was and is disastrous from the viewpoint of faith. But if we're not doing it for faith, and *the Faith*, then what is it all about?

*S.C., Melbourne*

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*See [www.stoneswillshout.com](http://www.stoneswillshout.com) for all previous issues of Into the Deep*

## Silence Before Mass

*A follow-up by Fr McNamara, professor of liturgy*

While it is certain that we can vocally talk to God as a community, the experience of silence makes it a lot easier for God to talk to us.

Some readers asked about the importance of silence before and after Mass in the light of the need to form community.

Before Mass there should be a general atmosphere of silence. This does not exclude a quiet word of greeting, a nod of recognition or a friendly handshake among the parishioners. What should be avoided is the steadily rising hum of multiple conversations in the pews, often on frivolous themes, interrupted only by the announcement that the celebration is about to begin. When this happens the result is that while the body and the voice are ostensibly raised in prayer, the mind carries on the theme of conversation. In contrast, an overall spirit of silence allows for an easy transition from the world to the celebration of the mystery.

This transition is also very necessary for the priest, even when he has the custom of greeting the faithful before Mass. He should strive to reserve some moments of silent preparation for the celebration. The General Instruction of the Roman Missal, in No. 45, says: "Even before the celebration itself, it is commendable that silence is to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner."

## Pope's Life a Living Prayer

*By George Weigel (as reprinted in Fidelity, March 2004)*

As the Pope's physical burdens intensify, his life has become ever more unmistakably a living prayer of self-sacrifice. This is a man drinking to the last drop the cup the Lord promised to his disciples, a man pouring out his life in service to the truths on which he's staked his life. This is a man walking the way of the cross in front of the whole world.

The Pope doesn't complain; the Pope isn't ashamed of his weakness. His uncomplaining acceptance of his physical condition as another way to configure his life to Christ bespeaks an inspiring, transcendent hope that brings joy to human hearts.

This pontificate will be, to the end, a great witness to the dignity of the human person.

Shortly after the Pope's election, the French journalist and convert Andre Frossard wired back to his Paris newspaper, "This is not a Pope from Poland. This is a Pope from Galilee." He was right.

## Where is the Faith?

Catholic Life has an incredible capacity to dissolve any problems in the diocese – it's a real art. Anyone can read any issue of Catholic Life and be none the wiser as to what is really happening in the diocese of Sale – the anger and the bitterness, the awful failure of Catholic education to educate in the faith, the battle for orthodoxy against a bishop-led tide of modernist ideas to make the Church a democracy. And above all, the removal of parish priest Fr Speekman and the enormous uprising of support for orthodoxy that this has given birth to.

The demonstration at the Bishop's Office in Sale last year in May apparently made history in the Catholic Church in Australia. Not a word of it in Catholic Life. Fr Mark Godridge in Sale was involved in some serious Church blunders – none were reported – and his moving to another parish is announced as a simple change of appointment.

There are official announcements of priests retiring, priests being brought in from overseas to help fill in gaps, and an increasing number of 'parishes in partnership' because of the 'priest shortage'. But the bishop is not concerned about priestly vocations. He refuses to be distracted from his need to rid the diocese of an orthodox and courageous priest like Fr Speekman, and he wholeheartedly endorses a five-year pastoral plan for the diocese that fosters lay 'ministry' instead of priestly vocations.

What a challenge for Catholic Life to gloss over these issues and continue the pretence with such fervour.

We hear of wonderful participation of school children in social and cultural projects, we hear the monthly sickening rhetoric of the director of Catholic Education telling us how marvellously Catholic schools are passing on the faith, and we hear more of the same when it comes to Journeying Together – a type of forced enthusiasm to make us believe how good it is.

The fundamental question remains: where is the Faith? Where is Jesus? When last do you remember reading something in Catholic Life about Jesus, or about the Catechism?

Catholic schools often shun parish life and try to create their own 'faith community' where Sunday Mass is obviously not a requirement. Instead they have school Masses and 'rituals', and grand projects for charity or environmental issues. No matter how wonderfully these things are reported, it still doesn't convince us that Catholic schools teach and live the Catholic faith.

After all, the Sunday Eucharist is the essence of our Catholic faith. And when we are there on Sundays, do we see all these children and teachers from our Catholic schools, praying with us?

## Reflections of a 12-year-old on a School Mass

*Rebecca's teacher asked the class to write an essay on the Induction Mass. The following is an edited version of her essay:*

I was looking forward to this very special Mass, as it was my first at Aquinas College.

I was initially upset at the noise level in the church prior to Mass, which sounded like an entertainment venue. There was no reminder from anyone that they were in God's house and there needed to be a show of respect. I compare this to the standards that I had to meet on the second day of school when I was reprimanded for speaking a short sentence in a soft voice in the classroom.

Then the music was charged with energy, and we could relate to it as it brought a youthful, fresh element to the Mass. It kept the students interested and quiet, until the Eucharistic Liturgy which I consider the most sacred, when murmuring started again. Thank goodness there was some instruction to be quiet, from the parents, as I could then pray my true thoughts and try and hear what God was saying to me.

A teacher read the Gospel, although in the booklet it said it was to be read by Fr Greg. I have never seen the Gospel read by anyone other than a priest (except at Easter where there are several readers, including a priest). I was a little uneasy by now and looked to the booklet, as I was a bit lost. It said, "Please stand for the Gospel" and I gestured to my friends to stand up, but they said no one else was, so we couldn't, so we sat through Jesus speaking to us. There was a large performance of the washing of the feet that made me feel like the Gospel had been deleted.

It was great that even those who had not taken the Sacrament were blessed and made me feel special as they approached the Eucharist. Yet the Catholic students displayed behaviour that did not seem to show a true understanding of WHO they were receiving. I saw one student doing a tongue wag after receiving the Eucharist on the tongue. Another was half way down the return aisle before he elected to place the Eucharist on his tongue. In general the students saw it as receiving a lollypop. I wondered what message the non-Catholic students would be getting about our unique privilege.

I think it rather special when I am allowed to partake in the drinking the Precious Blood but only with my parents' permission. I thought both forms of Communion were inappropriate for a school Mass, as the majority of students saw the drinking of the Precious Blood as a big joke, and delighted in the fact that they managed a drink of alcohol whilst at school.

The liturgical dancers whilst they delivered a Christian message, dressed indiscreetly in black turning their back on the Holy Eucharist which was still on the altar once again insulting Jesus.

It was very special that all those with senior roles were recognised with badges, but Sr Nancy elected to bless the prefects' badges with no prayer, after Mass rather than within the Holy Mass by a consecrated priest.

The Catholic Mass is unique having consecrated priests to emulate the Last Supper and rejoice in Salvation that has been given to us by way of Jesus' crucifixion. We have the GREATEST of GIFTS and it was lost to a Christian play.

Whilst there were lots of beautiful words, and much thought and preparation for the induction, I felt like an alien as a Catholic.

*Rebecca Hollingsworth, Gold Coast*

## Vatican Perspective on 'New Age'

It must never be forgotten that many of the movements which have fed the *New Age* are explicitly anti-Christian.

Some local *New Age* groups refer to their meetings as "prayer groups". Those people who are invited to such groups need to *look for the marks of genuine Christian spirituality*, and to be wary if there is any sort of initiation ceremony. Such groups take advantage of a person's lack of theological or spiritual formation to lure them gradually into what may in fact be a form of false worship. Christians must be taught about the true object and content of prayer – in the Holy Spirit, through Jesus Christ, to the Father – in order to judge rightly the intention of a "prayer group". Christian prayer and the God of Jesus Christ will easily be recognised. Many people are convinced that there is no harm in 'borrowing' from the wisdom of the East [...]. There is no problem with learning how to meditate, but the object or content of the exercise clearly determines whether it relates to the God revealed by Jesus Christ, to some other revelation, or simply to the hidden depths of the self.

If our task is to know, love and serve Jesus Christ, it is of paramount importance to start with a good knowledge of the Scriptures. But, most of all, coming to meet the Lord Jesus in prayer and in the sacraments, which are precisely the moments when our ordinary life is hallowed, is the surest way of making sense of the whole Christian message. (excerpts from para 6)

*'Jesus Christ, the Bearer of the Water of Life - A Christian Reflection on the "New Age"'*  
By the Pontifical Council for Culture and the Pontifical Council for Inter-religious Dialogue

## **Female Altar Servers ~ Not a Question of Equality**

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

From the point of view of liturgical law, an official interpretation of Canon 230 #2 of the Code of Canon law on the possibility of delegating certain liturgical offices, led to a 1994 letter from the Congregation for Divine Worship and the Sacraments clarifying that girls may serve at the altar. But bishops are not bound to permit them to do so. A further clarifying letter published in 2001 said priests are not compelled to have girls serve at the altar, even when their bishops grant permission. The 1994 letter states: "It will always be very appropriate to follow the noble tradition of having boys serve at the altar. As is well known, this has led to a reassuring development of priestly vocations. Thus the obligation to support such groups of altar boys will always continue."

Therefore the Holy See's recommendation is to retain as far as possible the custom of having only boys as servers. But it leaves to the bishop the choice of permitting women and girls for a good reason and to the pastor of each parish the decision as to whether to act on the bishop's permission.

It is important not to focus this debate using political categories such as rights, equality, discrimination, etc., which only serves to fog the issue. We are dealing with the privilege of serving in an act of worship to which nobody has any inherent rights. The question should be framed as to what is best for the good of souls in each diocese and parish. It is thus an eminently pastoral and not an administrative decision, and this is why it should be determined at the local level.

Among the pastoral factors to be weighed is the obvious yet often forgotten fact that boys and girls are different and require different motivational and formative methods. This difference means that both boys and girls usually go through a stage when they tend to avoid common activities. Pre-teen boys in particular are very attracted to activities that cater especially for them, and they tend to reject sharing activities with girls. They also tend to have a greater need for such structured activities than girls who are usually more mature and responsible at this stage of life. As a result, some parishes have found that the introduction of girl servers has led to a sharp drop-off of boys offering to serve. Once the boys have left and enter the years of puberty, it is difficult to bring them back.

It is true that groups of boy servers have fostered vocations to the priesthood. But to be fair, this usually happens within a broader culture of openness to a vocation in which other elements come into play, such as the example and spiritual guidance given by good priests, and family support.

If, for example, a long-established program of boy servers has proved successful in promoting vocations or has been useful in helping boys avoid bad company and maintain the state of grace, then the good of souls obliges pastors to weigh heavily the spiritual risks involved in abandoning it.

## **School Masses Reflect Schools' Faith Formation**

I recently attended a school Mass which could be described as being akin to a concert.

We had the Gospel read by one of the children and being acted out by another group on the sanctuary, whilst the priest looked meekly on. Prior to the final blessing we had another group on the sanctuary singing. There was of course the obligatory applause. Some mothers and grandmothers present described this Mass as "beautiful". There is nothing beautiful about trivialising the sacred and especially the Holy Sacrifice of the Mass.

When I pointed out to the priest that the Gospel can only be read by him or a deacon, he accused me of quoting rules. These rules are not mine but those of the Church. They are there precisely to stop abuses like this occurring. In a homily at a later Mass, religious police and hypocrites were mentioned in the context of those people who adhere annoyingly to "piddly rules and regulations".

The sad sight of school Masses such as this one, truly reflects what very little our schools know about faith formation and what the Mass really is. It also shows how dangerous it is to leave the schools to their own devices. Are the schools going to be left to do whatever they want without any objection from the priest? One wonders if this is one of "the many great initiatives already in place within our schools" as reported by our 'Diocesan Spirituality Team'. Or perhaps a forerunner of the new and creative liturgies envisioned by *Journeying Together*.

On the other hand, one can hardly expect more from teachers and students who on the whole do not attend Sunday Mass. For many of them, Mass is simply another occasional school event, in a church instead of a hall, with a stage and an audience and some prayers. Why do we insist on thinking that school Masses will make our schools Catholic?

You see, we do not want to conform to what the Church teaches. We would rather have the Church conform to what we want. Christ said, "If you are not for me then you are against me." If you are for Christ and His Church then stand up and stand tall!

*John Henderson, Morwell*

## Fire Burn and Cauldron Bubble

Look what's on offer for Catholic schools and parishes, thanks to the efforts of our lay religious:

*From the 'Centre for Ecology and Spirituality' conducted by the Christian Brothers in Melbourne:*

"The Centre for Ecology and Spirituality is dedicated to the promotion of a sound spirituality which recognises the ecology of Creation, and the connectivity of all life. It also endeavours to gain insights into the role of the human in what has now come to be known as the Ecozoic era of the world.

The role of the human in the world is studied from a Christian perspective, and also in the light of other great religious and cultural traditions, and in particular in the light of a new cosmology drawn from the insights of modern science."

The Centre offers a ten-week course in Ecological and Holistic Spirituality, called Sacred Earth. It features, amongst others, a priest speaking on the spirituality of the earth, lectures on "The universe as Sacrament" and "Earth's desire", and three religious Sisters present a workshop each on art, silk scarf painting, and herbal and complementary medicine.

There are Ecology retreats where "compassion and care for all life, social and ecological justice, a new mystique of Earth, and an ecological conversion of mind and heart, are examined through scripture, reflection, ritual and immersion in the beautiful forests."

Writings of Earth mystics are explored in Earth retreats, there is a celebration of the Equinox, a "Fire, Earth, Air, Water Weekend", a "Cosmic Day" on "The new story of the cosmos", and events involving ritual, healing, and Dances of Universal Peace.

The Centre supports wholeheartedly the "EarthSong" project, which "utilises the channels of Earth Literacy and Earth Ethics with an intent to establish right relationships amongst all members of the planetary community". It "explores the new cosmology", and talks of "earth saints" and "earth story: our story". It offers residential seminars for teachers that "explore the current understanding of the origin and nature of the universe, as a basis for opening up fresh insights into the pace and role of the human within a single sacred community."

The Christian Brothers Centre for Ecology and Spirituality offers its 'services' to pastoral associates, parishes, school principals, school staff and all students.

No wonder Catholic schools are no longer Catholic. Our religious orders have abandoned Christ and His Church and fallen for new age sorcery.

God help us.

## Religion and Politics

"If we judge that religion is irrelevant to politics, then we are recognising that the political realm is no longer part of the realm of God.

If we divide the religious, the sacred, from the secular, then we are limiting severely, into very narrow confines, the action of God in the life of the world. But that's not what we confess in our faith as Catholics. God is not simply the God who is limited to a very specific area of life. He is the Creator of all that we see and all that is not seen."

*Cardinal James Stafford  
President of the Pontifical Council for the Laity*

## Where the Tabernacle Should Be

**Q:** How should we understand No.1183 of the Catechism? It says: "The tabernacle is to be situated in churches in a most worthy place with the greatest honour. The dignity, placing and security of the Eucharistic tabernacle should foster adoration before the Lord really present in the Blessed Sacrament of the altar." It seems that not everyone agrees on that point. Many new churches have the tabernacle on the side.

*S.G., Nova Scotia*

**A:** This theme is also covered in Nos. 314-317 of the General Instruction of the Roman Missal.

If the Blessed Sacrament is kept in a eucharistic chapel, the tabernacle, or at least the location of the chapel itself, should be visible from the main body of the church. Neither the tabernacle nor the chapel should be hidden away in a corner; even less should it be separated from the main body altogether.

From a pastoral viewpoint, it appears preferable to maintain the presence of the tabernacle within the sanctuary except where the church is frequented by tourists or has a great number of other celebrations such as weddings and funerals.

Although liturgical norms indicate that no particular attention be rendered to the tabernacle during the celebration of a Mass, except at the beginning and end, the clearly visible presence of the tabernacle can contribute to an overall climate of prayer, especially in fostering a respectful silence before the celebration begins and after it ends.

The local bishop is the competent authority for deciding which option to adopt in each case, as he is best able to weigh the various factors such as the architecture of each building, functionality, and above all the good of souls.

*Answered by Father Edward McNamara, professor of liturgy  
Regina Apostolorum Pontifical Athenaeum*

## Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Cowwarr-Heyfld	1 <sup>st</sup> Friday alternately: Cwr 7.30pm–8.30am Heyfield 10am – 4.30pm
Cranbourne	Tuesday (9.30 Mass) 10am – 11am Wednesday (9.30 Mass) 10am – 11am Friday (9.30 Mass) 10am – 10pm Saturday (9.30 Mass) 10am – 11am
Drouin	Thursday 10am – 11am First Fridays 7.30pm – midnight (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
Morwell	Thursday 9pm – Friday 9pm
Orbost	Friday 10am – 11am
Rosedale	First Wednesday 10.30am – 11.30am
Sale	Friday 11.30am – 2pm First Friday 11.30am – 6pm
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am First Fridays 7.30pm – midnight (alternating months, January onwards)

Please contact us to update and extend this list with hours of Adoration throughout Gippsland.

## We Dare to Approach Him

Our Lord is hidden there, waiting for us to come and visit Him, and make our request to Him. See how good He is! He accommodates Himself to our weakness. In Heaven, where we shall be glorious and triumphant, we shall see Him in all His glory. If He had presented Himself before us in that glory now, we should not have dared to approach Him; but He hides Himself like a person in a prison, who might say to us, “You do not see me, but that is no matter; ask of me all you wish and I will grant it.”

*Cure D’Ars*

## Gospel Readers

“By tradition, the function of proclaiming the readings is ministerial, not presidential. The readings, therefore, should be proclaimed by a lector, and the Gospel by a deacon or, in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel. Further, if another suitable lector is also not present, then the priest celebrant should also proclaim the other readings.” (no.59)

*General Instruction of the Roman Missal, 2003*

*Contemplate the Face of Christ ~  
The human face of God  
The divine face of Man*

*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!

*John Paul II*

## Penance?

From the Latin

## Sorrow!

## Contact Into the Deep

E-mail [stoneswillshout@yahoo.com.au](mailto:stoneswillshout@yahoo.com.au)  
Into the Deep, PO Box 446, Traralgon, Vic 3844  
[www.stoneswillshout.com](http://www.stoneswillshout.com)

Please notify by e-mail if you would like to be added to the regular e-mailing list.

The purpose of Into the Deep 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 some will be edited due to space.

Please keep letters factual, and report only first-hand information.

The purpose of sharing letters is to pass on relevant information and suggestions for making positive changes, that is, in line with the Catechism of the Catholic Church.

We live in joyful hope that the diocese we love can be faithful to the authentic tradition of the Church. As such, Into the Deep aims to be a messenger of hope and not of doom.

Name, address and phone number must accompany letters. However, if there is a reasonable request, anonymity will be preserved when publishing.