

Into the Deep

Issue 20

Newsletter of the Confraternity of St Michael, Gippsland

May 2004

Document on Abuses

On April 23, 2004 Cardinal Francis Arinze and Archbishop Domenico Sorrentino, respectively prefect and secretary of the congregation for Divine Worship and the Discipline of Sacraments, presented the congregation's document on the liturgy entitled "Redemptionis Sacramentum."

In opening remarks Cardinal Arinze spoke of both the positive and negative developments on the liturgy that had occurred since Vatican Council II, stating, however, that abuses in liturgy have occurred over the years and "have been a motive of anguish for everyone."

He said "there has been a temptation to think that paying attention to abuses is a loss of time, that they have always existed and will always exist. ... This can lead us into error. Abuses relative to the Holy Eucharist do not all have the same weight. Some threaten to make the sacrament invalid. Others show a lack of eucharistic faith. Others yet contribute to spreading confusion among the people of God and to taking the sacred out of Eucharistic celebrations. Abuses are not to be taken lightly."

Archbishop Sorrentino underscored that "the Instruction does none other than reiterate existing norms."

Vatican Information Service

See excerpts on page 2 of this issue

Pledge of Our Bishops

The Australian bishops, in a letter signed by Archbishop Francis P. Carroll, President of Australian Catholic Bishops Conference, pledged the following to Pope John Paul II at their ad limina visit in March:

"We pledge ourselves to continue to bear witness to the message of the Gospel, the truths of Catholic Tradition and the social teaching of the Church.

We will continue to follow your Petrine leadership, strengthened by the bonds of collegial unity and ecclesial communion."

May we never need to remind them.

Our Right to Catechesis

From the Apostolic Exhortation of Pope John Paul II, Catechesis in Our Time (Catechesi Tradendae) 1979

To Bishops: (para 63)

"You are beyond all others the ones primarily responsible for catechesis..."

"...let the concern to foster active and effective catechesis yield to no other care whatever in any way.

"And needless to say, although your zeal must sometimes impose upon you the thankless task of denouncing deviations and correcting errors, it will much more often win for you the joy and consolation of seeing your Churches flourishing because catechesis is given in them as the Lord wishes."

To Priests: (para 64)

"...the Church expects you to neglect nothing with a view to a well-organised and well-oriented catechetical effort.

"All believers have a right to catechesis; all pastors have the duty to provide it.

"...with all my strength I beg you, ministers of Jesus Christ: Do not, for lack of zeal or because of some unfortunate preconceived idea, leave the faithful without catechesis.

Let it not be said that "the children beg for food, but no one gives to them."

On the Catholic School: (para 69)

"it would no longer deserve this title if, no matter how much it shone for its high level of teaching in non-religious matters, there were justification for reproaching it for negligence or deviation in strictly religious education.

Let it not be said that such education will always be given implicitly and indirectly.

The special character of the Catholic school, the underlying reason for it, the reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the education of the pupils."

“Redemptionis Sacramentum: On Certain Matters To Be Observed Or To Be Avoided Regarding The Most Holy Eucharist” ~ excerpts

- § “The Bishop governs the particular Church entrusted to him and it is his task to regulate, to direct, to encourage, and sometimes also to reprove; this is a sacred task that he has received through episcopal ordination, which he fulfills in order to build up his flock in truth and holiness.” (para 22)
- § “All liturgical norms that a conference of bishops will have established for its territory in accordance with the law are to be submitted to the Congregation for Divine Worship and the Discipline of the Sacraments for the ‘recognitio’, without which they lack any binding force.” (para 28)
- § On the participation of the lay faithful: “Nor is the Eucharistic Sacrifice to be considered a “concelebration”, in the univocal sense, of the Priest along with the people who are present. On the contrary, the Eucharist celebrated by the Priests ‘is a gift which radically transcends the power of the community’.” (para 42)
- § “It is altogether laudable to maintain the noble custom by which boys or youths, customarily termed servers, provide service of the altar after the manner of acolytes, and receive catechesis regarding their function in accordance with their power of comprehension.” (para 47)
- § “The reprobated practice by which Priests, Deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, must cease. For in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy”(para 59). “It is also illicit to omit or to substitute the prescribed biblical readings on one’s own initiative, and especially “to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God”.” (para 62)
- § The instruction states in Para 64 that a homily is given by a priest, occasionally by a concelebrating priest or deacon “but never by a lay person.”
- § “It is appropriate “that each one give the sign of peace only to those who are nearest and in a sober manner”. “The Priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration.” (para 72)
- § On receiving Holy Communion: “The Church’s custom shows that it is necessary for each person to examine himself at depth and that anyone who is conscious of grave sin should not celebrate or receive the Body of the Lord without prior sacramental confession...”(para 81). “The First Communion of children must always be preceded by sacramental confession and absolution.”(para 87). The document notes the right of all the faithful to receive Holy Communion in the mouth or by hand (para 92). “The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand.” (para 104)
- § Regarding the sacred vessels: “Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate.” (para 117)
- § On priestly vestments: “the vestment proper to the priest celebrant at Mass...is the chasuble, worn over the alb and stole.” (para 123)
- § “The Most Holy Sacrament is to be reserved in a tabernacle in a part of the church that is noble, prominent, readily visible, and adorned in a dignified manner.” (para 130)
- § “...Both public and private devotion to the Most Holy Eucharist even outside Mass should be vigorously promoted, for by means of it the faithful give adoration to Christ, truly and really present.” (para 134)
- § “Only out of true necessity is there to be recourse to the assistance of extraordinary ministers in the celebration of the Liturgy.” (para 151)
- § “...When it is difficult to have the celebration of Mass on a Sunday in a parish church or in another community of Christ’s faithful, the diocesan Bishop together with his Priests should consider appropriate remedies. Among such solutions will be that other Priests be called upon for this purpose, or that the faithful transfer to a church in a nearby place so as to participate in the Eucharistic mystery there.” (para 162)
- § “Since he must safeguard the unity of the universal Church, the Bishop is bound to promote the discipline common to the entire Church and therefore to insist upon the observance of all ecclesiastical laws. He is to be watchful lest abuses encroach upon ecclesiastical discipline, especially as regards the ministry of the Word, the celebration of the Sacraments and sacramentals, the worship of God and the veneration of the Saints.” (para 177).

Political Animals

I wish to speak out in support of Fr John Speekman. I find it quite amazing that there has not been any substantive accusation against him and yet he is dismissed. Who is accusing him of something? What is it? Who is doing the accusing?

If these questions cannot be answered then he should be allowed to continue. The Church should not be the KGB or the Gestapo. Christ would have said that the accuser should identify himself and then say what the accusation was. In reading your newsletters I do not find any evidence of this.

As for the Catholic Education Office, they are just political animals. I know this for a fact because I have been hurt by them in the past. I have made up my mind that I will never again have any dealings with them.

Keep the Faith.

Name and address supplied

ITD (mis)Quote Causes Problems

In your last edition I wrote a personal article on how I felt about the past and present position with our Morwell Parish with what has gone on here.

The Parish Administrator Father Tom Cleary took the liberty to use part of the article I wrote in your paper [without acknowledgment to ITD - Ed.] and put it in the Parish Newsletter quoting my name but adding "Morwell RSL."

I challenged him on using the RSL's name when they are not involved in the present goings-on and I did not write on their behalf nor mention their name in my letter. His comment to me was, "That is how everyone knows you, as President of the RSL at Morwell." I then said to him that when I walk into Church I come as a parishioner. He said that was not the way he sees it.

I asked him to please withdraw reference to the RSL's name with an apology in the newsletter, as there could be some members of the RSL who disagree with me on my feelings, which is their prerogative.

The RSL engaged their Honorary Solicitor to write a letter to request that Fr Cleary place an apology in the next parish newsletter and announce to the parishioners he was wrong in using the RSL's name. This has not been done. I have asked the committee to not proceed further at this stage.

I explained to him that the RSL is non-religious, non-sectarian and non-political as our members in a democratic world have the right to choose what and who they support in life. This apparently was like water off a duck's back. Bring back Fr John!

Mal Bugg, Morwell

Our Right to Report Abuse

"...It is the right of all of Christ's faithful that the Liturgy, and in particular the celebration of Holy Mass, should truly be as the Church wishes, according to her stipulations as prescribed in the liturgical books and in the other laws and norms." (para 12)

"...Let everyone do all that is in their power to ensure that the Most Holy Sacrament of the Eucharist will be protected from any and every irreverence or distortion and that all abuses be thoroughly corrected. This is a most serious duty incumbent upon each and every one, and all are bound to carry it out without any favouritism." (para 183)

"Any Catholic, whether Priest or Deacon or lay member of Christ's faithful, has the right to lodge a complaint regarding a liturgical abuse to the diocesan Bishop or the competent Ordinary equivalent to him in law, or to the Apostolic See on account of the primacy of the Roman Pontiff. It is fitting, however, insofar as possible, that the report or complaint be submitted first to the diocesan Bishop. This is naturally to be done in truth and charity." (para 184)

Redemptionis Sacramentum

The Instruction gives us all we need to determine if what is happening in our parishes constitutes liturgical abuse. It also assures us that our diocesan bishop is required to investigate and act as appropriate (para 178-180), and notes that the Congregation for Divine Worship and the Discipline of the Sacraments will become involved as necessary (para 181-182). Let us start by asking our priests to conform.

Pell On Church Attendance

"[But] regarding the view held by some very liberal Catholics - that the way forward is to lessen the demands of the Gospel, to go quiet on the Commandments and the importance of prayer - their suggestion that Christianity will flourish by adapting to the age, I think the statistics show that that is completely false.

Almost everywhere in the English-speaking world, where there is growth there is an explicit call to conversion and [there is] generally good community and a call for a personal sacrifice."

Cardinal Pell spoke with Zenit News Agency during the Australian bishops' recent five-yearly visit to Rome.

See www.stoneswillshout.com for all previous issues of Into the Deep

Heartened By Efforts of Orthodox

I recently came across Issue 18 of your publication and was most impressed with its contents.

I am a retired priest in Queensland and am heartened by the efforts and prayers of loyal orthodox Catholics in this time of dissent and confusion in the Church.

Personally I am encouraged by the following comments:

Bishop Fulton Sheen, before he died remarked in these or similar words: "Don't worry about the future of the Church. The faithful laity will save it." And: "We've tried all kinds of methods of 'renewal', new structures and all the rest. It's time to heed the basic requirement - the call to holiness."

And Mother Teresa to a group of newly ordained priests: "God did not call you to be successful; He called you to be faithful." And: "The cure for all the ills in the Church and the world is adoration of the Blessed Sacrament."

Name and Address Supplied

Always Faith in God

In the general audience of 21 April 2004, celebrated in St. Peter's Square, the Pope spoke about Psalm 26, "Faith in God in the face of danger."

John Paul II pointed out that the key theme of this psalm "is faith in God, in good times and in bad."

The first part, he said, "is marked by great serenity, based on faith in God on the dark day of the assault of the wicked."

"The life of the believer," he continued, "is often filled with tensions and trials, sometimes even to the point of rejection and persecution. The behaviour of the just causes annoyance because it serves as a reminder to the pompous and perverse."

The Holy Father indicated that "the faithful are conscious that following God's law isolates them and even provokes scorn and hostility in a society that often chooses personal advantage, outward success, wealth, wanton enjoyment as a reference point. Nevertheless, they are not alone and their heart possesses a surprising inner peace because – as the splendid opening antiphon of the psalm says – 'the Lord is light and salvation, He defends the life' of the just. ... However, inner peace, fortitude of the soul and peace are gifts that are obtained while finding refuge in the temple, while resorting to personal and community prayer."

"The Lord," he ended, "creates a horizon of peace around the faithful, a horizon which protects them from evil. Communion with God is a source of serenity, joy, peace; it is like entering into an oasis of light and love."

Vatican Information Service

Bishop's Response Unbecoming

What a put-down! Richard Earle writes to his bishop in good faith, and is asked in return to cite references to the new Latin edition of the Roman Missal! (April issue of ITD)

An English version of the new liturgical rules, from the USA, has been on the Internet (which extends even to Sale, I believe!) for about two years, and its accuracy is not an issue.

If Australian bishops already have copies of the Latin text, then why be asking parishioners to quote back specific sections, which they cannot read?

If Australian bishops don't have copies of the Latin text, what chance would parishioners have for access to it?

One can understand that it takes some time for the whole missal to be translated and published, but during that time it goes through a process of checking. Surely, by this time, some English version of the instructions is available. If not, who is going to translate the Latin text to answer queries, and how reliably? The situation is nothing less than fatuous.

A priest I contacted told me that anyone who knows his job would be able to find out in a matter of minutes that #151 of the Instructions of the new Latin Missal solves the matter of who says the doxology, and #160 and #284-287 regulate Communion, including by intinction.

When anyone seriously contacts the Chief Pastor of a diocese, not only has he a right to a correct answer, but it should also be courteous and straightforward. Anything less is unbecoming. By the way, particular forms of devotion to the Divine Mercy may be a private affair, but what is to be printed in the Roman Missal is not. Aloofness can make one look very silly.

S.C., Melbourne

General Instruction of the Roman Missal, 2003

#151. ...At the end of the Eucharistic Prayer, the priest takes the paten with the host and the chalice and elevates them both while alone singing or saying the doxology, *Per ipsum (Through him)*. At the end the people make the acclamation, *Amen*.

#160. ...The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves...

#287. If Communion from the chalice is carried out by intinction ... The priest takes a host, dips it partly into the chalice and, showing it, says, *Corpus et Sanguis Christi (The Body and Blood of Christ)*. The communicant responds, *Amen*, receives the Sacrament in the mouth from the priest, and then withdraws.

Life Walk Congratulations

Congratulations Bert van der Zalm for taking part in Life Walk 2004 from Albury to Melbourne on 18-25 April.

Last year Fr Speekman encouraged your efforts and on many occasions mentioned it at Mass so that parishioners could sponsor you. Sadly this year there was no mention of it from Fr Tom Cleary or in the Morwell Catholic Parish newsletter.

As Bert is the only walker from the parish, I find this hard to take, especially when in the April 4th newsletter Fr Cleary found space to insert a small quote by Mal Bugg from the April issue of ITD.

Once again Bert I think you and the other walkers are putting in such a great effort for a worthy cause.

T.J. Watts, Morwell

Further Delay

The Congregation for the Clergy has advised that they have extended their deadline for making a decision regarding the case of Fr John Speekman until 5 June, "in order to reach a studied decision on the matter."

Women's Day Involvement

There were celebrations in Traralgon recently for International Women's Day, as reported in the Latrobe Valley Express (hosted by the Australian Securities and Investments Commission).

International Women's Day "is a day for people to celebrate women and girls in society", according to the Express.

The keynote speaker at the function was Beatrice Faust who, it is mentioned, is a past president of the Abortion Law Repeal Association. "She lobbies for positive change within the community", the newspaper claims.

The article features a photo of the girls who are captain and vice-captain of Lavalla College and notes that they were also speakers at the celebration.

How can Lavalla College, a Catholic school, allow students to be involved in such a celebration that considers abortion as part of a celebration of women's rights?

Somebody please tell us that they were there to speak on the dignity of all women, including their unborn children, as revealed and taught through the wisdom of the Catholic Church.

Your prayer cannot stop at mere words. It has to lead to deeds and practical consequences.

St Josemaria Escriva

Don't Question Schools' Failure

An article in The Age, 27 March 2004, by Barney Zwartz and Farrah Tomazin, on conflict between priests and principals in Catholic schools mentions priests as "the biggest obstacle to a Catholic education" in some cases.

What a surprising observation, considering that true Catholic education is virtually non-existent (given that the vast majority of students leaving Catholic education after 12 years still have little knowledge of the Catholic faith). One wonders what they mean by a Catholic education.

Principals claim competence in their field of expertise, and want priests to back off. Yet who takes responsibility for this continuing out-pouring of Year 12 students who don't know what it is to be Catholic? Is this as a result of the principals' competence and expertise?

The article refers to general secretary of the teachers' union Tony Keenan, noting "He says the union had to write to a diocesan bishop after a parish priest at a country school systematically yelled at and bullied staff, and refused to offer school masses."

These sound very much like the accusations that were levelled against Fr John Speekman - but were not proven - and that were acted upon by the bishop after prodding by the union - again without need to establish the truth. And the Catholic Education Offices imply that the parish *priests* are power hungry! It seems that they just don't want anyone questioning their failure to teach the faith.

How can cases like this be mentioned in a newspaper article without further detail? Were the allegations proven? What did the bishop in question do? What if it was a set-up?

Surely The Age would consider it poor journalism to throw in references to cases that have not been investigated or resolved? The article mentions a few examples of the "40 complaints in the last two years" received by the Victorian Independent Education Union. All are one-sided (school principals) and unsubstantiated, and there is no mention of the outcome of the case, if any. What's the point? What if, in all cases, the parish priest was acting with proper authority? Is the union - and The Age - just giving voice to those whose noses are out of joint because Catholic priests are starting to reclaim their rightful authority within Catholic schools?

Let's hear the full story before drawing conclusions that priests who get involved in their Catholic primary schools are obstacles to Catholic education.

[It is interesting to read in The Age of April 19, that Tony Keenan described the recent strike of Catholic school teachers as one of the highlights of his 20-year career in education. Interesting priorities.]

Journeying To One Another

Mission Direction 1 of the Sale diocesan pastoral plan, Journeying Together, is: "Building parishes as welcoming and inclusive faith communities."

It continues, "In gathering as a faith community, we believe our parishes must welcome and include ALL Christians, regardless of age, gender, background or level of involvement. Welcoming people in a spirit of reconciliation and equality is vital, particularly those who feel hurt, wounded or lost."

Where does Journeying Together get these 'buzz words' from, and why are they never defined? What exactly is a welcoming and inclusive faith community?

An insight comes from Paul Likoudis in his book 'Amchurch Comes Out' (pages 21-24): He refers to the plan of former Jesuit priest Robert Goss in 1993 to institutionalise the homosexual agenda in the Church in America, with the use of "small faith communities". In his book, 'Jesus Acted Up - A gay and lesbian manifesto' Goss (who left the priesthood after he fell in love with another priest!) showed *how scholars were demoralising Catholic teaching on Jesus and His Church in order to rework Catholic moral teaching into an "inclusive," "non-patriarchal," "non-sexist," "liberating" form of Christianity which can celebrate gay and lesbian sexuality.* He urged gay activists to confront Church leaders through "small faith communities". *Incredibly enough, within six years, the entire National Conference of Catholic Bishops put its authority behind a "pastoral plan" to turn parishes into "welcoming communities," along the lines specifically called for by Goss.*

In Journeying Together, we read under Direction 3 - Spirituality, "The social structures that surround love, the greatest of life's mysteries, are changing. Even our experience of Church and being Catholic is changing, and will continue to change."

Journeying Together seems to be, consciously or unconsciously, trying to undermine the true moral teaching of the Catholic Church and to substitute it with politically and culturally 'correct' practices.

Journeying Together is full of statements that begin with "we believe" followed by an opinion of some sort. Whose opinions are we following? We deserve a pastoral plan based on Church teaching and focussed on Jesus Christ.

If Journeying Together is based on Church teaching and Scripture, where are the references? If it is based on humanism, new age spirituality, 'queer theology' and Thomas Groome's poisonous 'Christian praxis' it makes sense that they would keep their sources under wraps and leave their concepts vague.

However, if this is so, how can our bishop give it his stamp of approval?

Hosts from the Tabernacle

The tabernacle is certainly worthy of all reverence and respect as the place where the reserved Hosts are kept for adoration outside of Mass and for distribution, above all, to the sick.

At the same time, the Church's magisterium has several times expressed a strong preference for "that more perfect form of participation in the Mass by which the faithful, after the priest's Communion, receive the Lord's Body from the same Sacrifice" (see the General Instruction of the Roman Missal, No. 13).

Thus, insofar as possible the faithful should receive Communion from hosts consecrated during the Mass itself and not just receive from the tabernacle.

A sufficient number of hosts should be reserved in the tabernacle to assure that none ever be deprived of Communion due to miscalculation. And it will be sometimes necessary to use the tabernacle in order to renew the reserved hosts.

Extraordinary Ministers

The GIRM, in No. 162, states: "...[Extraordinary ministers of Holy Communion] should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the Most Holy Eucharist for distribution to the faithful."

Likewise, after Communion is completed, No. 163 specifies: "[As] for any consecrated hosts that are left, he (the priest himself) either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist." If a deacon or other priests are present they may also return the hosts to the tabernacle.

Silence After Mass

After Mass, the most charitable approach is to quietly leave the main body of the Church so as to facilitate the recollection of those who wish to extend their personal thanksgiving for Communion. This quiet is similar to the situation before Mass as it does not exclude a friendly greeting. But actual conversation should not begin until outside.

It is true that this may sometimes hinder the formation of a parish community spirit - although this is above all a fruit of the liturgy rather than a result of human endeavour.

Many older churches do not have a contingent indoor space where the faithful may gather after Mass, a difficulty especially acute in areas with harsh winters. Some pastors strive to overcome these obstacles by organising other activities after Mass in the parish hall that allow parishioners to get to know one another in less formal settings.

Father Edward McNamara
Professor of liturgy, Regina Apostolorum Pontifical Athenaeum

Concern Over Australian Textbook for Religious Education

The article "Textbooks don't teach the faith" (Issue 17, ITD) struck a chord. Congratulations to the US Bishops for setting up an ad hoc Committee for the Implementation of the Catechism, to investigate catechetical material used in schools. It would be interesting and instructive to see the list of texts deemed to be "not in conformity with the Catechism of the Catholic Church".

One Australian book which was highly recommended in our area is "Relationships and Sexuality" by Maurice Ryan and Tony Willmet. Dr Ryan is a Senior Lecturer and Head of the Department of Religious Education at the Brisbane campus of the Australian Catholic University, and Mr Willmet is a Lecturer in Religious Education at the same, according to the profile on the back cover of the students' book.

This book consists of a series of articles for discussion and is designed for use by Catholic secondary students.

Discussion No.8 quotes a speech by Justice Michael Kirby of the High Court to students at St Ignatius College Riverview. He quite rightly calls for an end to harassment of homosexuals but in doing so states that the Churches have got their attitude to homosexuality wrong:

"Often it takes the Churches a long time to see the error of their ways. Ultimately they tend to get it right. ...Galileo narrowly escaped burning as a heretic for teaching that the universe did not circle around the earth. Some Protestant Churches in South Africa claimed a scriptural basis for apartheid. Nobody defends such wrongs today. Usually the Churches belatedly apologise. I believe there is now another matter upon which the Churches - yours and mine - will ultimately recognise their mistake. It concerns homosexuals."

The student book is peppered with similar comments which unless well instructed some students will interpret as true statements:

"There is a lot of stereotyping which goes on in the Australian community, you know the message that says, "there is only one form of sexual expression, and everyone else is wrong."

"Between 9% and 11% of secondary school students indicate they are attracted to members of the same sex."

*"There is no evidence from the gospel accounts that Jesus engaged in a sexual relationship with anyone. While a few commentators have speculated that Jesus may have been married to Mary Magdalene or some other woman, there is no evidence to support this in the documents **we have today**" (emphasis mine, suggesting that those elusive documents might turn up some day).*

The Teachers' Manual accompanying this book is even more interesting. Teachers are warned that *"In teaching topics on sexuality, some teachers can feel constrained by the need to represent the official views of a particular religious community."*

They are advised to organise a field trip to agencies in the local community, i.e. Family Planning Clinics, Sexual Health Clinics and Women's Health Clinics. Other suggestions include:

Guest speakers from the *gay and lesbian support network*. Students could be asked to write a love letter between *a same sex couple*. Students could be asked to write or prepare an oral presentation defending their actions for *forcing someone into having sex*. Students could debate about controversial topics such as *prostitution should be decriminalised* and *extramarital sex is always wrong*. In small groups students could discuss *contraception is an issue only for girls and women*.

Having done all this, teachers are told their students should be able to *"Explain some key Church teachings on relationships and sexuality."*

Is it any wonder that parents are less confident about this expected outcome? In reality they are worried about their children. They have been protesting, complaining and begging for help for several decades now, all of which seems to have fallen on deaf ears.

Jane Munro, Everton (Vic)

Bishop Cancelled Conference

The 10th Diocese of Sale Marian Conference was cancelled by Bishop Coffey.

Fr Peter Bickley relayed the news to conference organisers, but noted that no reason was given by the bishop.

Bishop Coffey gave the instruction as he left for Rome, and indicated that he would discuss it on his return if need be.

Extraordinary Ministers

This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not "special minister of Holy Communion" nor "extraordinary minister of the Eucharist" nor "special minister of the Eucharist", by which names the meaning of this function is unnecessarily and improperly broadened. *Redemptionis Sacramentum para156*

Hours of Eucharistic Adoration

Bass	Wednesday 9.30am – 10.30am
Cowwarr-Heyfld	1 st 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 nd Thursday 10am – 11am 11 th 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.

This Body Gives Me My Hope

“When you see (the Body of Christ) exposed, say to yourself: It is on account of this Body that I am no longer earth and ashes, no longer captive, but free.

This Body gives me my hope of heaven and the treasures there laid up for me: life without end, the company of the angels, familiar intercourse with Christ.

This Body was pierced by the nails, torn with the scourges, yet death has not taken it from me; this is the very Body that was drenched with blood, pierced by the lance; the Body from which two springs of salvation gushed forth, one of blood and one of water.

This Body He has given to us to hold and to eat - a proof of His ardent love.”

St John Chrysostom

Last Laugh

Into the Deep is now close to every Australian bishop's heart, including our Bishop Jeremiah Coffey.

We hear that each bishop was presented with a pectoral cross (worn on the chest) by the Holy Father at their ad limina visit in March.

Inscribed on the back of the cross, is “Duc in Altum” the Latin for “Into the Deep”!

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

Mercy?

From the Latin

Reward!

Contact Into the Deep

E-mail stoneswillshout@yahoo.com.au

Into the Deep, PO Box 446, Traralgon, Vic 3844

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.