

# *Into the Deep*

Issue 253

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## At the Dawn of this New Year

**Pope Francis, Message for World Day of Peace, 01-01-2025**

1. At the dawn of this New Year given to us by our heavenly Father, a year of Jubilee in the spirit of hope, I offer heartfelt good wishes of peace to every man and woman. I think especially of those who feel downtrodden, burdened by their past mistakes, oppressed by the judgment of others and incapable of perceiving even a glimmer of hope for their own lives. Upon everyone I invoke hope and peace, for this is a Year of Grace born of the Heart of the Redeemer! ...

14. Disarming hearts is a job for everyone, great and small, rich and poor alike. At times, something quite simple will do, such as "a smile, a small gesture of friendship, a kind look, a ready ear, a good deed". With such gestures, we progress towards the goal of peace. We will arrive all the more quickly if, in the course of journeying alongside our brothers and sisters, we discover that we have changed from the time we first set out. Peace does not only come with the end of wars but with the dawn of a new world, a world in which we realize that we are different, closer and more fraternal than we ever thought possible.

15. Lord, grant us your peace!

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## Holy Door

**Pope Francis, Urbi et Orbi message, 25-12-2024**

This is the meaning of the Holy Door of the Jubilee, which I opened last night here in Saint Peter's Basilica: it represents Jesus, the Door of salvation open for all. Jesus is the Door; the Door that the Father of mercies has opened in the midst of our world, in the midst of history, so that all of us can return to him. We are all like lost sheep; we need a Shepherd and a Door to return to the house of the Father. Jesus is that Shepherd; Jesus is the Door.

Brothers and sisters, do not be afraid! The Door is open, the door is wide open! There is no need to knock on the door. It is open. Come! Let us be reconciled with God, and then we will be reconciled with ourselves and able to be reconciled with one another, even our enemies. God's mercy can do all things. It unties every knot; it tears down every wall of division; God's mercy dispels hatred and the spirit of revenge. Come! Jesus is the Door of Peace.

## A New Beginning

**Pope Francis, Jubilee Audience 11-01-2025**

Many of you are here in Rome as "pilgrims of hope". This morning, we are starting the Saturday Jubilee audiences, which will ideally welcome and embrace all those who are coming from all over the world in search of a new beginning.

Indeed, the Jubilee is a new beginning, the possibility for everyone to start anew from God. With the Jubilee we start a new life, a new phase.

On these Saturdays I would like to highlight from time to time, some aspects of hope. It is a theological virtue, the Catechism tells us. And in Latin, *virtus* means "strength"; thus, it is a strength that comes from God. Hope, therefore, is not a habit or a character trait – that you either have or you don't – but a *strength to be asked for*. That is why we make ourselves pilgrims: we come to ask for a gift, to *start again* on life's journey.

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# Roman Rite or Individual Rite

It is always a joy to be on holiday, and my husband and I love traveling around the countryside. One of the challenges involved though, comes on a Sunday when we have to go to whichever local Mass is available. It's a heart-in-mouth moment when we approach the church, not knowing what we'll be met with inside those doors.

Sometimes it's a loud, bustling, market-day kind of atmosphere with a community who doesn't seem to be aware they're in a church (always tends to be elderly women who make the most noise!). Other times it's the quiet hush of a reverent congregation aware they're in the presence of the Lord. Sometimes the priest seems intent on entertaining or impressing, either as a one-man show or with a cast of many (again, usually elderly women). Sometimes the priest is aware that he is acting in the person of Christ, and performs the rite humbly and dutifully. Sometimes parishioners are friendly after Mass and willing to have a chat and involve you. Other times they don't even give you a passing glance.

We were blessed one Sunday on Kangaroo Island this holiday, to have Mass celebrated by Fr Matthew Newman who travelled over from Adelaide's cathedral parish. It doesn't take much to impress us – just "say the black and do the red", that's all. And Fr Newman did that. It was a bonus that he preached well, and was friendly and approachable, but that's not essential. I thanked him after Mass for, well, what can you say – 'doing what you're supposed to do'? 'saying Mass properly'? 'celebrating devoutly'? ... I hesitated, not knowing how to phrase my thanks... Father knew my thoughts and relieved me of my efforts, saying with a smile, "Well, it is the Roman Rite after all, not the Individual Rite." A perfect summary, both of Church teaching and of my expectations.

I remember being struck by the following points in *Redemptionis Sacramentum* back in 2004, which also seemed to know my thoughts and understand my expectations.

- "The Mystery of the Eucharist is too great for anyone to permit himself to treat it according to his own whim...". Such actions "deprive Christ's faithful of their patrimony and their heritage." (n.11)
- "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." (n.12)
- The Sacred Liturgy should never "seem to be anyone's private property". (n.18)
- Priests should "celebrate devoutly and faithfully the mysteries of Christ ... according to the tradition of the Church..." (n.31)
- Priests "ought not to detract from the profound meaning of their own ministry by corrupting the liturgical celebration either through alteration or omission, or through arbitrary additions." (n.31)

If only every priest and bishop knew the same! Surely it's not too much to ask, as a Catholic? And how profoundly beautiful it is – as Mother Church well knows – when Mass is celebrated as it should be.

Ed.

## The Future of ITD

As you know, I've been contemplating bringing ITD to an end. Having enjoyed a delightful break over the last month, I have made the decision final that I will end ITD this year. If anyone wants to take it over from me, let me know! But otherwise I'll aim to finish up by October 2025 when all donations should be used up, and which will mark ITD's 23<sup>rd</sup> birthday. Thanks as always for your support over the years. It's been an amazing ride!

Ed.

"There are more reasons to rejoice  
than to grieve,  
not because life is easy,  
but because the Lord is with us,  
and anything can still happen."

**Father Roberto Pasolini, the new Preacher to the  
Papal Household, 1<sup>st</sup> Advent sermon**

VaticanNews.va 06-12-2024

# Superabundance

Pope Francis, Angelus address 19-01-2025

The Gospel of today's liturgy (Jn 2:1-11) tells us about Jesus' first sign, when He turns water into wine during a wedding feast in Cana, in Galilee. It is an account that foreshadows and encapsulates the whole of Jesus' mission: on the day of the coming of the Messiah – so said the prophets – the Lord will prepare "a feast of ... choice wines" (Is 25:6) and "the mountains shall drip with the juice of grapes" (Am 9:13); Jesus is the Bridegroom who brings the "good wine".

In this Gospel we can find two things: *lack* and *superabundance*. On the one hand, there is a shortage of wine and Mary tells Her Son: "They have no wine"; on the other hand, Jesus intervenes, filling six large jars and, in the end, the wine is so abundant and exquisite that the master of the banquet asks the groom why He has kept it until the end. Thus, our sign is always lack, but "the sign of God is superabundance", and the superabundance of Cana is its sign (cf. Benedict XVI, *Jesus of Nazareth*, vol. I, 294). How does God respond to man's *lack*? With *superabundance* (cf. Rom 5:20). God is not mean! When He gives, He gives a lot. He does not give you a little bit, He gives you a lot. The Lord responds to our shortcomings with His superabundance.

In the banquet of our life – we might say – at times we realize that the wine is missing: that we lack the strength and many things. It happens when the worries that plague us, the fears that assail us or the overwhelming forces of evil rob us of the taste for life, the exhilaration of joy and the flavour of hope. Take note: in the face of this lack, when the Lord gives, He gives in superabundance. It seems to be a contradiction: the more that is lacking in us, the greater the Lord's superabundance. Because the Lord wants to celebrate with us, in a feast without end.

Let us pray, then, to the Virgin Mary. May She, who is the "woman of the new wine" (cf. A. Bello, *Maria, donna dei nostri giorni*), intercede for us and, in this Jubilee year, help us to rediscover the joy of the encounter with Jesus.

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## Pope to a Grandmother: Never Lose Hope

Vatican News 25-11-2024, by Joseph Tulloch

Pope Francis has replied to a letter from an Italian grandmother concerned that her granddaughter, now five years old, has not been baptised by her non-religious parents. The brief letter, signed "Oliva from Bergamo", was published in the first edition of the new magazine *Piazza San Pietro* ('St Peter's Square'), published by St Peter's Basilica.

In the message, Oliva says that the decision taken by her daughter and son-in-law not to baptise her grandchild is "a source of great suffering" to her. "What will Jesus think of all this?", she asks.

In his reply, the Pope says that he understands Oliva's suffering and feels close to her. Baptism, he says, is "a great gift". Since his election as Pope, he notes, he has baptised many children, and always found this to be a moment of "great joy".

The Pope goes on to point out that one should "never lose hope" when a loved one loses their faith, recalling the example of St Monica, who prayed for decades for the conversion of her son St Augustine.

He also stresses that "baptism cannot be imposed on parents who do not want it for their children." He therefore urges Oliva to "accompany your children, speak with them, but not insist on baptism".

"Gratuitous love is more persuasive than many words," the Pope writes. "Love for God plants seeds of the future, of friendship, of the search for Him."

VaticanNews.va 25-11-2024

"How many graces we receive through the Rosary; it is a powerful prayer."

Pope Francis, 02-12-2024

# If You Love Jesus, Love the Church!

**Pope John Paul II, Homily, World Youth Day 28-07-2002, Toronto**

5. Even a tiny flame lifts the heavy lid of night. How much more light will you make, all together, if you bond as one in the communion of the Church! *If you love Jesus, love the Church!* Do not be discouraged by the sins and failings of some of her members. The harm done by some priests and religious to the young and vulnerable *fills us all with a deep sense of sadness and shame*. But think of the vast majority of dedicated and generous priests and religious whose only wish is to serve and do good! There are many priests, seminarians and consecrated persons here today; be close to them and support them! And if, in the depths of your hearts, you feel the same call to the priesthood or consecrated life, do not be afraid to follow Christ on the royal road of the Cross! At difficult moments in the Church's life, the pursuit of holiness becomes even more urgent. *And holiness is not a question of age; it is a matter of living in the Holy Spirit*, just as Kateri Tekakwitha did here in America and so many other young people have done.

You are young, and the Pope is old, 82 or 83 years of life is not the same as 22 or 23. But the Pope still fully identifies with your hopes and aspirations. Although I have lived through much darkness, under harsh totalitarian regimes, I have seen enough evidence to be unshakably convinced that no difficulty, no fear is so great that it can completely suffocate *the hope that springs eternal in the hearts of the young*. You are our hope, the young are our hope.

Do not let that hope die! Stake your lives on it! *We are not the sum of our weaknesses and failures, we are the sum of the Father's love for us and our real capacity to become the image of his Son.*

6. I finish with a prayer.

O Lord Jesus Christ, keep these young people in your love.

Let them hear your voice and believe what you say, *for you alone have the words of life.*

Teach them how *to profess their faith, bestow their love, and impart their hope to others.*

Make them convincing witnesses to your Gospel in a world so much in need of your saving grace.

Make them the new people of the Beatitudes, that they may be the salt of the earth and the light of the world at the beginning of the Third Christian Millennium!

Mary, Mother of the Church, protect and guide these young men and women of the Twenty-first Century. Keep us all close to your maternal heart. Amen.

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“We are not the sum of our weaknesses and failures.

We are the sum of the Father's love for us.”

**Pope St John Paul II**

## Saints Crossword

How did everyone go with the Saints Crossword reprinted from Fidelity Magazine in the December issue of ITD (p.10)? I presume everyone had a go and had as much fun as I did – and eventually worked it all out without needing answers! But let me know if you need help.

Ed.

## Silence of Nazareth

**Pope Paul VI, 05-01-1964**

At the school of the Holy Family we understand why we must maintain a spiritual discipline, if we wish to follow the teaching of the Gospel and become disciples of Christ. In the first place it teaches us silence. Oh! If only esteem for silence, a wonderful and indispensable spiritual atmosphere, could be reborn within us! Whereas we are deafened by the din, the noise and discordant voices in the frenetic, turbulent life of our time.

O silence of Nazareth! Teach us to be steadfast in good thoughts, attentive to our inner life, ready to hear God's hidden inspiration clearly and the exhortations of true teachers.

(Quoted by Pope Benedict XVI, 28-12-2011)

# Godless Society

Through listening to Bible in Year with Fr Mike Schmitz, I have learned that the central and greatest sin committed in the Old Testament is not murder, abortion, the sins of the flesh, injustice or adultery, but idolatry – the worship of false gods by God’s Chosen People, especially gods which their own hands have made. The Old Testament is basically a history of God’s enduring love and promises in spite of his Chosen People’s betrayal, rebellion and unfaithfulness to his covenant.

Currently in the West we live in a post-Christian, neo-Marxist, pagan, narcissistic and idolatrous culture which has all but abandoned and rejected God, and is madly in love with its own creations, designs, ideas, visions and works. We live in a world so arrogant, self-absorbed and conceited that our leaders govern as though God doesn’t exist, and if He does, they don’t care because He hasn’t got a clue as to what is going on. Bereft of any wisdom, they wield their power as though they can reshape God’s creation in their own image and likeness, unafraid of any consequences.

We have become so puffed up and boastful that we have abandoned the right belief regarding created things and our divine Creator; and subsequently, have disregarded the dignity of the human person, the sacredness, decency and beauty of human life.

This, I believe, is the cause of the insanity, the bitter and hideous fruits we are seeing and witnessing around the world every day; the desperate spiritual depression which has led to a major mental health crisis, which in some countries is worse than others. As Fr Mike rightly points out, just as God’s Chosen People’s leaders in the end “got what they had chosen” so we too, and our leaders, “will get what we choose”.

**Gregory Kingman, Morwell, Victoria**

## Living in Hope

**Pope Francis, Bull of Indiction of the Ordinary Jubilee of the year 2025 (.n19)**

“I believe in *life everlasting*”. So our faith professes. Christian hope finds in these words an essential foundation. For hope is “that theological virtue by which we desire...eternal life as our happiness”.

The Second Vatican Council says of hope that, “when people are deprived of this divine support, and lack hope in eternal life, their dignity is deeply impaired, as may so often be seen today. The problems of life and death, of guilt and suffering, remain unsolved, so that people are frequently thrown into despair”.

We, however, by virtue of the hope in which we were saved, can view the passage of time with the certainty that the history of humanity and our own individual history are not doomed to a dead end or a dark abyss, but directed to an encounter with the Lord of glory.

As a result, we live our lives in expectation of his return and in the hope of living forever in him. In this spirit, we make our own the heartfelt prayer of the first Christians with which sacred Scripture ends: “Come, Lord Jesus!”.

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## The Face of Her Son

**Pope Benedict XVI, General Audience 28-12-2011**

Mary was a peerless model of contemplation of Christ. The face of the Son belonged to her in a special way because he had been knit together in her womb and had taken a human likeness from her. No one has contemplated Jesus as diligently as Mary. The gaze of her heart was already focused on him at the moment of the Annunciation, when she conceived him through the action of the Holy Spirit; in the following months she gradually became aware of his presence, until, on the day of his birth, her eyes could look with motherly tenderness upon the face of her son as she wrapped him in swaddling clothes and laid him in the manger.

Memories of Jesus, imprinted on her mind and on her heart, marked every instant of Mary’s existence. She lived with her eyes fixed on Christ and cherished his every word. St Luke says: “Mary kept all these things, pondering them in her heart” and thus describes Mary’s approach to the Mystery of the Incarnation which was to extend throughout her life: keeping these things, pondering on them in her heart.

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# Confirmation is Not the End

Pope Francis, General Audience 30-10-2024

The sanctifying action of the Holy Spirit reaches us primarily through two channels: the *Word of God* and the *Sacraments*. And among all the Sacraments, there is one that is quintessentially the Sacrament of the Holy Spirit, and it is on this that I would like to focus today. It is the Sacrament of Confirmation.

In the New Testament, beyond baptism with water, another rite is mentioned, that of the *imposition of hands*, which has the purpose of communicating the Holy Spirit visibly and in a charismatic way, with effects analogous to those produced by the Apostles at Pentecost. The Acts of the Apostles refer to a significant episode in this regard. Having heard that some in Samaria had received the word of God, they sent Peter and John there from Jerusalem. They “went down and prayed for them, that they might receive the Holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the Holy Spirit” (8:14-17).

Added to this is what Saint Paul writes in the Second Letter to the Corinthians: “The one who gives us security with you in Christ and who anointed us is God; He has also put His seal upon us and given the Spirit in our hearts as a first instalment” (1:21-22). The guarantee of the Spirit. The theme of the Holy Spirit as a “royal seal” with which Christ marks his sheep is at the basis of the doctrine of the “indelible character” conferred by this rite.

... What the Sacrament of Confirmation is in the understanding of the Church seems to me to be described in a very simple and clear way by the Catechism of adults of the Italian Episcopal Conference. It says: “Confirmation is for all the faithful what Pentecost was for the entire Church. ... It reinforces the baptismal incorporation into Christ and the Church and the consecration to the prophetic, royal and priestly mission. It communicates the abundance of the gifts of the Spirit. ... If, therefore, Baptism is the Sacrament of birth, Confirmation is the Sacrament of growth. For this very reason it is also the Sacrament of witness, because this is closely linked to the maturity of Christian existence”.

The problem is how to ensure that the Sacrament of Confirmation is not reduced, in practice, to “last rites”, that is the Sacrament of “departure” from the Church. It is said that it is the *farewell Sacrament*, because once young people do it they go away and then return for marriage. This is what people say... but we must ensure that it is rather the Sacrament of participation, of active participation in the life of the Church. It is a milestone that can seem impossible, given the current situation throughout the Church, but this does not mean that we should stop pursuing it. It will not be so for all Confirmands, children or adults, but it is important that it is at least for some who will then go on to be the animators of the community.

It can be useful, for this purpose, to be helped in preparing for the Sacrament by lay faithful who have had a personal encounter with Christ and have had a true experience of the Spirit. Some people say that they have experienced it as a blossoming of the Sacrament of Confirmation received as children.

But this does not relate only to future Confirmands; it relates to all of us and at any time. ...

Saint Paul exhorted the disciple Timothy to “stir into flame the gift of God\* that you have through the imposition of my hands” (2Tim 1:6), and the verb used suggests the image of one who breathes on the fire to revive the flame. Here is a good goal for the Jubilee year! To remove the ashes of habit and disengagement, to become, like the torchbearers at the Olympics, bearers of the flame of the Spirit. May the Spirit help us to take a few steps in this direction!

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“Why follow empty paths that only lead you astray? Return to the Lord. He is waiting. Yet first, return to your own heart, for there is found God’s image. Christ dwells in the inner man, and in the inner man you are renewed in the image of God.” **St Augustine**

# God's Will

God completed the six-day process of creation by creating a man: 'Let us make man in our own image and likeness.' God then decided 'it is not good that the man should be alone.' God took one of Adam's ribs and created a woman. 'Now both of them were naked, the man and his wife, but they felt no shame in front of each other.' The shame came after the Fall when Adam hid from God because he was naked. God's response was, 'who told you that you were naked?'. The serpent had told the woman, 'You will be like gods knowing good and evil.' This knowledge was catastrophic, and the man and the woman were driven from the garden that God had prepared. Yet, despite the Fall, God made them responsible for continuing the creation of persons; but by biological means rather than direct creative power. The will of God for the persons that he had created was to 'be fruitful, multiply, fill the earth and conquer it.' In response to this expression of God's will, 'the man had intercourse with his wife Eve, and she conceived.' This response to God's will was the Creator's chosen means of filling the earth and conquering it.

Because of the serpent's success in causing the Fall, the pleasure associated with sexual intercourse can be more attractive than is a personal response to God's will. In *The Confessions of St. Augustine*, the future founding bishop of the Augustinian religious order recalls that 'for the space of nine years (from my nineteenth to my twenty-eighth year) I lived a life in which I was seduced and seducing, deceived and deceiving, the prey of various desires.' (*Confessions* Book IV:1). Indeed, the future saint was familiar with pleasures, including those of 'the pleasures of the bed'. (*ibid* Book IV:7). His mother Saint Monica and Bishop Ambrose of Milan both dedicated themselves to making Augustine personally aware of the true nature of the will of God. Saint Augustine had some experience of marriage and had a son with whom he shared his life. But Augustine had difficulty escaping 'the pleasures of the bed'. Marriage requires the two persons involved to commit themselves to sharing an intimate personal life together. Sharing such an intimate life with another unique person provides a deep understanding of that unique person. Indeed, this deep understanding of another unique person provides deeper understanding of one's own uniqueness. So, the sacrament of marriage is one of the seven sacraments that Jesus provides for the redemption offered by his Church. And while a priest celebrates most sacraments, the couple alone offer the sacrament of marriage to each other. In this way, the couple commit their unique personalities to serving God's will, to be 'fruitful, multiply, fill the earth and conquer it.'

John Cooney, Cowwarr, Victoria

## Founders of Religious Orders

Match the Orders on the left (1-15) with their founders on the right (A-O). Answers on page 9.

1	Josephite Sisters	A	St Benedict of Nursia
2	Dominicans	B	St Francis of Assisi
3	Salesians	C	St Don Bosco
4	Marist Brothers	D	St Eugene de Mazenod
5	Christian Brothers	E	St Mary of the Cross
6	Oblate Fathers	F	Bishop Daniel Delany
7	Blessed Sacrament Fathers	G	St Dominic
8	Brigidine Sisters	H	Blessed Edmund Rice
9	Redemptorists	I	Venerable Catherine McAuley
10	Franciscans	J	St Julian Eymard
11	Jesuits	K	St Augustine
12	Sisters of Mercy	L	St Alphonsus Liguori
13	Augustinians	M	St Ignatius of Loyola
14	Benedictines	N	St Marcellin Champagnat
15	Visitation Sisters	O	St Francis de Sales and St Jane Frances de Chantal

# A Serious Question about Pilgrimages

**Pope Francis, to Italian Pilgrims of the Camino de Santiago, 19-12-2024**

It is interesting to see how the number of pilgrims to Santiago has grown over the last thirty years. And among these there are also my predecessors Saint John Paul II and Benedict XVI, who wished to visit the Shrine, especially because of its great prominence in the Christian history of Europe.

This numerical growth is a very positive fact, and at the same time it poses a serious question: are the people who complete the Way of Saint James carrying out a true pilgrimage? This is the question we must answer. Or is it something else? Obviously, there are different experiences, but the question makes us reflect.

We can recognize the Christian pilgrimage to the Tombs of the Apostles from three signs.

The first is *silence*, the first sign. The Way lived in silence allows one to listen, to listen with the heart, and in this way to find, while one walks, through the effort, the answers that the heart is looking for, because the heart asks questions. Indeed, God speaks in silence, like a gentle breeze; remember the story of Elijah (cf. I Kings 19:9-13).

In the second place, the *Gospel* – always have the Gospel in your pocket, I recommend this; buy a small pocket edition and keep it in your pocket, and read something every day: open it up like this and read. It is a good way to pray. A pocket Gospel, it costs nothing, but if someone cannot pay for it I will pay, just ask me... *[laughter]*. But it is important to keep the Gospel in your pocket. The pilgrimage is made by re-reading the journey that Jesus took, up to the extreme gift of Self. The way is far more true, far more Christian, the more it leads one to come out of oneself and to give oneself freely, in service to neighbour. And the Holy Spirit does this when we read the Gospel every day. Because something happens, I will explain it to you. We can read a good novel, it will perhaps do us good, we can read the news every day, some of it makes us weep, but we can read; but when one reads the Gospel, there is someone beside us. It is the Holy Spirit. It is He who makes us understand well what the Gospel does. And He does it, the Holy Spirit.

The third element – “Matthew 25 Protocol”: “Whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40). Silence, the Gospel, and doing good, to people who also smaller, the most disadvantaged people. Always do good. Along the way, be attentive to others, especially those who struggle the most, who have fallen, who are in need... Saint Luigi Guanella used to say that the purpose of the life of those who believe is to make sure that no-one is left behind.

Dear friends of the Way of Saint James, I encourage you in this, your apostolate of evangelization and care. The ancient pilgrims teach us that, from Christian pilgrimages, one returns an apostle! I make a pilgrimage and return as an apostle to proclaim Jesus.

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## A Demanding Journey

**Pope Francis, General Audience Ash Wednesday 2017**

In this sense, Lent is the “sacramental sign of our conversion” (cf. Roman Missal, Oration, Collect, First Sunday of Lent); those who make the Lenten journey are always on the path of conversion. Lent is the sacramental sign of our journey from slavery to freedom, always to be renewed. It is certainly a demanding journey, as it rightly should be, because love is demanding, but it is a journey filled with hope.

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## The Immaculate

**Pope Francis, 08-12-2024**

Mary, then, as the Archangel Gabriel greets her, is “full of grace”, the Immaculate, entirely at the service of the Word of God, always with the Lord, to whom she entrusts herself completely.

In her, there is nothing that resists His will, nothing that opposes truth and charity.

Here is her blessedness, which all generations will sing.

Let us also rejoice because the Immaculate has given us Jesus, who is our salvation!

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# The Rights of Christ's Faithful

**Instruction: *Redemptionis Sacramentum***

**On certain matters to be observed or to be avoided regarding the Most Holy Eucharist  
Congregation for Divine Worship and the Discipline of the Sacraments, 2004**

**[11.]** The Mystery of the Eucharist "is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured".

On the contrary, anyone who acts thus by giving free reign to his own inclinations, even if he is a Priest, injures the substantial unity of the Roman Rite, which ought to be vigorously preserved, and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by the people today.

Nor do such actions serve authentic pastoral care or proper liturgical renewal; instead, they deprive Christ's faithful of their patrimony and their heritage. For arbitrary actions are not conducive to true renewal, but are detrimental to the right of Christ's faithful to a liturgical celebration that is an expression of the Church's life in accordance with her tradition and discipline. In the end, they introduce elements of distortion and disharmony into the very celebration of the Eucharist, which is oriented in its own lofty way and by its very nature to signifying and wondrously bringing about the communion of divine life and the unity of the People of God. The result is uncertainty in matters of doctrine, perplexity and scandal on the part of the People of God, and, almost as a necessary consequence, vigorous opposition, all of which greatly confuse and sadden many of Christ's faithful in this age of ours when Christian life is often particularly difficult on account of the inroads of "secularization" as well.

**[12.]** On the contrary, 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.

Likewise, the Catholic people have the right that the Sacrifice of the Holy Mass should be celebrated for them in an integral manner, according to the entire doctrine of the Church's Magisterium.

Finally, it is the Catholic community's right that the celebration of the Most Holy Eucharist should be carried out for it in such a manner that it truly stands out as a sacrament of unity, to the exclusion of all blemishes and actions that might engender divisions and factions in the Church.

**[18.]** Christ's faithful have the right that ecclesiastical authority should fully and efficaciously regulate the Sacred Liturgy lest it should ever seem to be "anyone's private property, whether of the celebrant or of the community in which the mysteries are celebrated".

**[24.]** It is the right of the Christian people themselves that their diocesan Bishop should take care to prevent the occurrence of abuses in ecclesiastical discipline, especially as regards the ministry of the word, the celebration of the sacraments and sacramentals, the worship of God and devotion to the Saints.

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

## Founders of Religious Orders

**Answers to quiz on page 7:** 1E, 2G, 3C, 4N, 5H, 6D, 7J, 8F, 9L, 10B, 11M, 12I, 13K, 14A, 15O

# Floating Alone in a Little Boat

From the book *Things Serious, Silly, and Sublime*, by Fr John Speekman (p.1-6)

*For five years I was a Catholic Chaplain in the Royal Prince Alfred Hospital in Sydney. It was a happy, peaceful and fruitful time. I loved it.*

*What follows are a few reminiscences from those years. Of course, the names I use throughout are not real.*

*I begin with a meditation based on Matthew 14:22-33 which I shared with my parishioners at the time.*

"Directly after this he made the disciples get into the boat and go on ahead to the other side while he would send the crowds away. After sending the crowds away he went up into the hills by himself to pray. When evening came, he was there alone, while the boat, by now far out on the lake, was battling with a heavy sea, for there was a headwind.

In the fourth watch of the night he went towards them, walking on the lake, and when the disciples saw him walking on the lake they were terrified. 'It is a ghost' they said, and cried out in fear. But at once Jesus called out to them, saying, 'Courage! It is I! Do not be afraid.' It was Peter who answered. 'Lord,' he said 'if it is you, tell me to come to you across the water.'

'Come' said Jesus. Then Peter got out of the boat and started walking towards Jesus across the water, but as soon as he felt the force of the wind, he took fright and began to sink. 'Lord! Save me!' he cried. Jesus put out his hand at once and held him. 'Man of little faith,' he said 'why did you doubt?' And as they got into the boat the wind dropped. The men in the boat bowed down before him and said, 'Truly, you are the Son of God'."

Every hospital bed is a little boat floating alone on a vast and dangerous sea. It is little because there is room for only one passenger and it is dangerous because it is entirely at the mercy of the waves, defenceless.

Family members can come and sit on the shore offering comfort but they can't get into the boat – and so it's often a place of great loneliness and fear.

The passenger is usually someone like you or me, someone who never expected to be in that little boat – at least not today, not *now*.

The waters are mostly choppy, rarely calm, and occasionally a category five storm breaks out. Then the little boat is blown far out to sea.

Whatever the 'weather', you can be sure that the faith of each patient in a hospital bed is being deeply tested – strengthened or weakened.

Curiously, some patients tell me God is to blame for their predicament – perhaps a misreading of: *Jesus made the disciples get into the boat*. It seems to many that pain and suffering are somehow God's fault. They tell me: *He could stop it if he wanted*. It's always the same question in varying disguises: *Where does suffering come from?*

I always tell them that suffering has its origins in sin yet, even as I speak, there is this look of incomprehension or disbelief, and I ask myself why this answer satisfies me and not them. For me it's all *our fault* – for them it's always God's.

Even people of great faith are occasionally tormented by the absence of Jesus who seems to have gone *up into the hills by himself to pray*. Many feel isolated and alone, not only because God seems far away but because they have lost their family life and daily routine. Perhaps they blame God for this too – that he has sent *the crowds away*.

*Continued on p.11*

Continued from p.10

And so they find themselves *far out on the lake ... battling with a heavy sea* and struggling against a *headwind ...* all alone. They had set off in daylight but now it is night, in fact, *the fourth watch*. All seems lost and *the other side*, the good health for which they had set out, is now far from their mind; the suffering is immense, unbearable.

Where are you, Jesus?

*In the fourth watch of the night he went towards them, walking on the lake ...*

That Jesus came is no surprise because, in actuality, he never leaves us. What is surprising is the way he came – *walking on the water*.

Jesus comes to the disciples *walking* on the very waters that threaten to overturn and destroy their lives. They were the same waters which would soon take his own life and, in a kind of foretelling of his resurrection, he comes in power to his terrified followers. No wonder they don't recognise him; they do not yet know the 'Crucified' Christ, the one who has conquered the turbulent, fearful waters of suffering and death.

The disciples cry out in fear and terror but Jesus at once says: *Courage! It is I! Do not be afraid.*

When Jesus began to teach his disciples that he was destined to suffer and die, Peter could not accept it. He took Jesus aside and said: *Heaven preserve you, Lord ... this must not happen to you*. How often have I not heard the same words from the families of patients, and the patients themselves: *No! This must not happen! It can't happen!*

But every now and then, unexpectedly and with deep gratitude, I meet patients who, like Peter, rather than fleeing the wind and the waves, cry out to the Lord and seek to come to him through their sufferings: *Lord ... if it is you, tell me to come to you across the water.*

*Come*, said Jesus.

Peter is willing but not yet able. He begins to sink and cries out for help. He momentarily loses faith in Jesus' power to save but still Jesus saves him – and calms the wind.

Jesus is gradually strengthening Peter's faith, and ours, until we can say with St Paul: *I live now not with my own life but with the life of Christ who lives in me* (Gal 2:20).

I have met patients in deep suffering who can say these words with full and joyful conviction. It is always an awe-inspiring moment. These singular people are an encouragement and an invitation to follow in their footsteps. They are an open window giving a glimpse into the Father's house. Their faith has conquered the fear of death and they point us to the one who makes it possible. With the men in the boat they are bowing down before him and saying: *Truly, you are the Son of God.*

## Special Offers on Fr Speekman's Book!

Fr Speekman's book (see above) costs only \$15. It makes a perfect gift for family, friends, priests, parishioners, colleagues, neighbours, patients in hospitals, the housebound elderly, those in prison, the sick and the suffering, those who need hope and inspiration, those who need to see and hear and feel the presence of God in their lives.

See if you can offer one to your local library or school library or to your hospital if they have a library, and we'll cover the costs. Ask your parish piety stall if they'll stock a few, and we'll give them a discount. They can contact me at [stoneswillshout@bigpond.com](mailto:stoneswillshout@bigpond.com) for details.

Throughout 2025, all orders through ITD will be sent with **free postage!** No matter how many you order. Or where you are in the world. Let's just get the word out there!

Ed.

## Eucharistic Adoration in Gippsland, Victoria

Bass	Wednesday 9.30am – 10.30am
Bairnsdale	1 <sup>st</sup> Friday after 9.10am Mass
Heyfield	1 <sup>st</sup> Fridays 10am – 4.30pm
Cowwarr Ord.	Wednesday (Mass 10am) – 11am 1 <sup>st</sup> Saturday (Mass 10am) – 11am
Churchill	Saturday (9.30am Mass) – 11am
Cranbourne	Fri & Sat in church: (9.30 Mass) – 11am
Drouin	Thursday 10am – 11am 1 <sup>st</sup> Friday 4pm–8pm (every 2 <sup>nd</sup> month, Dec. on)
Lakes Entrance	Friday 9.30am – 11am
Maffra	Wednesday (5pm Mass) – 6pm
Moe	Wednesday (9am Mass) – 10.30am
Morwell	Friday 10am-11am (Sacred Heart Church)
Orbost	Wednesday (9.30am Mass) – 11am
Rosedale	First Wednesday 9.30am – 10.30am
Sale	Friday 10am - 11am Mass
Trafalgar	Wed & 1st Sat: (9.30am Mass) – 10.45am
Traralgon	Wednesday 11am – 12 noon
Warragul	Saturday 10am – 11am 1 <sup>st</sup> Fri 4pm–8pm (every 2 <sup>nd</sup> month, Jan. on)
Wonthaggi	2 <sup>nd</sup> Friday (9.30am Mass) – 10.30am

## Joy and Peace

### Pope Francis, General Audience 27-11-2024

"The joy of the gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Jesus joy is constantly born anew" (*Evangelii Gaudium*, no. 1). There will be sad moments at times, but there is always peace. With Jesus there is joy and peace.

Vatican.va

## Greet the Boss

### Pope Francis, Angelus address to priests, 15-12-24

When I did pastoral visits in the diocese, I met with some good priests who worked very, very hard. "Tell me, what do you do in the evenings?" – "I am tired, I eat something and then I go to bed to rest a little and watch television". – "But do you go to the chapel to greet your Boss?" – "Oh, no..." – "And, before you go to sleep, do you say a Hail Mary? At least be polite: come to the chapel and say: 'Goodbye. Thank you, see you tomorrow'". Do not forget the Lord at the beginning, in the middle and at the end of the day. He is our Boss. And our Boss works harder than we do! Do not forget that.

Vatican.va

## Contact *Into the Deep*

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**The purpose of ITD** is to provide a forum for those who:

- no longer have a voice in diocesan newspapers,
- 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. There is no guarantee that every letter will be published, and we reserve the right to edit letters. 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.

**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**