

CATECHETICAL NEWS

No. 182

PRIEST FOR EVER

June 29th 2004

Dear Friends,

THANKS be to God and my father and mother Sunday, 18th July, will be the fortieth anniversary of my ordination to the priesthood. For a wedding, 40 years would be a ruby anniversary and, indeed, the priesthood is like a marriage to the Church, because Our Lord is the Bridegroom and each of His priests *acts in His Person*.

There were about 30 deacons ordained to the priesthood that Saturday, 18th July, 1964, at St Mary's Cathedral, Sydney: 19 from St Patrick's College, Manly, destined for Sydney Archdiocese, and others for various Religious orders. Another 12 of our Manly class were ordained in NSW country dioceses, and four more later on.

One by one, we knelt before the Cardinal Archbishop, Norman Thomas Gilroy, while he imposed hands on our heads. This laying on of hands is 'the matter' of the sacrament. Next, back at our prayer-desks, the hundreds of priests who were present filed passed us, to impose their hands on our heads, too, as a sacramental.

Then the Archbishop held out his hands over all of us at once and said the words of 'the form': "Grant, we beseech Thee, Almighty Father, to these Thy servants the dignity of the priesthood."

As was usual in a Tridentine ordination, we concelebrated the Mass with the Cardinal, saying out aloud with him in Latin all the prayers from the Offertory, Canon, Consecration and Communion — though we received Holy Communion under One Kind. My invitations had been sent out months in advance, even before the "call to orders" — my classmates considered this both cheeky *and* risky. Mine were not the usual professionally printed cards, but plain letters run-off on a duplicator. It was a double invitation, to the ordination and to the Mass next day, though I made it clear that the ordination Mass itself was "the first Mass" (I always was a stickler for accuracy), and that on Sunday at St Agatha's in Pennant Hills it would be my "*first Parish Mass*". Pennant Hills was my parish, and also my birthplace, nearly 29 years before.

THE PRIESTHOOD OF THE LORD JESUS

As His priest I am privileged to help Him in His work of redemption, namely the glorification of God, and, by turning sinners into saints, the salvation of souls.

My only regrets about the past 40 years are:

1. not being sufficiently aware of the extent of Satan's strategy of espionage, sabotage and subversion — espionage on our secret thoughts sabotage of grace and virtues in our souls, and worldwide subversion of the purity of the Catholic faith;
2. not being more assertive with bishops lost in the euphoria of Vatican II and unsettled by trendy theology — yet still trading on our traditional priestly obedience, especially "not rocking the boat".

All that went before my conversion to the Faith in 1956 has proved a blessing as a priest: • compassion on the confused, lapsed, bigoted, brainwashed, and muddles in mixed marriages. • From the 1970s, I recognized the growing "Africanization" of many prelates priests and laity — I had seen it all before. In fact, many are now just like the Anglicans I knew before 1956, and the only thing they resent is someone insisting on orthodoxy.

VOCATIONS TO THE PRIESTHOOD

The priesthood has always been a perilous adventure and the more so today. "Jesus did not want a Church without priests" as Pope John Paul II said, in Melbourne in 1986; (some of us had asked him to say it).

Therefore, dear friends, pray» work, and fight for orthodoxy and piety; for holy families, big families, for the reform of marital morality; for many more seminarians; for orthodox lecturers in theologates; and for catechetics with memorable formulas: see p. 14 for the *Catholic Family Catechism Disciples' Edition*.

"As the Father sent Me, I also send you... receive the Holy Spirit;" (text on my ordination card, Jc*n 2021-22). Yours sincerely in Our Lord,

The Rev. B.J.H. Tierney

New translation a compromise — 'good in parts'

A DRAFT translation of the Ordinary of the Mass MIXED BLESSINGS (i.e. fixed parts, not Proper of Seasons, Saints, or readings), sent recently to our Bishops, was leaked to the ABC.

This leaked draft was debated on ABC radio, 26th May, 2004, by three priests, who indicated they might ignore changes offensive to their trendiness. Quite clearly, this translation is a compromise and cannot please everyone, and might indeed not please anyone.

'MAN' yes — 'MEN' no! no!

Its proposed *Gloria* restores 'good will' but keeps 'people' where it should have 'men': "Glory to God in the highest, and peace on earth to people of good will" — which incidentally is lacking in rhythm.

Its Creed keeps 'man' but omits 'men': "Who for us and for our salvation came down from heaven, and by the Holy Spirit became incarnate of the Virgin Mary, and was made man." (Sec Roman condemnation, p. 3. left column)

Eucharistic Prayer n. 4 after the *Sanctus* keeps 'man', 'his', 'him', but puts 'men and women' for 'men': "You formed man in your own image... Again and again you offered a covenant to men and women". [Present usage has more 'man'/men' than the Latin]

This smacks of horse-trading between irreconcilable opponents struggling to negate each other, like the "two nations" struggling in the womb of Rebecca, before the twins Esau and Jacob were born; (Gems* 25:23).

Elijah said to the wavering people watching him compete with the prophets of Baal: "How long will you go limping with two different opinions?" d Kings 11:21); (Cf. "neither Cold nor hot", Apocalypse 3:15-16).

DEEPER CONFLICTS: disbelief/disobedience

The Pope is trying to prevent the material schism in the Church becoming a formal schism:

TRUE CHURCH	NEWCHURCH
One true church: Catholic!	"One's as good as another"
"In essential things, unity!"	pluralism: "It's a BIG church"
Spiritual warfare	Neither angel nor devil
Real Presence: transubstantiation	Real absence: symbolic only
Confession of sins	General Absolution
Pope has supreme authority	Pope is "first among equals"
Mary is mother of God	an ecumenical embarrassment!
Priesthood is from Christ	It was invented later!
Priest is essential for Mass, Confession and Anointing	Lay leaders can do them and/ or women can be priests
Celibate's mystical marriage	Married priests and bishops
Complementarity of sexes	Unisex interchangeability
Marriage for man & woman	Pretence of man and man!
Family based on marriage	A family is any "household"
Marital act open for life	Contraception, not children
Women as mothers or virgins	Women aping men
Liturgical language "sacral"	Bland market place lingo

Mixed Blessings

Notice in passing that the subjunctive 'be' in the Gloria is still missing, though supplied in "The Lord be with you" (as it is in the "Glory be to the Father...").

Such supplying of the verb "be" (in Latin it is understood) to make sentences more grammatical, is not needed for announcement/acclamations in English: Thus it has done well to free up *Mysterium Fidei* as "The Mystery of Faith." It simply does not need "Let us proclaim..." — any more than "The Word of the Lord" needs "This is" in front of it. Good work!

SACRAL VERNACULAR versus Market Place

It bravely uses words already dropped from our bland English liturgy, e.g. 'bounty', 'divinity', 'deign'. Yet these words are daily speech for 'goodness', 'God-ness' and 'condescend', and also part and parcel of a sacred vernacular. And it restores, "From the rising of the sun to its setting". Who knows, 'vouchsafe' might yet be used for 'concede' in the Propers!

However, it fails to use 'brethren' in the "I confess" and the *Orate, fratres* ('Pray, brethren...') and puts in 'brothers and sisters'. This is quaint, considering that such a usage of 'brothers' and 'sisters' applied to cousins and non-relatives is just as archaic as 'brethren'.

More work is required to make it a truly rhythmic translation for reciting aloud and for chanting.

CHURCH DISCIPLINE ON TRANSLATIONS

On 7th May, 2001 (sec NL 169/7), Cardinal Jorge Medina Estevez, then Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, issued *Liturgiam Authenticam* (LA for short), "Authentic Liturgy". The Pope approved and ordered it to be published. It gave us the official norms for the new translation. *Vox Clara* (VC), "Clear Voice", is the group of English-language bishops headed by Cardinal Pell of Sydney working on this draft translation.

The two key ideas in LA are accurate translations (literal if possible) and a sacred vernacular.

LA condemns the manufacture of new texts which were not in Latin originals, and "inclusive language".

For relevant passages, sec NL 170/4-6. 6th August, 2001. Incidentally, VC's translations of Gloria and Creed are still not as good as our Mass text of 1969.

REJECTED TRANSLATION

Another relevant document is *Observations on the English-language Translation of the Roman Missal* which accompanied Cardinal Medina's LETTER TO AUSTRALIAN BISHOPS (LTAB), 16th March, 2002.

Apparently the Australian bishops had already approved or amended a new ICEL text ("International Committee on English in the Liturgy), one which had been fought over throughout the 1990s (when it did not seem safe to buy a new Sunday or weekday Missal, because "it's all going to be changed, and for the worse").

Rome's reply to their request for *recognitio* (recognition, approval) did not come till after LA and VC. LTAB was Rome's polite and very firm refusal.

Not unexpectedly, in LTAB, Cardinal Medina repeated many of the points he had made in *Liturgiam Authenticam*, and sometimes even more forcefully:

"Examples of problems related to questions of 'inclusive language' and of the use of masculine and feminine terms" (LTAB III): "In an effort to avoid completely the use of the term 'man' as a translation of the Latin homo, the translation

often fails to convey the true content of that Latin term, and limits itself to a focus on the congregation actually present or to those presently living. The simultaneous reference to the unity and the collectivity of the human race is lost. The term 'humankind', coined for purposes of 'inclusive language', remains somewhat faddish and ill-adapted to the liturgical context, and, in addition, it is usually too abstract to convey the notion of the Latin homo. The latter, just as the English 'man', which some appear to have made the object of a taboo, are able to express in a collective but also concrete and personal manner the notion of a partner with God in a Covenant who gratefully receives from him the gifts of forgiveness and Redemption. At least in many instances, an abstract or binomial expression cannot achieve the same effect" (From HI A)

"In the Creed, which has unfortunately also maintained the first-person plural 'We believe*' instead of the first-person singular of the Latin and of the Roman liturgical tradition, the above-mentioned tendency to omit the term 'men' has effects that are theologically grave." [See p. 2, left column, for VC's latest attempt to omit 'men'.] "This text — 'For us and for our salvation' — no longer clearly refers to the salvation of all but apparently only that of those who are present. The 'us' thereby becomes potentially exclusive rather than inclusive." (From III B)

SACRED VESSELS

"For patena [paten], calix [chalice], etc., the translators avoid the use of specifically sacral terminology, and use words commonly employed in the vernacular for kitchenware. In an already secularized culture, it is difficult to see what legitimate purpose could be served by a deliberate desacralization of religious terminology. There do exist English words for these items having sacral connotations, such as 'paten' and 'chalice', but these are assiduously avoided in the translation. The Congregation views this tendency with regret, especially in conjunction with certain other tendencies enumerated in these Observations, by which the sense of the transcendent is not only inadequately conveyed, but actively obscured." (From III G) [And VC is as guilty in its new effort as was ICEL: it uses 'cup' in the words of consecration, even while it has 'chalice' in the rubrics: what a dumbing down of the intelligence of the laity!]

SACRED LANGUAGE NEEDS ARCHAISMS

Mods abolish 'Thou', 'Thee', 'Thy' and 'Thine' and address God as 'you', but not "you who" (yoohoo!). They, but not VC, want to update the Our Father by dropping 'who art', since "Our Father, who art" won't do. But Rome seems to be insisting on leaving Our Father with "thy" thrice, as in our present text.

The feminists refused to say 'his' of God and, on this, VC has stood against them. Further, they sought a new generic for 'man', 'men' and 'he', and chose 'people', or 'humankind', or 'men and women' (which excludes children), or they pluralized everything to 'they', 'them', 'their' (even with a singular subject!).

**Bland market men zapped thou and thee. The feminists zapped man and he;
Real Cath'lics put them right back in
With wisdom no more fooled by sin.**

ONGOING HISTORY OF "FADS"

ST PAUL warned us: "No longer be children, tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by their cunning craftiness in deceitful wiles;" (Ephesians 4:14). And again:

"For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers, having itching ears: and will indeed turn away their hearing from the truth but will be turned unto fables," (2 Timothy 4:3-4).

FAD 1: From the late 1960s, ICEL's theological fad was to scale down the transcendence of God and the supernatural. Thus 'Lord' was often replaced by 'Father'; some references to 'holy' were simply omitted; 'blessed*' was reduced to 'happy'; 'grace' was replaced by 'love'; and so on. This is our current official usage.

Fad 2 was 1980s secular feminist theology. It bowed its knees to the Delilahs and Jezebels, eliminating the generics 'man', 'men', 'he' and 'him', and avoiding 'his' for God.

FAD 3 is not yet a liturgical threat. The so-called Greens and their ilk do not believe in God or the soul, and they do not believe that man is superior to the animals. So beyond the present fad of feminism and its "inclusive language" will come "animal liberation" and the abolition of "species arrogance" and "people chauvinism". Maybe there will be "affirmative action" until 50% of the GNP is spent on animals.

Liturgical references to 'humankind' and 'people' will be replaced by 'living things', 'our fellow animals', or 'brother & sister animals'. A new *unizoo* will claim that animals should enjoy human rights. Indeed, human lives will be aborted to save the baby whales... We can expect such doctrines to be sponsored by our media, universities, politicians, and trendy priests and prelates. As George Orwell said, "There is no absurdity which has not been supported by academics."

WINDY WORDS in Unskilful Sentences

Job asked, "Shall windy words have no end?" and "The Lord answered Job out of a whirlwind, and said, 'Who is this that wrappeth up sentences in unskilful words?'" (Job 16:3,38:2). Clearly, one answer to these questions is the inclusive language fad. The feminists of both sexes wrap up sentences in unskilful words.

Why surrender to feminists whose message and lifestyle are against sexual morality? and who promote inter-sex hatred of a Marxist dialectic in Lenin's *Women*?

Please lobby *Vox Clara*. Remember, too, that Cardinal Arinze, Prefect for Divine Worship, is Nigerian, and that English is his nation's language.

Father James Tierney

Grammar from the Bible

WE can use a computerized Bible to avoid some common grammatical mistakes. The following items are from the Revised Standard Version (without the deuterocanonical books like Machabees).

"BETWEEN YOU AND I" — never!

In the entire Bible, "Between you and I" never occurs. "Between you and me" occurs 9 times; and "between me [God] and you" 13 times.

'Between' is a preposition. Prepositions always take the objective case. Some people mistakenly replace "you and me" with "you and I" in every instance. But it all depends: the objective case me, thee, him, her, us, them is required when the pronoun is 'governed' by a verb or by a preposition.

For those who are hazy about the objective case and kindred matters, this table of case, person and number in the pronouns might help:

Nominative Case	Singular Number	Plural Number
1st Person	<i>I am</i>	<i>we are</i>
2nd Person	thou <i>art</i> (archaic)	you ¹ (<i>ye are</i>)
3rd Person	he, she, it ² <i>is</i>	they <i>are</i>
Objective Case	Singular Number	Plural Number
1st Person	Me	us
2nd Person	Thee ³ (archaic)	you (ye ³)
3rd Person	him. her. it	them
Possessive Case	Singular Number	Plural Number
1st Person	my/mine	our/ours
2nd Person	thy/thine ⁴ (archaic)	your/yours
3rd Person	his, her/hers, its	their/theirs

1. Thou' and 'you' both have 'ou' but are pronounced differently.
2. Only in the third person singular do English pronouns differ in gender—masculine, feminine, neuter. 'He' at *anyone* includes 'she' so men have to share their pronoun with women, but not vice-versa.
3. Thee' seems related to the archaic 'ye' (latter nominative at well).
4. Thy' changes to 'thine' before a vowel or an 'h' and also in construction* like 'I am thine for ever' or 'for thine is the kingdom'.

"MY ONE" — poor expression!

and, similarly, 'thy one', 'his one', 'her one', 'its one', 'our one', 'your one' and 'their one': they are clumsy.

We can say "That one is mine", or "That is mine", but not "That is my one". The catch is that the word 'one' can be a noun, a pronoun or an adjective.

Possessive pronouns have two forms, 'my' and 'mine'; and similarly for 'thy' and 'thine'; 'her' and 'hers'; 'our' and 'ours'; 'your' and 'yours'; 'their' and 'theirs'. ('His' and 'its' are exceptions in having only a single form.)

The two forms are used thus: 'my book*' where the possessive pronoun 'my' acts like an adjective; and 'mine', where the possessive pronoun stands alone, 'The book is mine' and 'I'll lend you mine'.

A computerized Bible is a useful grammar checker. If you cannot find a single occurrence of a doubtful expression, it is a caution against using it, though being negative, not conclusive. Consider these figures:

MISTAKEN USAGE	Occurrences in the Bible	CORRECT USAGE	Occurrences in the Bible
my one	0	mine	85
thy one	0	thine	24
his one	0	his	7861'
her one ²	0	hers	5
its one ³	0	its	1368
our one	0	ours	15
your one	0	yours	66
their one	0	theirs	17

Explanatory notes:

1. The enormous number for 'his' is perhaps deceptive. The possessive 'his' has only one form: 'I have his book' and 'The book I have is his'. Note that 'her' also has to double-up but in a different way from 'his': "Give her the book" ('her' is objective case) and "Give me her book" ('her' is possessive case).
2. There is an apparent exception: "I betrothed you to Christ, to present you as a pure bride to her one husband;" (2 Corinthians 11:2). But here, 'one' is an adjective qualifying 'husband', not a pronoun.
3. There is an apparent exception: "...rings in its one side" (Exodus 37:3 re the Ark of the Covenant); but this is like 2: where 'one' is an adjective, not a pronoun.

"OF" is sometimes ambiguous

"The love of God" can mean God's love for us, a 'subjective genitive', or our love for God, an 'objective genitive'. 'Genitive' is a Latin term for the possessive case. Latin lacks our English device of the apostrophe <s>, or <s> apostrophe, namely <'s> or <s'>; but *Dei*, "of God", usually means "God's".

These meanings are distinguished in 1 John 4:9-10.

In the Bible, "love of God" occurs 9 times. Four of these are subjective genitives, e.g. "I trust in the steadfast love of God," Psalm 52[51]:8 and four are objective, e.g. "You neglect justice and the love of God," Luke 11:4; and one could be either: "Keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life;" Jude 11.

"WHO?" AND "WHOM?"

It is not so hard to work out 'who' and 'whom' when they are not questions: these relative pronouns simply take the nominative or objective case from the clause they are in. But questions make them trickier.

"He said to them, 'But who do you say that I am?'" (Matthew 16:15), which reduces to "Who am I, do you say?" The verb 'to be' takes the nominative case before and after, and "do you say" is parenthetical.

"So when they had gathered, Pilate said to them, 'Whom do you want me to release for you, Barabbas or Jesus who is called Christ?'" (Matthew 27:17) which reduces to "You want me to release whom for you?" COMPUTER BIBLE PROGRAMS

Do please get yourself a Bible program. You can search several Bible translations at once, and can also search for "X and Y" or for "X or Y". It's great!

Father James Tierney

The Mass – “Sacrament of Redemption

Here are quotes from *Redemptionis Sacramentum* which was released on 23rd April, 2004. It was ordered for publication by the Pope on 19th March and signed by Cardinal Arinze, Prefect of the Congregation for Divine Worship, on 25th March. Emphasis has been added by editor. Look up the references in the complete booklet which is \$5.95 from Cardinal Newman Faith Resources Inc.

COMMUNION KNEELING

90. "The faithful should receive Communion kneeling or standing, as the Conference of Bishops will have determined", with its acts having received the recognitio [approval] of the Apostolic See. "However, if they receive Communion standing, it is recommended that they give due reverence before the reception of the Sacrament, as set forth in the same norms".¹⁷⁶ [Editor: see Newsletter ISO/3 of 2nd February, 2004.]

91. In distributing Holy Communion it is to be remembered that "sacred ministers may not deny the sacraments to those who seek them in a reasonable manner, are rightly disposed, and are not prohibited by law from receiving them".¹⁷⁷ Hence any baptized Catholic who is not prevented by law must be admitted to Holy Communion. **Therefore, it is not licit to deny Holy Communion to any of Christ's faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing.**

COMMUNION ON TONGUE OR HAND

92. Although each of the faithful always has the right to receive Holy Communion on the tongue, at his choice,¹⁷⁸ if any communicant should wish to receive the Sacrament in the hand, in areas where the Bishops' Conference with the recognitio of the Apostolic See has given permission, the sacred host is to be administered to him or her. However, special care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand. If there is a risk of profanation, then Holy Communion should not be given in the hand to the faithful.¹⁷⁹

COMMUNION PLATES REQUIRED

93. The Communion-plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.¹⁸⁰

The footnote 180 quotes GIRM 118, on what should be on the credence table at the beginning of Mass. It is unchanged from the old GIRM 80. It is quite practical for the server to hold the communion plate under the chin or under the hands. For the latter, it is a helpful reminder of the sacred reality.

COMMUNION FROM BROKEN HOSTS

49. By reason of the sign, it is appropriate that at least some parts of the Eucharistic Bread coming from the

fraction should be distributed to at least some of the faithful in Communion. "Small hosts are, however, in no way ruled out when the number of those receiving Holy Communion or other pastoral needs require it",¹²⁶ and indeed small hosts requiring no further fraction ought customarily to be used for the most part

EDITORIAL COMMENT: Distributing Holy Communion in the hand from broken Hosts is not explicitly forbidden, but surely excluded by the final sentence of 92 (above). ORDINARY AND EXTRAORDINARY

154. As has already been recalled, "the only minister who can confect the Sacrament of the Eucharist in persona Christi is a validly ordained Priest". Hence the name "minister of the Eucharist" belongs properly to the Priest alone. Moreover, also by reason of their sacred Ordination, the ordinary ministers of Holy Communion are the Bishop, the Priest and the Deacon,²⁵⁵ to whom it belongs therefore to administer Holy Communion to the lay members of Christ's faithful during the celebration of Mass. In this way their ministerial office in the Church is fully and accurately brought to light, and the sign value of the Sacrament is made complete. (For 155, buy the book.)

156. 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.

Even *Inestimabile Donum* §10 of 1980 slipped into the misleading terminology of 'extraordinary minister of the Eucharist'. However, this newsletter has consistently opposed all three misleading terms 'special minister', 'eucharistic minister' and 'extraordinary minister of the eucharist'.

NO FLAGONS OR POURING

106. However, the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery. Never to be used for containing the Blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms.

NO LAY PREACHERS

64. The homily, which is given in the course of the celebration of Holy Mass and is a part of the Liturgy itself,¹⁴² "should ordinarily be given by the Priest celebrant himself. He may entrust it to a concelebrating Priest or occasionally, according to circumstances, to a Deacon, but never to a layperson.¹⁴ In particular cases and for a just cause, the homily may even be given by a Bishop or a Priest who is present at the celebration but cannot concelebrate".¹⁴⁴

65. It should be borne in mind that any previous norm that may have admitted non-ordained faithful to give the homily during the eucharistic celebration is to be considered abrogated by the norm of canon 767

§1.¹⁴⁵ This practice is reprobated, so that it cannot be permitted to attain the force of custom.

66. The prohibition of the admission of laypersons to preach within the Mass applies also to seminarians, students of theological disciplines, and those who have assumed the function of those known as "pastoral assistants"; nor is there to be any exception for any other kind of layperson, or group, or community, or association.¹⁴⁶

NO SECULAR HOMILY

67. Particular care is to be taken so that the homily is firmly based upon the mysteries of salvation, expounding the mysteries of the Faith and the norms of Christian life from the biblical readings and liturgical texts throughout the course of the liturgical year and providing commentary on the texts of the Ordinary or the Proper of the Mass, or of some other rite of the Church.¹⁴⁷ It is clear that all interpretations of Sacred Scripture are to be referred back to Christ himself as the one upon whom the entire economy of salvation hinges, though this should be done in light of the specific context of the liturgical celebration. In the homily to be given, care is to be taken so that the light of Christ may shine upon life's events. Even so, this is to be done so as not to obscure the true and unadulterated word of God: for instance, treating only of politics or profane subjects, or drawing upon notions derived from contemporary pseudo-religious currents as a source.¹⁴⁸

NO PRETEXTS FOR MASS-LESS SUNDAYS

115. The abuse is reprobated by which the celebration of Holy Mass for the people is suspended in an arbitrary manner contrary to the norms of the Roman Missal and the healthy tradition of the Roman Rite, on the pretext of promoting a "fast from the Eucharist". [See also 165-167]

NO NON-SCRIPTURAL READINGS

62. 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".¹³⁸

NO TAMPERING WITH THE CREED(S)

69. In Holy Mass as well as in other celebrations of the Sacred Liturgy, no Creed or Profession of Faith is to be introduced which is not found in the duly approved liturgical books.

(Note that rubric 19 in the Order of the Mass in the new *Missale Romanum* of 2002 permits the Apostles' Creed to be substituted for the Nicene Creed on the Sundays of Lent and Eastertide.)

NO GLASS CHALICES

117. Sacred vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books.²⁰⁵ The Bishops' Conferences have the faculty to decide whether it is appropriate, once their decisions have been given the recognitio by the Apostolic Sec, for sacred vessels to be made of other solid materials as well. It is strictly required, however, that such materials be truly noble in the common estimation within a given region,²⁰⁶ so that honour will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be avoided. 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.²⁰⁷

NO CHANGING EUCHARISTIC PRAYER

51. Only those Eucharistic Prayers are to be used which are found in the Roman Missal or are legitimately approved by the Apostolic Sec, and according to the manner and the terms set forth by it. "It is not to be tolerated that some Priests take upon themselves the right to compose their own Eucharistic Prayers"¹²⁹ or to change the same texts approved by the Church, or to introduce others composed by private individuals.¹³⁰

WRITE DIRECT TO ROME?

184. 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.²⁹⁰ 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.

TO BE PUT INTO PRACTICE AT ONCE!

The Pope ordered this document to be published, and to be observed immediately by all concerned. See the concluding words before the list of references.

ALTAR BOYS

See separate article on next page.

EDITORIAL NOTE

The document does not treat of kneeling for the consecration, or clapping or dancing, nor of tabernacles on altars where Mass is being celebrated (as in the Blessed Sacrament chapel of St Peter's Basilica and the Pope's private chapel).

It will take a lot of agitation by the laity and priests to get this new instruction obeyed. Remember in 1980 how the Pope wrote *Dominicoe Cenae* on 24th February, 1980, to all the Bishops for Holy Thursday. In it he asked "forgiveness in his own name and in the name of the bishops" for the "scandal and disturbance concerning the interpretation of doctrine and the veneration of this great Sacrament." He promised a document to remedy abuses, which came soon after as *Inestimabile Donum* on 17th April, 1980. Over the years since, it has been consistently disobeyed, and sometimes disobeyed "so successfully" that the Holy See has authorized what it previously forbade.

Are these documents of 2003 and 2004 now a run? Is the doctrine in the Pope's *Ecclesia de Eucharistica* last year, 17th April, 2003, believed and taught? Will this instruction *Redemptio Sacramentum*, 25th March, 2004, be obeyed?

After years of disobedience, desecralization and studied casualness, we must work extra hard in faith, hope and charity to persuade any dissident priests and prelates to be faithful to God in their state of life.

Father James Tierney

Altar Servers

Further texts from *Redemptionis Sacramentum* plus a document directly from the Pope

THE VALUE OF ALTAR SERVERS

Chapter II, 2. The Ministries of the Lay Christian Faithful in the Celebration of Holy Mass

43. For the good of the community and of the whole Church of God, some of the lay faithful according to tradition have rightly and laudably exercised ministries in the celebration of the Sacred Liturgy.¹⁰⁹ It is appropriate that a number of persons distribute among themselves and exercise various ministries or different parts of the same ministry.¹¹⁰

44. Apart from the duly **instituted ministries** of acolyte and lector,¹¹¹ [Editor: Australian feminists of both sexes have opposed the **instituting of lectors** because these cannot be women, and some dioceses refuse **to have acolytes**, or they phase them out, for the same reason] the most important of these ministries are those of acolyte¹¹² and lector¹¹³ by temporary deputa-tion. In addition to these are the other functions that are described in the Roman Missal,¹¹⁴ as well as the functions of preparing the hosts, washing the liturgical linens, and the like. All, "whether ordained ministers or lay faithful, **in exercising their own office or ministry should do exclusively and fully that which pertains to them**".¹¹⁵ In the liturgical celebration itself as well as in its preparation, they should do what is necessary so that the Church's Liturgy will be carried out worthily and appropriately.

45. To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain "clericalization", while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful.¹¹⁶

[46.] The lay Christian faithful called to give assistance at liturgical celebrations should be well instructed and must be those whose Christian life, morals and **fidelity to the Church's Magisterium** recommend them. It is fitting that such a one should have received a liturgical formation in accordance with his or her age, condition, state of life, and religious culture.¹¹⁷ No one should be selected whose designation could cause consternation for the faithful.¹¹⁸

47. **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.¹¹⁹ Nor should it be forgotten that a great number of sacred ministers over the course of the centuries have come from among boys such as these.¹²⁰

Associations for them, including also the participation and assistance of their parents, should be established or promoted, and in such a way greater pastoral care will be provided for the ministers. Whenever such associations are international in nature, it pertains to the competence of the Congregation for Divine Worship and the Discipline of the Sacraments to establish them or to approve and revise their statutes.¹²¹ *Girls or women may also be admitted to this service of*

*the altar, at the discretion of the diocesan Bishop and in observance of the established norms.*¹²²

EDITOR'S NOTE: the "associations" mentioned above are for boys, and this seems to hint that altar girls were a mistake. Footnote 122 includes the letter from the Congregation for Divine Worship stating that **no priest can be compelled to have altar girls**; for its text, see NL 172/1 of 25th January, 2002; cf. NL 177/7-9 of 2nd February, 2003.

ALTAR SERVERS AND VOCATIONS

QUOTED from the *Letter of the Holy Father Pope John Paul II to Priests for Holy Thursday 2004*. [By "altar servers" he clearly means boys, not girls, since he is talking about vocations to the priesthood.]

§5 (at last paragraph): First, however, the more than any other effort on behalf of vocations, our personal fidelity is indispensable. What counts is our personal commitment to Christ, our love for the Eucharist, our fervour in celebrating it, our devotion in adoring it and our zeal in offering it to our brothers and sisters, especially to the sick. **Jesus the High Priest continues personally to call new workers for His vineyard**, but **He** wishes from the first to count on our active co-operation. Priests in love with the Eucharist are capable of communicating to children and young people that "Eucharistic amazement" which I have sought to rekindle in my Encyclical "About the Eucharistic Church", *Ecclesia de Eucharistica* (cf. n. 6). Generally these are the **priests who lead them to the path of the priesthood**, as the history of our own vocations might easily show.

§6: In the light of this, dear brother priests, I would ask you, among other initiatives, to show special care for **altar servers, who represent a kind of "garden" of priestly vocations**. The group of altar servers, under your guidance as part of the parish community, can be given valuable experience of Christian education and become a kind of pre-seminary. Help the parish, as a family made up of families, to look upon the altar servers as their own children, like "olive shoots around the table" of Jesus Christ, the Bread of Life (cf. Psalm 128[127]:3).

With the help of the families most involved and catechists, be particularly concerned for the group of servers so that, through their service at the altar, each of them will learn to grow in love for the Lord Jesus, to recognize Him truly present in the Eucharist and to experience the beauty of the liturgy. Initiatives for altar servers on the diocesan and local level should be promoted and encouraged, with attention to the different age groups. During my years of episcopal ministry in Krakow I was able to see the great benefits which can accrue from a concern for their human, spiritual and liturgical training. When children and young people serve at the altar with joy and enthusiasm, they offer their peers an eloquent witness to the importance and beauty of the Eucharist. Thanks to their own lively imagination and the explanations and example given by priests and their older friends, even very young children can grow in faith and develop a love for spiritual realities.

Finally, never forget that you yourselves [i.e. priests] are the first "Apostles" of Jesus the High Priest. Your own witness counts more than any thing else. Altar servers see you at the regular Sunday and weekday celebrations; in your hands they see the Eucharist "take place", on your face they see its mystery reflected, and in your heart they sense the summons of a greater love. May you be for them fathers, teachers and witnesses of Eucharistic piety and holiness of life!

EDITORIAL COMMENT

NEWSLETTER 167/5 of 22nd February, 2001, asked, "Are altar girls really allowed?" and answered thus:

Major premise

The Vatican document concerning female altar servers (March 15th, 1994), while clarifying the local bishop's responsibility to determine diocesan policy in the matter, stated: "At the same time, however, the Holy See wishes to recall that it will always be very appropriate to follow the noble tradition of having boys serve at the altar. As is well known, this has also led to a reassuring development of priestly vocations."

Minor premise

But the practice of having altar girls — whether before or after the 'permission' — nearly always leads to the altar boys dropping out. Boys simply refuse to believe or follow the feminist unisex philosophy.

Conclusion

The 'permission for altar girls' contains an inbuilt contradiction and thereby confesses its own invalidity. The 'permission' subtly declares that it can never be validly acted upon, because nothing should be done to drive away the boys who have the potential priestly vocations. For full text: NL 177/9.

FURTHER COMMENT

This argument by *reductio ad absurdum*, "reduction to an absurdity", is typically mathematical reasoning. It seems to be supported by both Cardinal Arinze and the Pope. They also seem to sense the inbuilt contradiction invalidating the original "permission".

The Pope mentions 'servers' and does not distinguish boys from girls. But his context is vocations to the priesthood, and it is he who has so strongly enunciated that there can be no women priests. He encourages initiatives for altar servers on the diocesan and local level, and this must mean for boys and young men.

Cardinal Arinze, in §47 above, stresses the value and dignity of altar boys, and the need for pious associations of altar boys, and only mentions altar girls in a final sentence. It is rumoured that he only added this under duress from the trendier cardinals! Indeed, his footnote references note the reply to a certain bishop that no priest can be forced to have altar girls.

Father James Tierney

Restoration of Faith and Piety through a "Reform of the Reform"

- Teach transubstantiation (no faith, no Communion!)
- Teach conditions for a good Communion, and how to make a non-sacramental spiritual Communion
- Teach sufficiency of Communion under One Kind
- Restore genuflections (and put tabernacles back on the main sanctuary, as per the first option in the AD 2002 Roman Missal, General Instruction §315 a).

NOTE WELL

None of the following were in Vatican II:

- Communion in the hand
- Communion standing up
- Communion from lay ministers
- Communion "on the move"
- Indiscriminate Communion from the chalice
- Ablutions at the credence table or after Mass.

For real active participation of the congregation in the sacrifice, the priest should be on the people's side of the altar, "leading them to the altar". Facing each other over the top of it detracts from his and their sacrifice. Mass "facing the people" did seem a good idea but it has not worked out that way. The consciousness of sacrifice has been weakened or even denied.

See Msgr Klaus Gamber, *The Reform of the Roman Liturgy*, for the apparent exception in the Roman basilicas with their east-opening doors.

RESTORATION

The *Novus Ordo* rituals and since are such as not to strengthen faith and piety in regard to the most vital truths of faith in the Mass, e.g. the Real Presence and the Sacrifice. So the following might be reinstated:

- Sign of the Cross at end of Gloria, Creed & Sanctus
- Kneeling for I confess, Preface etc
- New Offertory Prayers to herald the sacrifice
- The Roman Canon as the only Eucharistic Prayer of the Roman Rite. The changing Prefaces ensure enough variety. Why should the prayers from the Our Father to the Communion be fixed, while the Eucharistic Prayer has a dozen variants? What keeps changing fails to grip the mind as much.
- Communion fast for three hours (but dispensable by priest)
- English chants based on Gregorian chants, plus the far greater range of Latin Gregorian chants, with Mass available in English or Latin or some of each.

CONCLUSION

Modern Catholic practices with the Blessed Sacrament involve irreverences of which the Anglicans I knew before 1956 were never guilty. And these Anglicans took their communion in the hand reverently and kneeling, and we do not. Do we believe less than they did?

An unbeliever, witnessing a typical parish Mass such as I have seen celebrated in so many places, would not glean any idea of our Catholic faith in the Holy Eucharist. If we explained it to him, he might ask, "Then why don't you act as though you believed it?"

Father James Tierney

“For Better or For Worse...”

THE SECRET for success in marriage is simply a determination to stay married. And, of course, this includes putting the determination into practice, come what may, and to go on using the means of staying married, from the highest, being prayer and the Sacraments of Confession and Holy Communion, and the simplest, of holding your tongue and not saying what you are thinking...

SIMILARLY, FOR STAYING IN THE CHURCH: not even some faulty human leadership by the Pope, and the Bishops in union with him, can wreck the Church: her Divine Founder made her unwreckable!

HENRY VIII

SO STICK WITH THE CHURCH, stick with its bishops, even if it means "putting up with them": do not break away as King Henry VIII did. The Wife-Killer usurped the Pope's authority, something to which he had no claim, no matter what his remaining orthodoxy, e.g. on the Mass — to wit, in having written so persuasively against Father Martin Luther that the Pope declared him, "Defender of the faith;" (FD, *Fidei Defendor*, still on English coins and formerly on ours).

Once Henry, with his specious arguments, separated himself from the authority of the Pope, he was no longer a Catholic — though he upheld clerical celibacy! It is the quintessence of Protestantism to set up a separate organization and call it the true Church, or real Christianity, and despise what one has abandoned as 'false', 'not Catholic' or 'not Christian'.

Distinguish between churchmen and the Church, lest one reject Christ's declaration about St Peter as the Rock Foundation, from which flows His promise that the Gates of Hell shall not prevail against it.

We need special Heavenly help to cope with the present problems — which Pope Paul VI called the smoke of Satan in the Church, and about which Pope John Paul II is alleged to have said, that "The Church is going through her gravest crisis ever."

It may help to realize that all three of the great Petrine texts were uttered by Our Lord in contexts of St Peter's delinquencies or shame:

* "Go behind me, Satan: thou art a scandal to Me, for thou savourest not the things of God, but the things that are of man;" (Matthew 16:23).

* "I say unto thee, Peter [note the irony of the Rock name, whereas three verses before it is 'Simon'], the cock shall not crow this day, till thou thrice deniest that thou knowest Me;" (Luke 22:34).

* "Peter was grieved because He had said to him the third time, 'Lovest thou Me?'" (John 21:17)

Thus the exalted status and responsibility for St Peter and his successors is cheek by jowl with old-fashioned human weakness, cowardliness and sin (with which most of us are personally familiar). Surely this tells us something of what to expect in His Church as God tests our faith, hope and charity.

After the first Vatican Council in 1870, The Rev. Dr Dollinger was excommunicated from the Catholic Church for refusing to believe in Papal Infallibility

With others, they became Old Catholic Churches in Germany, Austria and Switzerland, whose episcopal ordinations derived from the Old Catholic Church of

Utrecht that had itself separated from the Pope in 1724.

The so-called Reformation

WHY did not William Cobbett, author of A HISTORY of the PROTESTANT REFORMATION in England & Ireland, become a Catholic?

Another of his books, Rural Rides, reveals that his greatest concern was not religion, but the cruel poverty imposed on the agricultural workers who grew all the food and wool, yet were half-starved and ill-clad. This system came from Henry VIII's robbing the monasteries, and ensuing evils which continue to the present day.

I hope to do a full article on this.

From the Daily Log Book of Ideas

BIBLE STUDY

SCOTT HAHN offers three levels for studying the Bible, beginner, intermediate and advanced: see <www.salvationhistory.com>.

When people as diverse as a boy of 16 and a mother of 5 both recommend something enthusiastically, you can be sure that you are onto a good thing!

FAITH, HOPE & CHARITY

- FAITH, whose content was revealed in the PAST.
- HOPE, which looks to the FUTURE.
- CHARITY, which is practised in the PRESENT.

ARISTOTLE'S HORSE

Aristotle's horse is nearly as famous as Balaam's Ass, St Thomas' Hound and Pavlov's Dog.

He is a creature of the 'moderns' who disparage Thomistic philosophy and the Middle Ages. They claim that, "if a medieval schoolman wanted to know how many teeth a horse had, he would look it up in Aristotle; but a Modern Scientific Man would find a horse in the farmyard and count its teeth."

Yet this **failure to study factual evidence** is the very thing of which modern experts are guilty. What steps have the **gurus** of the past 40 years ever taken to evaluate their experiments on living victims?

For instance, what are the effects of the diocesan CEO guidelines and CCD programmes? Why do some impose their novelties on everyone at large, and with a ruthlessness worthy of the Nazis or the Marxists? Why do they suppress the alternatives which practitioners have found to work effectively? — 'working effectively' as measured by faith, hope and charity. Too long have we suffered under Gabriel Moran, Pierre Babin, Anthony Bullen, Richard McBrien, Thomas Groome...

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J.T.

A Good Wife Wanted

On Saturday evening, 3rd July, 1875. *The Herald*, Melbourne, printed the following [emphasis added by J.T.] in its *Books, Publications* column which, in those days, was on page 1:

A GOOD WIFE WANTED TWENTY POUNDS REWARD POSITIVELY BONA FIDE.

I, EDWARD WILLIAM COLE of the BOOK ARCADE, Bourke Street, wish to obtain a person for a wife with the following characteristics:

SHE MUST BE A SPINSTER of thirty-five or six years of age, **good tempered, intelligent, honest, truthful, sober, chaste, cleanly, neat, but not extravagantly or absurdly dressy; industrious, frugal, moderately educated, and a lover of home.** Any respectable, well-intentioned person who from the range of their observation can conscientiously recommend to me an unengaged woman answering the above description will, in the event of a marriage taking place between us in consequence of such information, receive my sincere thanks, and the above reward directly such marriage takes place. This may be thought by many an absurd, because unusual, way of looking for a wife; and I am quite sensible that I may be laughed at, but the thoughtful will not laugh, the most that they will do in that direction will be to smile good-humoredly, for they know that whilst the best thing a man can have is a good wife, and the worst thing a bad wife, yet, in most cases, a very irrational principle of selection is followed, for that nineteen out of every twenty of the unions that take place originate from the merest accidents of life, from a chance meeting at a ball, at a relation's, at a friend's, at a neighbour's etc. I take what I believe to be the more reasonable course of looking wide around to find, and when found, of ascertaining by inquiry the exact character a woman bears in her neighbourhood, and amongst those who know her before I enter into indissoluble intimacy with her: and I have no more hesitation in advertising for and critically examining into the character of one who is to be my partner for life, than I should have were I merely advertising for a business partner: and if by advertising I get a good a sensible and a suitable wife instead of an unsuitable one, which I very likely should get in the usual way, my temporary exposure is well indemnified and my twenty pounds is well spent.

Please address any communication to E.W. COLE, Book Arcade, Bourke Street. N.B. The strictest confidence is, of course, guaranteed to correspondents.

[Then he continued:]

As I have some more space at liberty, I shall, in further explanation, enlarge somewhat on the important points enumerated in the above notice. I state that I require a woman chaste, sober, honest, truthful, intelligent, industrious, frugal, cleanly, neat, not dressy, good-tempered, moderately educated and a lover of home. It may be said that my requirements as society exists are rather fastidious; perhaps they are, but, if possible, I want for a few years to get a happy home and each and every one of these qualifications in a woman is absolutely necessary to constitute such a home. That many such women exist in this country I feel certain, and I must try and find one of them.

SHE MUST BE SOBER, for drink, insinuating drink, is a fearful curse. As a destroyer of domestic happiness it is indeed the worst of all, the curse of curses.

SHE MUST BE CHASTE, for let even but a colourable supposition of unfaithfulness once arise, and frequently all domestic happiness is at an end. In the marriage state both parties owe it to each other to so conduct themselves as to be, like Caesar's ideal wife, above suspicion.

SHE MUST BE HONEST. The almost inspired line of the poet asserts that "an honest man is the noblest work of God" and in morals a woman is a man. SHE also, if honest, is the noblest work of God and who would not prefer to have the noblest work of God for a wife?

SHE MUST BE INTELLIGENT. Modesty doubtless forbids me to say it, but I have some intelligence myself, and therefore require an intelligent wife and should be miserable with an unintelligent one. It is possible that two doltish persons may be happy in each other's company — may be mutually happy in their common sphere of ignorance; but no intelligent person can be happy if married to one who is unintelligent. Besides, what an endless round of small intellectual pleasures two intelligent persons enjoy from the frequent conversations, and interchange of ideas during life-time passed in the **same house, and, as it were, in each others arms.**

SHE MUST BE CLEANLY, for cleanliness is necessary to comfort, is necessary to health, is necessary to gain the respect of all decent people, and, in fact, as the wise man says, is next to godliness, or goodness itself, and is absolutely necessary to make a home happy.

SHE MUST BE INDUSTRIOUS, for industry occupies the mind, makes the time lighter, makes the food sweeter, makes the sleep sounder, makes the person healthier, makes the person wealthier, makes the person wiser, makes the person worthier, and makes the home happier.

SHE MUST BE NEAT IN DRESS, and not extravagant or absurd; and on this point I shall speak very plainly. One of the greatest causes of unhappy homes, and one of the greatest curses to the well-being of the civilised world, is the inordinate, the almost insane love of unnecessary dress in women. It has made, and does make millions of homes unhappy that might otherwise be happy; it has indirectly sent and is sending thousands and tens of thousands of striving honest men through the Insolvency Court, and to prison for debt. The commercial crisis that passed over the United States a few years ago, ruining thousands, was admittedly caused by the thoughtless extravagance of the women; and the same cause is heavily felt at all times in millions of households throughout Christendom. It indirectly, more than any other thing, causes and fosters the social evil throughout the land, for it prevents myriads of men with limited incomes from marrying when they know that, mainly through the extravagance of women in dress and et ceteras, entering the marriage state, much as they would otherwise wish it, is but simply stepping voluntarily into a life of perpetual slavery. Hence the large proportion of unmarried men and women in society and the deplorable

but inevitable evils resulting therefrom. And in what does all this extravagant costliness culminate? In foolish fashions, in downright absurdities, and which seem to be increasingly increasing, for lately every fashion book, and in fact, almost every illustrated book we see, teems with representations of these wasteful monstrosities. How many hundreds of women who have become slaves to this infatuation do we see daily trailing their dresses along the ground through the dust and mud and general filth of the street, making their persons unclean, wasting maybe their husbands' hard earnings, and making themselves ridiculous to some of the women and all the men who pass by, for there is not one man in a thousand but more or less sneers at, despises and hates the absurd chignons, ridiculously-placed head-dresses, silly-looking panniers or back saddles and dragging trains that disfigure and disgrace the lovely form of woman in our streets. Of all things men most like to see women neatly and sensibly dressed from head to foot, and their natural charms shown to the best advantage, and I, as one of them, like to see the same.

SHE MUST BE GOOD TEMPERED, for a sulky, a hasty, a scolding, a nagging or a fretting person is a curse in a house, while a good-tempered one is always a joy. Certainly, of all the qualities that go to make home happy, the most effective one is good temper, for as the poet sings:

There's not a cheaper thing on earth.
Nor yet a thing more dear;
'Tis worth more than distinguished birth.
Or thousands gained a year.

It maketh poverty content
To sorrow whispers peace;
It is a gift from Heaven sent
For mortals to increase.

It meets you with a smile at morn;
It lulls you to repose;
A flower for peer and peasant born;
An everlasting rose.

A charm to bannish grief away,
To free the brow from care;
Turns tears to smiles, makes dullness gay,
Spreads gladness everywhere.

Good temper 'tis the choicest gift
That woman homeward brings;
And can the poorest peasant lift
To bliss unknown to kings.

Good temper 'tis the sweetest charm
To man or woman given;
The ills of life its powers disarm,
And makes this earth a heaven!

OF COURSE it would turn out to be another of his stunts people said. This seems to have been the almost unanimous view of Melbourne's men. Women were more inclined to read it through carefully a second time. Whether it was going to turn out that Cole's real intention was to advertise Cole's Book Arcade or whether the resultant boost in business was incidental, a boost there certainly was. That Saturday evening was the busiest the staff could remember. Furthermore, there was an "atmosphere" about it which was memorably distinct

from the excitement which always pervades a shop that is busy...

Cole seems to have kept his own council, and let acquaintances, staff, and customers shake their heads or nod or snigger as they would.

A GOOD HUSBAND

He received only one really worthwhile response:

SIR, I have very carefully read your letter in the Herald and I think it is a very sensible one.

For my part I think it a very serious thing to get married, and if there were more thought as I do, I think there would be fewer unhappy unions.

I have been a little over twelve months in Victoria. I am a Tasmanian, and if ever you have visited that island you could not but remark the difference between the people there and here, so sociable and friendly. People here tell me I should not say I come from Tasmania because of unfortunate aspects of its history, but I will stick up for my island home as long as I have breath, for my family are highly respectable, and there has never been a stain on one of our names.

I thought I would tell you I was a Tasmanian in the first place, for you might be one of the narrow-minded ones, though I hardly think so by your sensible remarks. I have made the acquaintance of a few gentlemen in Victoria, and what I have met do not come up to my ideas of a good husband. I do not care so much about a pretty face (though I like to see one as well as most people). I would sooner have good sense and good temper any day. I am not pretty myself, for I am a little dark thing with dark eyes and hair, and nearly thirty years old.

I want someone to love and take care of me, someone I can look up to and respect, one who is good-tempered, sober, good-principled, industrious, honest, and kind, and I am sure it will not be my fault if I do not make him a good wife.

I have received a very good education, and have been brought up to do everything from making a pudding to playing the piano. I am rather hard to please, for I intend to look before I leap. You could not blame me for that. So if you think you would like to make my acquaintance you can do so by addressing a letter to Tasman, Post Office, Melbourne, and I will see you if you wish it.

AND THEY LIVED HAPPILY EVER AFTER!

Above excerpts are from *Cole of the Book Arcade, A Biography of E. W. Cole*, by Cole Turnley, 1974.

He was 43 and she 30 and their marriage worked out wonderfully well. Note that their marriage *preceded* their romantic love **Sadly, religion is omitted from their requirements.** They had four children in six years and made a very happy home together.

Incidentally, it led Cole to realize that there was a dearth of books that children would be likely to enjoy — and this led him to his *Cole's Funny Picture Book, The Funniest Picture Book in the Word*, 1879, and its sequel, n. 2, for which he is justly famous.

Pope John Paul II on Relations between Generations

These excerpts are from his address to the Pontifical Academy of Social Sciences, 30th April, 2004.

THE THEME which you are presently studying — that of relations between generations — is closely connected to your research on globalization. In earlier times the care of grown children for their parents was taken for granted. The family was the primary place of an intergenerational solidarity. There was the solidarity of **marriage** itself, in which spouses took each other **for better or worse** and committed themselves to offer each other lifelong mutual assistance. This solidarity of the married couple soon extended to their **children**, whose education demanded a strong and lasting bond. This led in turn to **solidarity between grown children and their aging parents**.

At present, relations between generations are undergoing significant changes as a result of various factors. In many areas there has been a weakening of the marriage bond, which is often perceived as a mere contract between two individuals. The pressures of a consumer society can cause families to divert attention from the home to the workplace or to a variety of social activities. **Children are at times perceived, even before their birth, as an obstacle to the personal fulfilment of their parents**, or are seen as one object to be chosen among others. Intergenerational relations are thus affected, since many grown children now leave to the state or society at large the care of their aged parents. The **instability of the marriage** bond in certain social settings likewise has led to a growing tendency for adult children to distance themselves from their parents and to delegate to third parties the **natural obligation and divine command to honor one's father and mother**.

Given the fundamental importance of solidarity in the building of healthy human societies (cf. *Sollicitudo Rei Socialis*, nn. 38-40), I encourage your study of these significant realities and express my hope that it will lead to a clearer appreciation of the need for a **solidarity which crosses generations** and unites individuals and groups in mutual assistance and enrichment. I am confident that your research in this area will make a valuable contribution to the development of the Church's social teaching.

Review - *The Story of the Treasure Seekers*

by Edith Nesbit, 1858-1924

THIS is a story of the big family of the six Bastable children whose mother has died; whose father has financial difficulties in genteel poverty; and in which the children are left very much to entertain themselves.

The plot, or rather background theme, is their aim to restore the lost fortunes of their family. The chapters are only loosely strung together and are almost short stories.

They are *seeking treasure* — and in their efforts make mistakes, muddle, and much mischief — all very satisfactory for the young reader. How infuriating they can be to their elders! and at other times, how considerate to their father, housekeeper and uncle.

Morals are in the foreground, religion in the background, but it is their code of honour that is dominant.

The brother-sister relationships are convincing, as also the antics of the older and younger siblings, and their two friends who join them to make a satisfying gang of eight.

This book (1899) and sequels. *The Wouldbegoods* (1901) and *The New Treasure Seekers* (1904) contrast with Mrs Nesbit's fantasy stories, and more so with her uniquely poignant *The Railway Children*.

The Treasure Seekers uses 'we'. The author challenges the reader to work out which of them is the narrator, and persists with that framework long after the *reader* has worked out "who's who".

Along with Richard Jeffries, who wrote *Bevis, the Story of a Boy* in 1882 (which was the favourite book of Christopher Robin Milne, the boy around whom *Winnie the Pooh* revolved, in 1926), Edith Nesbit was one of the first writers of novels for children and about children. Her characters contradict the hackneyed stereotype of endless gloom in the long-gone Victorian age, and give those days a far cheerier flavour. Incidentally, so too does *Drawn from Memory*, the autobiography of Ernest Shepard, 1879-1972, the illustrator of *Pooh* and *Bevis* and *The Wind in the Willows*.

Much of childhood is timeless, so the modern child can still revel in these books.

J.T.

In Hell there is no Redemption

Here is further information from Mr Bernard Sadler to add to the column under this heading in NL 181/13.

The First Vatican Council of 1870 was interrupted by the invasion of Rome and never finished.

In its *Scheme of the Dogmatic Constitution of the Principal Mysteries of the Faith*, which formed the second part of the *Dogmatic Constitution on Catholic Doctrine*, chapter 5, *The Grace of the Redeemer*, stated:

THOSE WHO Die in this grace will, with certainty, obtain eternal life, the crown of justice, and just as certainly, they who die deprived of this grace will never arrive at eternal life. For death is the end of our pilgrimage, and shortly after death we stand before the judgement seat of God "so that each one may receive what he has won through the body according to his works, whether good or evil" (2 Corinthians 5:10). And after this mortal life there is no place left for repentance for justification. Therefore, all who die in actual mortal sin are excluded from the kingdom of God and will suffer forever the torments of *hell where there is no redemption*. Also those who die with only original sin will never have the holy vision of God. The souls of those who die in the charity of God before they have done penance for their sins of commission or omission, are purified after death with the punishment of purgatory.

Since this schema was never adopted in a formal session of Vatican I, it lacks official Conciliar authority.

More Thoughts for Job Seekers

MR MICHAEL BREARLEY wrote Some Thoughts for Homeschooling Parents and Job-seekers in the Catholic homeschooler's newsletter. Keeping in Touch (KIT), Term 1, 2004, page 5, in which he treated two vital matters:

* The assemblage of an impressive portfolio.

* The dozen most commonly asked questions put by selection committees, whereby parents can get their sons and daughters to practice their responses.

I PUT IT TO HIM that he had omitted to mention three items which his family practised, so that he had "taken these for granted". He agreed, and was quite happy for me to submit them to Keeping in Touch as an appendage to his original article.

So, as well as (1) the portfolio and (2) the candidates doing practice interviews, I added three further points of behaviour for KIT, Term 2, 2004, p. 3:

1. DRESS so as to honour the interviewer.

This makes a good impression, but do not show off by over-dressing. In the ugly and ungraceful age in which we live, too few men and women, and fewer boys and girls, know how to dress appropriately for an occasion. Many priests do not know either. Too easily we are swayed by peers and feelings, not by something more noble. Dressing includes grooming.

2. LOOK the interviewer in the eye.

It shows self-confidence, sincerity, and eagerness to please, and it helps conquer shyness. This matter may need remedial drill at home.

3. SMILE when you are smiled at.

Smiling shows good will. Looking stolid or dour conceals it. If you do not feel like smiling, make yourself smile. Practice it in a mirror (like doing your hair or making sure you're washed and shaved). This is not hypocrisy, rather it helps you become what you would like to be — just as kneeling with the body helps the soul to be humble before God.

Now, being the eccentric sort of thinker that I am, I thought we might bring the number of points of behaviour up to seven:

4. STAND to honour someone's arrival.

5. SIT only when invited to do so.

And don't slouch (and never hover when asked to sit).

6. SPEAK correctly:

Avoid 'yep' and 'nope', and say 'please' and 'thank you'.

7. OPEN & SHUT doors quietly.

FINALLY, the social drills give security to the shy and nervous — that's in Bush Boys on the Move, p. 184: "For his part, Kev knew that shyness would have crippled him and for the first time, he understood the security of social drills."

Hilaire Belloc's poem Courtesy says:

Of Courtesy it is much less

Than courage of Heart or Holiness,

Yet in my Walks it seems to me

That the Grace of God is in Courtesy.

Father James Tierney

Warning!

Some parts of the *Pieta Prayer Book* were banned fifty years ago by the Holy Office (which is now called the Congregation for the Doctrine of the Faith) and they promulgated the ban to the world's Bishops:

SUPREME SACRED CONGREGATION of the HOLY OFFICE
MONTTUM [=a warning]

In a number of places a certain pamphlet has been published, with the title "*THE SECRET OF HAPPINESS -The Fifteen Prayers revealed by Our Lord to St Bridget in the church of St Paul in Rome,*" printed at Nice (and other places), in various languages.

Since, however, it is asserted in that pamphlet that certain promises had been made by God to St Bridget — promises whose supernatural origin is by no means established — bishops of regions ought to take care not to give permission to publish or reprint works or writings containing the said promises.

Given at Rome, from the Holy Office, 28th January 1954, by Marius Crovini, Notary of the Supreme Sacred Congregation of the Holy Office, *Acta Apostolicæ Sedis*, (the official gazette of the Holy See of Rome) Vol. XXXXVI (1956), p. 64.

Thus the "Fifteen St Bridget Prayers" found in the *Pieta Prayer Book* may be printed and prayed, but the 21 Promises attached to the praying of those prayers every day for one year may not be printed or reprinted. Loyal children of the Church should cease, therefore, to propagate these promises, lest they involve themselves in superstition, fraudulent promises and disobedience, and they should remove them from the *Pieta Prayer Book*.

Seven "Senses" for Apostles

This revised list is for *A Catechism About Catechisms* 88, and has been duly inserted into it.

The Seven Senses which grace our apostolates, especially of parents, priests or other catechists, are:

- a sense of faith and a sense of the sacred,
- a sense of compassion and a sense of humour,
- a sense of history and a sense of wonder,
- and a sense of the urgency of the apostolate.

A new item is the sense of wonder, wonderment at the world. Wonderment leads us *upward* towards God, the Creator of the world, and *outward* towards man and science. These cannot be in opposition — except through human folly or frailty.

I have kept the list at seven by joining 'urgency' and 'apostolate', which formerly were separate. *J.T.*

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- TESTIMONIES to the author — p. 126 and THE CHURCH'S DISCIPLINE on Catechisms — p. 127^
- How TO TEACH THE CATECHISM — p. 128 and inside back cover
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