

CATECHETICAL NEWS No. 181

11th April, 2004

Dear Friends,

THE LAITY in the FIERY FURNACE of DEMYTHOLOGIZERS, DESACRALYSERS & MORAL RELATIVISTS

Christ risen from the dead dies now no more (Rom 6 10)

BLESSED BE the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead... In this you rejoice, though now for a little while you may have to suffer **various trials so that the genuineness of your faith, more precious than gold which though perishable is tested by fire**, may redound to praise and glory and honour at the revelation of Jesus Christ. (1 Peter 1:3, 6,7)

So do not be shaken by today's trials. **NO**

SACRIFICING TO MODERN IDOLS!

The demythologizers are risen again. Pardon the ironic pun on 'risen', for they do not believe in the Resurrection. What is a demythologizer? A theologian who teaches that the Gospels are myths made up by post-apostolic Christian communities and that to get to the remnant message, the myth must be stripped away, *demythologized*, i.e. the Gospel must be demolished. Read for yourself on pp. 2-3 the manifesto of an Australian demythologizer and a belated correction.

THE BABYLONIAN CAPTIVITY

Christ's FAITHFUL today are suffering a modern Babylonian Captivity. Maybe it will last seventy years. Read Daniel 3 (in a Catholic Bible) for the testing of the Three Young Men cast into the fiery furnace of Nebuchadnezzar for refusing to sacrifice to his idol. (And don't demythologize the miracle!)

Modern man offers sacrifice to false gods such as himself, his body, his pride, pleasure, comfort, money, power and lust, or the community idols of corrupted psychology, economics or scientific method, e.g. such as self-fulfilment, socialism and evolution. Today we have new Molochs, the Canaanite idol before whom children were tossed into the fire, (cf. 2 Kings 23:10) — like the abortifacients of Godless and inhuman men.

Likewise there are modern churchmen who offer their homage to a mock Christianity. These are the demythologizers who do not believe in miracles or the supernatural action of **God**; the **desacralyzers** who reduce Holy Mass to entertainment (and balloons, orange juice, jokes and overhead projectors); and the **situational relativists** whose fluid moral principles can justify anything modern man *feels* like doing.

DEMYTHOLOGIZERS SUPPORT UNISEX

The demythologizers are usually silent on the demise of motherhood but often support the campaign for women priests — which is also supported by a "spirit of wickedness in high places" (Ephesians 6:12) in the Church.

The Church, however, teaches, "**Make full allowance for the difference of sex and for the particular role which Providence has appointed to each sex in the**

family and in SOCIETY," (Vat II, *Christian Education* §8, para. 3).

Mere common sense judges that turning women into men and girls into boys, in speech, dress, deeds and work.

weakens the complementarity of the sexes and the capacity of women to ennoble men — which weakens morality, marriage, family and civilization.

SURSUM CORDA! LIFT UP YOUR HEARTS

"All who desire to live a Godly life in Christ Jesus will be persecuted," (2 Tim 3:12). "Be of good cheer. I have overcome the world," said Our Lord, (John 16:33): and "He who perseveres to the end will be saved," (Mat 24:13). The Gates of Hell cannot prevail against the Church because of St Peter the Rock, even though St Peter himself failed for a time. **So we bravely face the future.**

Yours sincerely in Our Lord,

The Rev B. J. H. Tierney

THE FALSEHOOD THAT THE RESURRECTION WAS A MAN-MADE MYTH
1988 Recantation of 1980 Resurrection Errors

This is reprinted from Newsletter n. 61, of 28th October, 1988

"I have advised **Dr Coffey** to align his teaching with that of the **Magisterium** of the **Church, which** is that the physical **remains of Jesus**, placed in the **tomb** after his **death**, were raised in **His** resurrection. Hence, **the empty tomb**," stated Cardinal Clancy in *The Catholic Weekly* of 28th September, 1988 (p. 9 on its lower right hand corner).

WHAT did Dr. Coffey **actually** teach? Presumably the opposite of the passage in bold above. This is confirmed from his published work, of which the extracts below are pertinent, though without any attempt to summarize his argumentation for them.

/ DEMYTHOLOGIZER'S 1980 ERRORS In 1979, Dr Coffey's book, *Grace: the Gift of the Holy Spirit*, was published as n. 2 in the Faith and Culture series, organ of the Catholic Institute of Sydney at St. Patrick's College, Manly. In it, he asserted that at Mass the bread and wine cannot change into the body and blood of Christ since, after his death, they no longer exist. His exact words were: "First, if it is no longer possible simply to deny that the assertion of a physical (bodily) resurrection of Jesus could be a culture determined expression of the truth that through death he was granted the full stature and efficacy of the Son of God in human existence, we must reckon with the possibility that the body and blood into which the bread and wine are believed to be changed no longer exist as such." (pp. 190-191).

His TEACHING about the resurrection was expressed in a duplicated article in the Manly College library, and was later published as *The Resurrection of Jesus and Catholic Orthodoxy*, pp. 99-116 in *Studies in Faith and Culture*, 1980.

His article begins with an explanation of the new process for treating both Scripture and Dogma: It is called by Bultmann *demythologization*; and by Schillebeeckx, *hermeneusis* and updating; and by Coffey himself, *interpretation, explanation, relativization of language and transcultural interpretation*. See pp. 100-101.

Hermeneusis is exegesis (=scriptural interpretation) plus theology, pp. 109-110.

He continues: "Hermeneusis of dogma has as yet no established history in Catholic theology. It is only just beginning in the field of Scripture. Hence it must be admitted that there is no 'tradition' for the way Schillebeeckx and others are theologizing about the resurrection, though that is no argument against what they are doing. But if they are approaching the resurrection (and the ascension and the virgin birth) in this way, clearly it will only be a matter of time before they get around to dogmas modelled on these biblical teachings, e.g. the assumption of Our Lady. As dogmas like this constitute a stumbling-block to ecumenism, it is plain that in the hermeneusis of dogma we shall have a powerful instrument for ecumenical progress." (p. 101).

"This essay will argue that Schillebeeckx's theology of the resurrection is a Catholic one, even if it is new to most Catholics." (p. 102)

"Attempting to reconstruct what happened historically, Schillebeeckx makes the following suggestion. Some indeterminate time after the death of Jesus, Peter was the first who, through the action of grace, came to see that Jesus was the Christ. He then re-assembled the disciples and explained to them what he had experienced. Over a period of time, in which they discussed the matter among themselves, their doubts were gradually overcome, and through Peter's testimony they too became the recipients of God's grace active in Jesus: they too saw Jesus, in the sense that they realized that he was the Christ. This provides the sense in which Peter can be said to be the rock, and in which he can be said to have turned again and strengthened his brethren." (p. 105).

"There is no statement in Mark that the tomb is empty, nor need there be, as eschatological resurrection has nothing to do with corpses." (p. 105)

"Analysis reveals that the original tomb story was the Jerusalem community's way of appropriating the teaching of the resurrection." (p. 106)

"Traces of guide's pattern are to be discerned in the gospel accounts. The original story is what Schillebeeckx calls an 'aetiological cult-legend', i.e. a non-historical explanation gradually formed by the community to shed light on its practice of visiting the tomb and celebrating a liturgy there." (p. 106)

"This study has shown that what we call the resurrection recedes, not totally beyond our powers of conceptualization, but certainly beyond our easy reach. It cannot be pegged down in space and time as an event taking place at the tomb of Jesus three days after his death." (p. 106)

"The emptiness of the tomb has nothing to do with the resurrection as such." (p. 107)

"The exegetical part of Schillebeeckx's position on the resurrection, therefore, despite its (to some) novel and surprising character, does not fall within the competence of the magisterium. It is subject, for acceptance, modification or rejection, only to the judgement of the scholarly community." (p. 110)

"The resurrection is an event of grace not involving in any way the corpse of Jesus." (p. 111).

"This coming to completion, which has to be understood in terms of grace as well as nature, does not require or even allow the re-involvement of a corpse." (p. 114)

"An important conclusion, not drawn by Schillebeeckx, concerns the non-miraculous character of the resurrection. Anyone familiar with current fundamental theology [Editor: fundamental theology is introductory, dealing with Revelation and the Church] will know that the opinion that the resurrection is a miracle with

probative apologetical value for the truth of Christianity was given up long before the new theology of the resurrection appeared." (p.1 14)
He concludes: "Even if (or when) the scholarly community and the magisterium have come to accept a hermeneusis of the resurrection like that of Schillebeeckx, a daunting pastoral problem will remain. However, it must not be assumed that official acceptance of such a position will result in widespread loss of faith. It is a matter of being equal to the task of developing in good time a correct and appropriate catechesis. For many people the information would bring a sense of relief at no longer having to keep their religious knowledge in a separate compartment from their secular knowledge." (pp. 115-116).

DEMYTHOLOGIZER'S 1980 ERRORS

Note: The rest of this article from Newsletter n. 61, is on p. 4 of the present newsletter. But read p. 3 next (chronological order of these documents) for the full text of the above official correction, along with my commentary, and the urgent need for restitution, owed by the demythologizers to those whom they have led astray, to repair the damage they have done.. On the pretensions of modern theologians and their exaggerated esteem for 'modern man', see *Sociologist Fallen Among the Secular Theologians* by David Martin, Newsletter n. 161, pp. 8ff (ask for a copy).

Resurrection, Restitution, Retribution — 1988

Magisterial correction in Australia came eight years later. Thus far, up to April, 2004, no damaged products of this teaching have been "recalled".

In a funereal black box in *The Catholic Weekly* of the Archdiocese of Sydney, 28th September, 1988, this official statement appeared:

THEOLOGY OF THE RESURRECTION

His Eminence, Cardinal Clancy has released the following statement:

It is widely known that some of the theological views of the Reverend Dr David Coffey, of the Catholic Institute of Sydney, have been subject to study by Church authorities. These authorities include the Congregation for the Doctrine of the Faith; Dr Coffey has himself taken part in the discussions. The views in question concern the nature of the bodily resurrection of Christ. The matter is complex, comprising philosophical, exegetical, and theological elements.

The issues being now sufficiently clarified, I have advised Dr Coffey to align his teaching with that of the Magisterium of the Church, which is that the physical remains of Jesus, placed in the tomb after his death, were raised in His resurrection. Hence, the empty tomb. This, Dr Coffey has readily undertaken to do.

Pope John Paul II has said that "the Magisterium and theology ought to remain in a dialogue which will be fruitful for both and for the service of the ecclesial community" (at Salamanca, November 1, 1982). This is the context in which the present case should be seen. It should be added that Dr Coffey continues to dialogue privately with a prominent theologian who has the confidence of the Congregation for the Doctrine of the Faith.

I wish to pay tribute to Dr Coffey as a gifted theologian, a devout priest, and a loyal son of the Church. I am grateful to him for his total co-operation in the study of his theology of the Resurrection and for his ready acquiescence in the decision that has been reached. The Church may expect to profit much from Dr Coffey's continuing dedication to theological study.

END OF QUOTATION, BOLD EMPHASIS ADDED.

The above text from Cardinal Clancy and the following commentary, appeared in this *Newsletter* n. 60, page 9, on 7th October, 1988, 15 1/2 years ago.

FATHER TIERNEY'S 1988 COMMENTS

THE THEORY of a non-physical resurrection, (taught as a fact rather than a theory), was based on argumentation which went roughly like this:

EVERY STATEMENT IN BOX BELOW IS FALSE

Modern science cannot accept the possibility of miracles. Therefore modern man cannot be expected to believe in miracles.

Therefore the accounts of miracles in the scriptures are myths, stories made up a long time after the actual events, to convey a message.

The real message of the Scriptures is known by demythologization.

The only miracles that actually happened were exorcisms and miracles of healing, phenomena capable of psychosomatic explanation.

The Virginal Conception of Christ by Our Lady, the Resurrection of Our Lord's dead body, the transubstantiation of the bread and wine into the Body and Blood of the Risen Lord, the bodily Assumption of Our Lady, the general resurrection on the Last Day, are all subject to demythologization.

EVERY STATEMENT IN THIS BOX IS FALSE

The declaration of the Church's Magisterium by Cardinal Clancy, and the recantation by Dr. Coffey, must now be followed up by a "recall" of all the damaged students — akin to the recall of all a manufacturer's defective motor cars — to ensure they believe the Church's teaching.

Those damaged include graduates of seminaries, Catholic Teachers' Colleges, adult education centres and Catholic schools.

"Restitution is our duty of repairing the damage done to those we have injured," under the 5th, 7th & 8th Commandments, for murder, theft and falsehood. For those who will not make this restitution there must be, not revenge, but retribution. God is not mocked.

The Rev. B.J.H. Tierney

HERE ENDS NEWSLETTER n. 60 of 7-10-1988

* Demythologizing the Resurrection was at least 14 years old when the 1988 corrective was issued.

* The secret history prior to Cardinal Clancy's statement has not yet Come to light — but it will (Hebrews 4:13).

* The problem of demythologizing is still going on, and in other areas besides the Resurrection, such as the Virginal Conception and transubstantiation (see p. 2).

* But the apostles were the witnesses to the resurrection and bishops are successors of the apostles.

* Therefore bishops are witnesses to the resurrection and they must *insist* on it, or die in the attempt.

* See the *Catechism of the Catholic Church* §643 (in the context of §§639-647).

CONTINUED FROM p. 2

The rest of Newsletter n. 61, of 28th October, 1988

Resurrection errors

EARLIER NEWSLETTERS have provided Papal teaching on the miraculous nature of Our Lord's Resurrection: and refutations of the teachings of the demythologizers: see nn. 37/1-4, 44/1-2, as well as the last issue, 60/9, and a mention in 60/4.

The reduction of the Virginity of Our Lady and the Resurrection of Our Lord to "non-miraculous stories with a message" has been going on for over ten years [more like 14 years] in some seminaries, adult education

lectures and Catholic schools. The errors must be rooted out and the seeds of truth carefully nurtured.

The insult to God-incarnate and to his Blessed Mother must be a matter for recantation, reparation, restitution, and where repentance is lacking, retribution.

See page 9 of this Newsletter for some catechetical aspects of the miracles in the Apostles' Creed, namely the miracles of creation, incarnation and resurrection.

[That refers to a single sheet, *Family Catechetics* No. 1 titled *The Apostles' Creed, Something for Everyone*, and is still available on request as the first in a four part series from 1984]

The Rev. B.J.H. Tierney

HERE END QUOTES FROM NEWSLETTER n. 61.

Father Tierney's Current Comments

IN 1980, IN THE ABSENCE of any higher response to these errors, 22 priests met at Brighton-Le-Sands late that year, which meeting led, through tortuous paths and much opprobrium, to our present p. 3.

J.R.R. Tolkien, the expert, in fairy tales, demolished the demythologizers of the Resurrection back in 1938. If you like *The Lord of the Rings*; do please read the author's own explanation of what he was trying to do. He was groping with its plot at the time he wrote and delivered a learned paper on fairy stories, published later in *Tree and Leaf*, (Unwin Books). Some pertinent quotes were in Newsletter n. 179, pp. 3-4, or see <www.cardinalnewman.com.au>.

The highest reaches of human thought are philosophy and theology. Yet what a muddle some philosophers and theologians make of them. How tragic for their students!

Sing 'Alleluia' — He is risen!

TRENDY THEOLOGY — by Fr. John O'Neill

Tune of *The Battle Hymn of the Republic*

TRENDY THEOLOGY will lead you all to hell:

It's opposed to Revelation

And the Truth it cannot tell;

And brainy boys in seminaries fall underneath the spell
And can't tell what's right from wrong.

Glory, glory we can't reach you!

Stories only we shall teach you!

Don't be definite we beseech you!

Let clear confusion reign! [Repeat chorus after each verse]

2. Interpreting the Holy Writ We have the fun of Cork:
They say he got up from the dead But that's just idle talk:
'Twas made up by "Community" to make the tourists gawk — "His bones are still in Palestine."

3. The only consolation
in the trendy train of thought
Is: it isn't going anywhere,
its passengers are caught
In carriages all stuffy

as they're shunted back and forth,
And they don't stay aboard too long.

4. Now Catholics, all be ready — there's a job ahead of you;
Re-educating trendies
when we haul them from the stew; And, though they have the nicest jobs
We're many, they are few — Their hour is come and gone.

Here is "the way forward," a positive note for practical action, to "rid the world of falsehood, hunger and disease" in the mind.

CHRISTMAS with the DEMYTHOLOGIZERS

Being a parody from *Pi in the Hi*, by the Anglican theologian, The Rev. Dr. E.L. Mascall, 1959:-

HARK, the herald angels sing:

'Bultmann is the latest thing!'

(Or they would if he had not Demythologized the lot.)

Joyful, all ye nations, rise,

Glad to existentialize!

Peace on earth and mercy mild,

God and Science reconciled.

2. Lo, the ancient myths disperse.

Hence, three-storied universe!

Let three-decker pulpits stay:

Bultmann has a lot to say,

Since Kerygma still survives

When the myths have lost their lives.

Hark, the herald angels sing:

'Bultmann shot us on the wing!'

3. Dr. Farrar we detect Somewhat lacking in respect,

Launching, with his puckish arts,

Tiny well-directed darts;

While Herr Luther's lumpish sons

Overload their massive guns,

Blowing, when the barrel splits,

Bultmann — and themselves — to bits

4. Let us with a gladsome mind

Leave the ancient world behind.

Modern man, rejoice with us!

We have read Copernicus.

While the herald angels sing:

'Bultmann ist ein gutes Ding!'

We respond in simple trust:

'Demythologize or bust!'

Dr Mascall concludes, "cf. *Kerygma and Myth: A Theological Debate*, by Rudolf Bultmann, 1953."

POSTSCRIPT FROM 2004

WELL, THAT'S WHAT WAS SAID AND THAT'S WHAT WAS DONE — though the full history from 1974-2004 is yet to be told, by those who know it best.

Persuading the Distance Education People

TO LET VICTORIAN CATHOLIC HOMESCHOOLERS DO DISTANCE EDUCATION WHEN THEY ARE NOT "AT A DISTANCE"

* Distance Education means doing government lessons at home. It is a secular home-tutoring service, procedurally akin to the Catholic groups such as Kolbe and Seton in the USA.

* Parents seeking Distance Education need to show that the available Catholic and Government schools cannot help them in the Catholic upbringing they reasonably desire for their children. Rather, the contrary...

* The government requirement for Distance Education is simply that, distance, or another of the nine categories, mainly of a medical or psychological nature.

* Category Nine is "SPECIAL CIRCUMSTANCES" and two points must be established:

(a) Why the Distance Education mode is in the best interests of the student.

(b) How the student will be supported in his learning by a supervisor.

WRITE a LETTER OF APPLICATION to the Distance Education regional office in Victoria. This is not an indignation letter, rather the opposite. It is clear, brief, persuasive and polite — Handouts n. 9. Best it be on one side only of one sheet of paper.

Key sentences in this one page letter refer to numbered APPENDICES attached to the letter. Best of all, put letter and appendices in a letter file, so that each sheet of paper has its own A4 plastic window. Some appendices might be several pages.

Each appendix opens with its own key sentence taken from the one-page letter. This repetition helps the logic shine forth and, while polite, is firmly assertive.

The letter opens with a formal request for Distance Education for pupil ABC whose date of birth is 1-2-3.

Then it makes the following points:

* Many Catholic schools no longer enjoy the confidence of a growing number of practising Catholic parents. Please see APPENDIX 1.

* So a significant number of practising Catholics have withdrawn their children from Catholic schools. Please see APPENDICES 2 and 5.

* Some send their children to Government schools. Please see APPENDIX 3.

* Again, a further dissatisfaction arises among Catholic parents who have taken refuge in Government schools. Others foresee that such problems would arise with their children. Please see APPENDIX 4.

THEREFORE.

(a) Distance Education is in the best interests of this student. Please see APPENDIX 6.

(b) This student will be supported in his learning by his parents. Please see APPENDIX 7.

Signed by both parents

OR by an Educational Consultant on behalf of the parents making the application — in which case there must be a formal letter of application from the parents.

APPENDIX 1

Many Catholic schools no longer enjoy the confidence of a growing number of practising Catholic parents.

These are Catholic parents who are in good standing in the Catholic Church; that is, in good standing according to Catholic doctrine of faith and morals.

But they are not always in such good standing with Australian churchmen and their bureaucrats, particularly educational bureaucrats.

To put it quite bluntly, significant elements of the Catholic Church in Australia do not follow the directives of the Pope.

That is why the Australian bishops were called upon by the Pope, 14th December, 1998, to support a reform package called The Statement of Conclusions when they were in Rome making their five-yearly report on their stewardship.

Sometimes — even once is too often — not only does the Catholic school fail to instruct its pupils in the Catholic faith, not only does it fail to incline lapsed Catholic pupils towards the practice of the faith, but the overall impact of such Catholic schooling weakens or destroys the pupils' faith and practice even when pupils come from practising families.

Thus there are Catholic parents who are resolved that their children be instructed in the faith and continue in its practice and who for that very reason withdraw them from Catholic schools, or, indeed, never send them there in the first place.

APPENDIX 2

So a significant number of practising Catholics have withdrawn their children from Catholic schools.

The complaints for the past 35 years that religion teaching conveys ignorance, confusion, doubt or error are now somewhat less strident. This is because so many parents have withdrawn their children to teach them at home, or sent them to non-proselytizing Christian schools where higher moral, character and cultural standards are upheld.

Their complaints on behalf of their children are now more concerned with mistaken ideas in parish liturgies.

One priest whose name must be concealed for professional reasons conducted a quiz with his parish primary school staff in a meeting after school: "Name the Seven Sacraments, recite the Ten Commandments."

They failed abysmally, at least, in the standard reasonably expected of pupils in these basics. In fact, they stuttered around guessing at sacraments, and might well have suggested more than seven if the priest had not nominated that number in advance. Similarly with the Ten Commandments: they were guessing, putting up suggestions without confidence, all over the place without any idea of the natural moral law and its hierarchic structure which is embedded in God's Ten Words.

The secondary school situation is usually worse because the formation of religion teachers in tertiary Catholic institutions impels them on a mission of dissent, instead of the mission mandated by Christ Himself, and detailed in the *Catechism of the Catholic Church*, 1992/1998, for everyone.

APPENDIX 3

Some send their children to Government schools.

Here, paradoxically, their parental wishes about withdrawing their children from so-called personal development sex education courses is better respected than in Catholic schools.

This group of parents are particularly notable for effectively teaching such delicate matters at home.

Moreover, they are accustomed to giving their children detailed instruction in the Catholic Faith — Creed, Sacraments, Commandments and Prayer — which is matched by the whole family putting it into practice.

APPENDIX 4

Again, a further dissatisfaction arises among Catholic parents who have taken refuge in Government schools. Others foresee that such problems would arise with their children.

They, like so many, discover a situation in Government schools on a par with Catholic schools in relation to the following matters, and that by way of both commission and omission:

Socialization

Socialization means getting on well with others, young and old: parents, siblings, cousins, friends, neighbours and strangers.

Indeed, the situation has now been reached when some parents give socialization as their first reason for avoiding ordinary schools. There are studies conducted in the USA (where it is alleged that 20% of the school-age children are homeschooled) which show that home-schooled children are better socialized, more courteous, secure and 'open' than pupils in ordinary schools. Look up The Seton Homeschooling website

<www.setonhome.org>. Many Australian Catholic families pay for the correspondence courses (with marking and accreditation) from Seton, and also from Kolbe, for their home-tutored children.

This socialization phenomenon is personally verifiable by observers who are in a position to compare home-tutored pupils whom they know with school pupils of their own age whom they also know. It is particularly (and poignantly) observable when some home-tutored pupils are sent to a normal school: they regress in their socialization.

The reason why home-tutored pupils are better socialized seems to be their increased bonding with both parents, the much stronger sense of 'family', and more 'getting on together' with a whole range of ages, from old people to babies.

Socialization is most effective in big families with five or six children of compulsory school age and pupils older than compulsory school age who are finishing off their schooling or doing university degrees from home. More children multiplies outside contacts.

Peer dependency

A stark distinction between real socialization and peer dependency was developed by Dr Raymond Moore and his wife Dorothy through a series of books: *Better Late than Early, a New Approach to Your Child's Education*, 1975;

Home Grown Kids, A Handbook for Teaching Your Children at Home, 1981;

Home-spun Schools, Teaching Children at Home — What Parents Are Doing and How They are Doing It, 1982.

Dr Moore started as a clinical psychologist helping schools deal with misfits, from kindergarten age onwards, so they might improve at their school work and be less disruptive on the others. Later on, he came to distinguish undesirable peer dependency from desirable socialization. He claimed from observation that socialization was much better attained in home-tutored children, and then investigated the causes. He appeared as an expert witness in court-cases across the USA (each state had its own laws on schooling) and belatedly he came to the rescue of Catholic parents fleeing the inadequacies of the Catholic Church's schools.

"Peer dependency" has a corrosive influence on children's conduct at home. They have become subservient, indeed, enslaved, to the *mores*, i.e. the usages, moral attitudes and morals of their peers.

Their peers at school are usually those in the same class because this is determined by age. These usurp or even negate parental influence, and further, the victims relate less well to their older or younger siblings at home than they did before.

[See *Homeschooling*, as republished in *Catechetical News* n. 180 of 2nd February, 2004, from where it was taken from Appendix 4 of a recent book, *Bush Boys on the Move*, by Father James Tierney. This article contains a philosophy of education and schooling as it applies to home-tutoring, particularly to Christian, and even more particularly to Catholic home-tutoring. It spells out some of the subtleties of socialization versus peer dependence, and the distinction between the latter and peer friendships.]

Peer Friendships

It is important to distinguish peer dependency from peer friendships. Peer friendships are essential to social and psycho-sexual maturation. Home-tutored pupils develop peer friendships through their extended family, live-in conferences for home-tutoring families and neighbourhood sport and community activities. They do not need school for peers.

At ordinary school, a pupil so easily falls into 'human respect', i.e. thinking or speaking (even acting out) false or ignoble ideas from fear that he lose esteem in the eyes of his peers — like the behaviour of a crowd lowering one's moral sensitivities. Peer pressure can be a form of psychological bullying.

Teachers

For a number of Catholic parents, it is an unnecessary risk, and it is an avoidable risk, to entrust their children to teachers who are not fully aligned with the Catholic Church's faith, and practice of the faith.

Wittingly or unwittingly, such teachers can so easily influence their pupils towards doubt, confusion, grave errors in faith and morals, and unhappy lifestyles. On this basis alone parents have conclusive reasons for preferring alternatives to Catholic and Government schools as they are at present constituted. This is not intended to denigrate the teachers in Catholic or Government schools. Nor does the discriminating taste of such parents imply condemnation. It is a legitimate and virtuous choice on their part.

Foul Language — sign of underdeveloped character
An example occurred not long ago where home-tutoring parents were aghast at their previously home-schooled daughters' crudity of language after a mere day or two in Year 11 of a Government school — and there is little reason to think that a Catholic school would have been any more refined.

"If you use our words you will think our thoughts, and if you think our thoughts you will do our deeds," said Chairman Mao Tse Tung.
Crudity and smut beget irreverence towards marriage and its embrace, and this paves the way for infidelity. The capacity to wait — "true love waits" — for marriage or any other 'felt need', is a significant measure of, and preparation for, maturity.
Refinement generally and 'reverence' in particular are safeguards for chastity as moral strength, and chastity is the safeguard for continuing to believe in God, develop the 'sense of the sacred', and serve and obey Him.

Foresight

Many parents have come to recognize that the future of Australia, or any other modern country, depends on stable marriages, of which our Federal Law says, "Marriage is the union of a man and a woman, to the exclusion of all others, voluntarily entered into, for life." This is because stable marriages are the environment for a secure child, an eager adolescent (instead of sulks and grumps), and a mature adult.
Environmental protection for planet earth is a paradigm of the preservation of the moral environment for happiness, fulfilment and eternity.
Fellow pupils
With something like 85% of Catholics lapsed from the faith, and up to 33% of pupils in Catholic schools non-Catholic, a child from a practising Catholic family is very much in a minority in a Catholic school classroom or playground.
Of course, such percentages are even higher in a Government school classroom or playground.
A pilot is not sent into a jet plane cockpit untrained for his first flight. He must be in first class physical and psychic health, of proven capacity for coping with unexpected emergencies, and only on such a foundation is built years of arduous tutoring in flying skills, because his first flight with a load of passengers entrusted to his care is "a life-and-death situation" — and so is survival as a healthy and virtuous adult.

Devout Catholic parents are willing to spend long hard years of full-time basic tutoring before they expect their fledgeling to cope entirely on his own.

APPENDIX 5

The Catholic Church has important teaching on parents, teachers and schools.

(1) She teaches much about raising children and the kind of family life required in the home:

"As they grow older they should receive a positive and prudent education in matters relating to sex." *Christian Education*, §1, second paragraph, found in *Vatican Council II, Conciliar and Post-Conciliar Documents*, Flannery, p. 727 in its old edition. NOTE WELL: this section §1 refers to an upbringing at home by parents, not to teachers, even in Catholic schools. Indeed, schools are not mentioned till §5 (there are 12 sections altogether). In other words, the Church carefully distinguishes between (a) education as an upbringing and (b) schooling (which latter, it says, is chiefly intellectual, §5).

(2) Like parents, the Church does not believe in the interchangeability of the sexes. After all, this Judaeo-Christian ethic is four thousand years old, and, until recently, the universal witness of all mankind. Hence this authoritative teaching: teachers in Catholic schools are to co-operate with parents in upholding the difference between the male and female sexes:

"Teachers must remember that it depends chiefly on them whether the Catholic school achieves its purpose. They should therefore be prepared for their work with special care, having the appropriate qualifications and adequate learning both religious and secular... Above all they should work in close cooperation with the parents. In the entire educational program they should, together with the parents, make full allowance for the difference of sex and for the particular role which providence has appointed to each sex, in the family and in society." *Christian Education*, §8, third para., *ibid.*, p. 733.
This teaching is not, by and large, honoured in Australian Catholic schools, and inevitably less so in Australian Government schools. They think 'unisex'.

APPENDIX 6

Distance Education is in the best interests of this student. The alternatives to home-tutoring, namely of enrolling them in a Catholic or a Government high school, which might satisfy some parents, are unsatisfactory to many others.

Such parents reasonably believe that they can give their children a better schooling — better, reckoned academically, socially and religiously, at home.

APPENDIX 7

This student will be supported in his learning by his parents.

Home-tutoring of pupils doing correspondence courses is different from classroom teaching. It is more like a pupil who comes out to the teacher's desk for a one-to-one session. And finally, home-tutoring parents have proven that they can tutor subjects which they did not study formally themselves.

The Rev. B.J.H. Tierney B.Sc, Dip.Ed., former M.A.C.E.

Reading Aloud

AS HILAIRE BELLOC might say, this is a 'cautionary tale' — for readers at Mass.

Here is a text with spaces between words removed, (from 2 Samuel 18:9-10, 14, 24-25, 30-33-19:3).

Actually, it is what some readers sound like.

Yet, if you gave them this format to read, they would have to slow down and articulate each word separately, to be able to read it aloud. What a paradox! Maybe pulpit lectionaries should be set out like this!

18:9AndAbsalomchancedtomeettheservantsofDavid .Absalomwasridinguponhismule,andthemulewentun derthethickbranchesofagreatoak,andhisheadcaughtfastin theoak,andhewaslefthangingbetweenheavenandearth.wh ilethemulethatwasunderhimwenton.

10Andacertainmansawit,andtoldJoab,"Behold,Isaw Absalomhanginginanoak."

14Joabsaid,"Iwillnotwastetimelikethiswithyou."An dhetookthreedartsinhishand.andthrustthemintothehe artofAbsalom.whilehewasstillaliveintheoak.

24NowDavidwassittingbetweenthegates;andthe watchmanwentuptotherooffthegatebythewall.andw henhelifteduphiseyesandlooked,hesawamanrunningalone

25Andthewatchmancalledoutandtoldtheking.Andthekings aid,"Ifheisalone,thereareticlingsinhismouth."Andhecamea pace,anddrewnear.

30Andthekingsaid,"Turnaside,andstandhere."Soheturned aside,andstoodstill.

31Andbehold,theCushitecame;andtheCushitesaid," Goodtidingsformylordtheking!FortheLORDhasdeliveredyo uthisdayfromthepowerofallwhoroseupagainstyou."

32ThekingsaidtotheCushite,"IsitwellwiththeyoungmanAbs alom?"AndtheCushiteanswered,"Maytheenemiesofmylor dtheking,andallwhoriseupagainstyouforevil,belikethatyou ngman."

33Andthekingwasdeeplymoved,andwentuptothecha mberoverthegate,andwept;andashewent,hesaid,"Om ysonAbsalom,myson,mysonAbsalom!WouldIhaddiedinste adofyou,OAbsalom,myson,myson!"

19twastoldJoab,"Behold,thekingsweepingandmo urningforAbsalom."

2Sothevictorythatdaywasturnedintomourningforallth epeople;forthepeopleheardthatday,"Thekingisgrievi ngforhisson."

3Andthepeoplestoleintothecitythatdayaspeoplesteali nwhoareashamedwhentheyfleeinbattle.

For help with "The Noble Art of Reading Aloud," see *Handouts* n. 16. For the final decoding of such a passage in fiction, see *Bush Boys and Bush Rangers*, pp. 350-351.

Hypocrisy

HYPOCRISY used to be the tribute that vice paid to virtue, to pretend we were better than we were. Now hypocrisy is the tribute that virtue pays to vice. Far too often we conceal our own righteousness out of human respect for those who might despise us for it.

Multi-racial Electricity

THE DISCOVERS of electricity are an example of multi-country shared endeavour. (Incidentally, the most multi-racial multi-cultural organization on earth and in all history is the Catholic Church.)

Volts, amps and ohms are named from **an Italian**, a Frenchman, and a German. And such names are the history of electricity — dates and all.

Remember, volts over amps equals ohms: $V/A = Q$.

What's more, a watt is named from a Scot. Remember, volts times amps equals watts: $VA = W$.

A newton, a farad, and a joule are named from Englishmen, and a maxwell from yet another Scot. (A kelvin is also from an Englishman, though it measures absolute temperature and is not so "electrical".)

The Germans and the French are further represented, with hertz and coulomb to add respectively to their colleagues above. The henry is from the USA, and a tesla from a Croatian born Yank.

When I was young, I loved to get a book out of the Children's Library at Beecroft, over and over again, called *The Boy Electrician*. And my father, who knew nothing about electricity — or petrol engines — and viewed both with the deepest suspicion, forbade me to do any experiments connected to the 240 volts power. So I played around with torch cells, and 45 volt valve-radio batteries. At an earlier age I burnt a groove along the ball of my thumb short circuiting a 2-volt accumulator with a bare copper wire which got red hot. (Uncle Arthur, as in *Bush Boys on the Move*, had lent me the acid cell. He called me all the usual names...)

I would have loved to make the things I read about, such as a high voltage coil (as in a motor car, often called a Ford coil). I also gloated over a Tesla coil for high voltage and high frequency that would light up a neon tube held close to it, and then you could walk round the room, waving it about, without any wires connected, and it still glowed! And a Van de Graf generator for making lightning in the laboratory — several metres of spark! They tell me that nowadays school science labs have them supplied by Government Stores.

Static electricity was not well taught — it was before photocopiers and lazer printers — but schools had Wimhurst Machines, where you cranked a handle and two things like bike wheels revolved close to each other in opposite directions, and two balls up the top got the separated electrons and a nice big spark jumped several centimetres — 10,000 volts jumps a centimetre gap in air, I think, (but pointy things jump better).

You will understand why some doggerel I once read in *The Sydney Morning Herald* caught my eye: "Boy, pliers,

electric wires; many flashes, boy — ashes." (It's worth quoting at the right moment.)

Rub your plastic ruler on your coat and hold it near a dribbling tap to bend the water! Never forget that 'electron' means the amber of the ancient Greeks.

Develop the sense of wonder. Wonderment at creation is the inspiration for religion and for science.

Diploma in Tutoring

BEWARE of a renewed insistence on all school teachers having a Diploma in Education.

It harkens back to an earlier teacher-recruiting scheme in which all sorts of qualified, competent and experienced teachers were branded "untrained graduates" and put through a teacher course to get a piece of paper. The fact was that quite a number of these "untrained graduates" had been teaching for years in private schools, TAFE courses, business, industry etc and they had proven themselves in the field of hard-knocks. Their experience was their diploma.

My own Diploma in Education earned in 1957 was mostly drivel. Most especially were the lectures in "education" drivel — three per week — in spite (or because!) of their being given by the University of Sydney's own School of Education, instead of, as in previous years, their delegating it to the Sydney Teachers' College. (The Diploma had always been a university diploma, but this was the first year that the university had taken active part in the lectures. From subsequent hearsay, they tinkered with the diploma every year afterwards, always announcing that now it was the beginning of the brave new world.)

Several things stand out markedly in my memory of my Dip. Ed. theory lectures.

There were the glib assertions quoted so confidently from Margaret Meade about the healthiness of the pre-pubescent Polynesian boys and girls getting in "practice" on each other... Years later, some of us were delighted when Meade's published work on this matter was shown up as a great practical joke that the Polynesians perpetrated on her, stringing her along and laughing uproariously behind her back. It was a sort of re-run of the rise and fall of the Kinsey Report.

Another memory was this same lecturer's solemn assurance of the great value of the democratic classroom for sixth class, 11-12 year olds. These youngsters would decide for themselves *democratically* what they should be taught, and then the teacher would acquiesce to the best of his ability and try to satisfy them. It would not have required as much mischief as William Brown to taken such a teacher "for a ride", "to the cleaners" or even to a breakdown.

I mentally rejected the idea as being from the loonier fringe of educational psychology — I had imbibed my father's prejudices that the only thing worse than an educationist was an educational psychologist. Dad was a successful teacher, as proven by tributes down the years from pupils who made good and looked back in gratitude. And he had an M.A. from Sydney University and a Dip. Ed. from Oxford.

However, I must confess that I failed to perceive that the lecturer's super sixth class was enjoying a procedure which we young graduates doing our Dip. Ed. would have greatly appreciated ourselves. Why did not our lecturer, on her own principles, seek from us we wanted taught to us in our Dip. Ed.?

We would have answered: we need to know how to prepare a lesson based on something else's plan of lessons; some general tips on how to teach; and lots of supervised "prac. teaching" and its usual follow up with constructive criticisms.

Then there was a lecturer at the Teachers' College who taught us 'Method' for biology teaching. Biology was the soft-option in high school science to evade the rigours of Physics and/or Chemistry. But now it was becoming a compulsory element of school science. This man was an atheist and amoral: he asked us to note how some of the wee creatures we were studying did nothing else but eat and reproduce — then he showed his true colours by adding, "Much the same as for ourselves, there's not much else in life but eating and reproducing."

Alas, I was not quick enough to point out that, in view of this, we were wasting our time learning how to be teachers and he was wasting his time, too. We could all get on with eating and reproducing and let the rest go hang!

More recent Dip. Ed. courses seem to be doing better, though a new trap exists, of doing a Bachelor of Education rather than a B.A., Dip.Ed. or a B.Sc, Dip.Ed. The separate Dip.Ed. might evade an effusion of atheistic amoral or immoral education theory.

For a Godly approach to schooling generally, and homeschooling in particular, see Appendix 4 in *Bush Boys on the Move*, pp. 495-509.

Recent state government announcements insisting on a Dip. Ed. for all teachers in non-government schools are alarming.

It could be a persecution of Christianity, and of schools outside the socialized schooling system. For example, there are sinister assertions that children outside the government system may be exposed to ideologies that believe that mothers should stay at home, etc, and other 'politically incorrect' beliefs.

Another dangerous assertion is that parents need government courses to train them to bring up and control their children. However, such psycho-courses often make things worse, not better.

And why not courses for politicians in how to govern? A sort of licence to be elected?

Who will run such courses?

As the ancient Romans discovered... Their wise men proposed that good government needed nothing more than a couple of guardians of the people's interest. But the shrewder comment came by way of a question, "Who will guard the guardians themselves?"

In a way, on the general level, it is an unanswerable question. But one thing is certain. We need to protect ourselves from interfering governments who would license parents to be allowed to conceive a child — after doing a Diploma in Parenting.

The recent track records of our various Australian governments on issues of marriage and family are not good. How can we trust them? We cannot. We must resist

their invasions of our rights and of our privacy, and their dictating our beliefs and values.

Notice, too, how they contradict their own cherished principles about privacy and individual rights.

A NEW DIPLOMA

WILL HOMESCHOOLERS be the next, to suffer harassment? Forewarned, prepare for battle.

We could set up a counter-ploy, a new Diploma in Tutoring, Dip.Tut., or TD, *Tutorandi Diploma*.

It would be issued to all homeschooling mothers or fathers whose competence is proven from their child's work over at one year, plus willingness for him to compete in any exam set for comparable pupils in government schools. No course work required, no lectures, nothing but "the proof of the pudding is in the eating."

This Diploma in Tutoring:

- * requires just one year's self-education in tutoring basics like how to read, write, count (and $+$ $-$ \times $/$);
- * follows modern scientific method, the experimental approach of observation, deduction, tentative conclusions, and their testing by further experiment;
- * does not depend on airy-fairy theories;
- * makes proper allowance for the differences between schooling in classrooms and tutoring one or more pupils at home; and
- * observes the ancient philosophic principle that the true principle of equality requires that unequal things should be treated unequally — this is claimed for modern classrooms but not often achieved.

It could be organized thus — a peer group of leading home-tutors would:

- * choose a board of management (with at least one Ph.D. and a M.A.C.E., and a patron with a F.A.C.E.);
- * register it as an incorporated association with the NSW Department of Fair Trading;
- * issue their Diploma in Tutoring (or even rescind it) on the same basis as medical doctors, lawyers and members of parliament self-regulate their industry.
- * We could even agree to advance registration for a one-year Dip.Tut. course, and provide course tutors.

Father James Tierney

Snippets from the Log Book

AMBIGUITIES OF GOD-LANGUAGE

* The Devil is a *pure* spirit yet the source of *impurity*.

The Church is a *perfect* society, i.e. complete, but noticeably *imperfect* in her membership.

* The soul *cannot die* because it is an immortal spirit, yet the soul in mortal sin is *spiritually dead*,

HOLY SPIRIT

'Comforter' sounds soothing, and the Holy Spirit is that.

Literally, comforter means strengthener, not simply soother, and that has a tougher tone to it.

Sing and meditate the beautiful hymns to the Holy Spirit: the sequence at Mass, *Veni, Sancte Spiritus*, and the Vespers hymn, *Veni, Creator Spiritus*.

BORED

To be bored is defeat by shallow minded companions, plus laziness; and loss of the sense of wonder at God's

world; and a revoking of the Morning Offering of all the prayers, works, joys and sufferings.

An Outsider's View of the Catholic Church

Quoted from *Treasure Trove, Being Good Things Lost and Found*, collected by John O'London, 1925:-
No PASSAGE in Lord Macaulay's writings is better known or more constantly associated with his name than the following — which occurs in his review-essay of Von Ranke's *History of the Popes*. Its diction and application are his own, but the picture of a traveller from a remote land visiting the ruins of London is found in Volnay's *Ruins of Empire* (1791) and elsewhere as early as 1745. When Macaulay was only nineteen, Shelley had written, in his dedication of *Peter Bell the Third*, of a coming time when "the piers of Waterloo Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream." **Macaulay is writing of the Roman Catholic Church.**

SHE SAW the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St Paul's. **EDITOR'S NOTE**

Lord Macaulay, famous as a historian, is also well known as a poet. See his *How Horatius Kept the Bridge*, in his *Lays of Ancient Rome* — "in the brave days of old." It is 'a must' for any boy who is troublesome over his poetry lessons. Simple words, powerful rhythms, 'good clean violence' (all honourable!) — he'll make himself learn it off by heart!

He is also notable for the way he taught himself a new language: he would simply read the Bible in that language, and when he had finished, he knew it. (Wow!) Apparently he was not sympathetic to Catholicism — please God he now rejoices in having changed his mind. As Msgr Ronald Knox said, "All the labels in Heaven are marked R.C."

Sarcasm and Waspish Tongues

A TEACHER'S temptation is to meet a pupil's stupidity with sarcasm. But "sarcasm is the lowest form of wit..." A variant on sarcasm is verbal slash and stab with a sharp tongue, even with an edge on the voice. "If any man offend not in word, the same is a perfect man, (James 3:2); and "The anger of man does not work the justice of God," (James 1:20).

A teacher needs to remind himself that the pupils, too, are doing battle with the poms, works and empty promises of the Devil. So the teacher has the difficult task of avoiding the Devil's weaponry and patiently practising the twofold virtues for ruling and leadership: **Be kind, be Firm.**

St Peter, St Paul, St James and St John all counsel patience: "Supplement your faith with virtue, and virtue

with knowledge, and knowledge with temperance, and temperance with patience, and patience with godliness, and godliness with brotherly love, and brotherly love with charity," (2 Peter 1:5-7); "Charity is patient and kind..." (1 Corinthians 13:4); "The farmer... being patient... you also be patient," (James 5:7-8); "...patient endurance," (Apoc 1:9; 2:2,19; 3:10).

With "Good Grace"

GRACE is a multi-purpose word. Trendy religious education phased out sanctifying grace thirty years ago, but it made a brief come-back with *Amazing Grace*, a Protestant hymn, whose tune had a soulful swing. After that grace was only before and after meals. Modern Catholic translations of the Bible, e.g. the *Jerusalem Bible* read at Mass, use the weaker text, "so highly favoured" in the Angelic salutation (Luke *i-n*). Indeed, the only modern Catholic version which has "Hail, full of grace" in this text is the *Revised Standard Version Catholic Edition*. Yet Blessed Pius IX quoted it as a major text for the Immaculate Conception.

My dictionary gave our special religious meaning of grace, after first explaining that, "grace is elegance and beauty of form or movement; a pleasing or attractive characteristic ('social graces', 'a saving grace'); from Latin *gratia*, pleasure, favour, thanks; from *gratus*, favourable, pleasing."

Further, it included several well-known phrases, such as 'with good grace' and 'with bad grace', meaning *willingly* or *unwillingly*.

To "obey with good grace" and "to give in with good grace" are a very pleasing traits of character in adult or child, and regrettable in their absence.

Just as paying debts promptly helps the money flow in small business, and saves owners from stress and heart attacks, so too does willingness promote goodwill, that is, someone who is obliging makes charitable and cheery relationships.

FROM my experience growing up and later on as leader of many large camping expeditions with boys from 8 or 9 up to young men of 20, I have come to the conclusion that acting with good grace, and giving in with good grace, and general cheerfulness, are closely linked with prompt obedience.

INSTANT OBEDIENCE is usually "learned the hard way" in childhood, by a clip over the ear or a smack on the bottom. It *conditions* those brought up on this Biblical system to obey promptly and cheerfully, that is, with good grace. So too, in adult situations: giving in with good grace, and being tractable (i.e. capable of being 'tractored' or led), and prompt obedience, are characteristics which might decide 'who gets the job' (or is allowed to keep it). N.B. Such adult obedience is quite compatible with initiative, in fact, the two qualities are complementary.

With adults and with children, the secret is, of course, NOT to have too many DOs and DON'Ts.

The verb 'to condition' is used in its technical sense, popularized by Pavlov's famous dog.

Pavlov's dog salivated when he rang the dinner bell because the dog had got used to being fed shortly after hearing the bell. Pavlov called this a conditioned reflex, an acquired reflex, in contrast to instinctive and automatic reflexes, like jerking your finger off a hotplate, or knee-jerks when tabbed in the right place. Later, it was called an SR bond, SR for 'stimulus-response'.

Such conditioning in obedience is not unworthy of human dignity, nor is it necessarily 'blind obedience'. Rather, it is common sense, and the sort of discipline that lays the foundation for self-discipline. Self-discipline includes learning to make yourself do things, especially to do *good* things, teaching yourself to carry out what you know to be right and ought to do.

SUSTAINED DISOBEDIENCE is the opposite. It compounds pride from original sin with a Pavlovian conditioning to expect to "get away with it", whether in childhood or as an employed adult.

The fact that a rogue or a scamp cheerfully disobeys with mock "good grace" does not make him any less an impoverished man or child. Many rogues and scamps smile sweetly while they get what they want.

Once someone in charge, whether of adults or children, has himself been 'conditioned' to the disobedience of those in his charge, he is left with the improbability of any of his orders being obeyed and he does not know if vital things are done or not.

It is the recipe for awful accidents which could so easily have been avoided. Discipline is essential. It is a *sine qua non*, a "without which not", a necessary but not a sufficient condition for virtue.

Sustained disobedience tolerated indefinitely finally leads to explosions in bad temper, whether it is among modern churchmen or permissive parents, because sooner or later prelate or parent loses his temper at some personal inconvenience. The substantive problems, however, are not tackled at all, and there is no "giving in with good grace".

There is a third possibility.

IMMEDIATE DISOBEDIENCE is tolerated until the order has been repeated five times.

This also is conditioning. It 'conditions' man or child to disobey for the first, second, third and fourth times. That is what he had been taught to do. Conditioning is a such a powerful form of teaching. It can teach wilfulness and not docile "good grace".

Indeed, it conditions man or child against "giving in with good grace". Further, it may cost him his life. So armies, for instance, insists on obedience with good grace — or at least the appearance of good grace.

Further, such instant disobedience tolerated until the fifth time means an endless and stressful battle of wills every time, and an increase in bad temper.

A FATHER was surprised at his friend's son's surprise...

They were watching men sliding a dangerously heavy load down a steep slope. The off-sider cried 'Stop!' — and without the slightest hesitation, the boss stopped.

Why was the son surprised?

I once saw instant obedience save a man's life. A tree was falling on him *and he did not know*. His friends cried "Run!" and he ran. He had been brought up that way, 'conditioned' to obey. If he had delayed even a second, he would have been maimed or killed. And *he* was a man noted for 'good grace'.

Altar Servers

ALTAR SERVER is a better name than altar boy. We realized this some thirty years ago when we were trying to include older youths and men. It avoids the implication that servers are only *little* boys. However, to distinguish them from "altar girls" we may, for the time being, have to revert to altar boys. See John O'Brien's poem *The Altar Boy* in his *Around the Boree Log*. It begins, "When McEvoy was altar boy", with the delightful irony that McEvoy was in his sixtieth year.

In USA, where the feminists of both sexes seem to control much of the church, few dioceses have acolytes properly instituted in canon law in the new lay ministry for grown men — because they cannot be women.

Further, the *General Instruction of the Roman Missal* (GIRM, 1969 & 2000) refers to altar servers and acolytes as *ministers*. The Latin *minister*, servant, is almost interchangeable with *servus*, servant or slave.

TUTORING ALTAR SERVERS

What follows is written for a tutor who is not a priest, though the priest would be the best tutor. Sometimes nuns used to be the tutors, more recently, sometimes lay teachers.

'Tutoring' is a better word than 'training', especially when one considers how Our Lord formed His apostles. Altar serving is the service of God.

I. The tutor finds out what the Parish Priest wants done — he more or less acts as pope in his own parish!

II. He might ask if he may introduce extra jobs with a view to engaging more servers than before. Newsletter n. 151 p. 5 of 15-5-97 has jobs for 18 servers!

A typical parish might have seven teams of eight servers each for Sunday Mass. With five Masses, two teams are left free from whom others can phone up for substitutes if sick or going away with the family. Thus from six to ten boys serve each Sunday Mass.

Such big teams need bonding together like the Israelites' bricks, not with Egyptian straw, but by family or friendship. For instance, a pair of brothers 15 and 13 might be bonded to another pair 12 and 10 because the 13 year old and the 12 are close friends. Such steps and stairs link the whole team, despite the age discrepancy between 8 and 16 years. Teams are set up with consultation and negotiation, with 'give and take'. The boys should be treated with some gravity and reserve — it helps mature them and is goodwill.

Such procedures help in recruiting older brothers, and then the older brothers' friends. Instead of dropping out at the end of primary school — or pressured out by gang pressure in high school — the upper age is lifted two years and their solidarity is strength against school peer pressures of 'human respect'.

III. The tutor insists on discipline and spirituality: (a)

Discipline

For discipline, see Appendix 3 in *Bush Boys on the Move*: discipline must include:

(1) Answering properly when spoken to, with

Resurrecting Boys

name or title, and looking each other in the eye.

(2) Obeying instantly, and with good grace, without argument, back-chat, resentment or sulks.

(3) Hands washed, hair brushed, shoes cleaned, to honour Christ the High Priest, the ordained priest, and the congregation — "I will not offer to the Lord my God a sacrifice which cost me nothing," (2 Samuel 24:24).

(4) Make sure that they answer the Mass: loud, clear and accurate, with a measured pace. (See *Handouts* n. 16, on *The Noble Art of Reading Aloud*.)

(5) Relationship with acolytes: an acolyte is not a maxi-server, rather, a server is a mini-acolyte; and the acolytes should leave plenty of jobs for the servers.

(6) Set a high standard, on the *Tom Sawyer* principle spelled out by Mark Twain, that, if you want men or boys to do something, make it difficult.

Soft soap and cotton wool only attracts namby pambies.

Sir Ernest Shackleton got his recruits for his 1914 antarctic expedition by promising low pay, poor food, much cold, little sleep, awful conditions, danger to life, return problematical — and he was flooded with applicants.

(7) Aim for fidelity in attendance, and punctuality, with everything and everyone ready in time. (This is difficult for boys in families running late...)

(b) Spirituality

(1) Prayers before and after Mass: see *Heart Speaks to Heart* §§109, 129; (they are available on A4 pages in 36-point print for mounting in picture frames).

(2) An attitude that the servers are not only helping the priest in the dignified offering of the Sacrifice of the Cross, but that they are also helping the congregation to pray the Mass properly; a distracted parishioner looking at a server who exercises attention and devotion is encouraging the congregation to do likewise.

(3) Also the opposite situation: that sloppy serving or mucking up is actively leading the congregation away from God, and that this is a serious failure.

(4) Devoutly prepared Holy Communions: revise the three conditions for a good Holy Communion, and how to pray when not going to Holy Communion; and not commenting on others who do not go; (alas for trivialization of the three hour fast).

(5) Finally, grace builds on nature and the higher does not stand without the lower: "But me and Pete want to be altar boys and have fun at church like Greg and Bernie but you've got to be a Catholic and Mum won't let us." *Bush Boys on the Move*, p. 98.

NO MORE ALTAR GIRLS

See the next page on how to transform the "altar girls" into sacristans etc. The Special Correspondent on p. 13 actually did it — there were no tears and no blood shed. *That's* pastoral skill. Similarly, the ideas on this page have been successfully carried out by its author.

Make sure that the new girls' group has a special name, such as the Children of Mary or the Servants of Mary, and that it is announced as being for girls only. You do not need to add the corollary that the service on the sanctuary is for boys only. Good diplomacy leaves some things unsaid...

"Altar girls" - promote them sideways as vergers/sacristans/choristers

Commissioned from a SPECIAL CORRESPONDENT speaking from Experience

Note: A verger has charge of the interior of a church and is not just an usher. A sacristan is in charge of the sacristy. Derivations: *virga*, a rod; *sacer*, sacred. FROM THE SPECIAL CORRESPONDENT THE GREATEST PUSH for altar girls might not be from feminists but from a lack of participation for girls. Catholics in general have lost the ability to spiritualize ordinary mundane acts of service — except in the area of serving at the altar.

Many women, especially young girls, think it is beneath them to arrange flowers, clean altar linen, prepare for Mass etc. Ironically, they want to "serve at Table" — they still see value in that.

To remedy this one priest reintroduced the spiritual aspect of these "mundane" church jobs. Arranging flowers becomes doing something beautiful for God that has the ability (even the power) to bring people closer to God through beauty. That flowers, well done, add to respect, enhance worship etc — in short a rediscovery of the theological aspect of beauty and its historical place in the Catholic Church.

Some important altar linen needs a special prayer while washing it, because Our Lord will be resting on it at Mass. This is integral with the celebration of the sacrifice and it is a great honour, not a chore, to do it — thus the nuns of old were privileged.

With that basic understanding we can get a group of girls together with a couple of the "stalwart sacristan old ladies" and they will love flower arranging and doing the altar linen. That is a good start. Next, give this group a uniform — a blue mantle worn over the shoulders like the old Children of Mary.

Make more jobs: e.g. getting to Mass 15 minutes early to help as sacristans setting up altar and sanctuary.

At the Offertory procession, these girls can accompany the gifts with some flowers, which they arranged themselves, to place in vases near the altar. They might dress in shining white — i.e. first Communion clothes with veils — to bring up the offertory.

They can also distribute the Mass bulletins to parishioners as they arrive or depart.

Some of the girls might be able to make altar breads — under strict supervision, of course. Girls in the Catholic primary school could do this. However, it can be abused if the wrong person is supervising. The girls get an enormous thrill and a deep devotion to know that it is THEIR bread that Our Lord will change into His Body. For a group for girls, when given a choice of something like this, they **will** always choose the girls group — after all, it's far more exciting and varied than what the Altar Boys do!

Average Mums (and teachers, too) are not radical feminists. Though they seem to be pushing Altai-Girls, they are really pushing for special participation at Mass. And at the moment they see the only form of youthful participation at Mass is serving at the Altar — offer them an alternative and most will go for it because they just want the young girls to feel 'special' and 'valued' by the Church community — they are really not too fussy about how this is done.

Finally, there can be choirs for girls, all vested and with sashes... and tutored by the organists.

In Hell there is no Redemption

NEWSLETTER n. 180 of 2nd February, 2004, asked whence, "Out of Hell, there is no redemption."

Straightaway, someone pointed out that this was ambiguous. It could mean, "Outside of Hell there is no redemption," which is the exact opposite of "From Hell, there is no redemption."

Next, three priests very generously offered information from their researches: Father Peter Joseph, Father Peter Krigovsky, and Father Patrick Fox CM. Their combined efforts show that:

- The old green *Catechism of Christian Doctrine*, Lesson 6, answer to n. 14, said, "No one can come out of Hell, for out of **Hell there is no redemption.**"

- It is in the *Supplementum* of St Thomas Aquinas' *Summa Theologica*, q71, a6, adl, and a footnote refers to Matins of the Office of the Dead, responsory 7; further, St Thomas quotes it in ST III, q 22, a5, objl, from St Bernard's Sermon 42, n. 5 (which perhaps makes St Bernard the oldest reference).

- It was in a 1478 *Book of Hours*, and, more recently, in the 7th Responsory of the pre-Vat II *Office of the Dead* (a responsory not in the current Breviary):

The fear of death troubles me
as I sin daily and do not repent.

Since in Hell there is no redemption:

have mercy on me, O God, and save me.

O God, by Thy Name save me,

and by Thy mercy deliver me.

Since in Hell there is no redemption."

- It is in *The Mirror of Final Retribution for both good works and evil ones*, by Friar Peter Reginaldette OFM, 1495: "And if only afterwards they hoped to be freed, this might be joy of some sort. But because *in Hell there is no redemption*, every hope of liberation is in vain.

Reasons are given for this perpetual damnation. First, because man has sinned in his eternity, i.e. he has sinned while vexed [?] neither his will had an end of

sinning. Therefore he is punished in the eternity of God and eternally."

- It was quoted by Michelangelo to Pope Paul III when he refused to alter a portrait of a prelate among the damned in his painting, *Last Judgement*.

' Has anyone an exact reference to it in the First Vatican Council, 1870? I cannot find it in Denziger.

Disciples' Edition

of the *Catholic Family Catechism*

THE IDEA of a *Catholic Family Catechism* came to me in 1975 when I was writing lesson notes for catechists using my *A Programme for Apostles of Christ in High School*. Not till 1977 was I able to produce a duplicated draft of Part 1, on the Apostles' Creed. But it proved impossible to work on it in a parish. Saying "yes" to the requests or needs of parishioners meant saying "no" to writing a catechism.

In 1979, after refusals in 1976, 1977 and 1978, I was granted a year's leave from parish work "to complete my catechetical writings." The Cardinal Archbishop did not want to say 'catechism', lest he be in trouble with the trendies.

Now note carefully the sequence of events: as soon as one difficulty was dealt with, a new one sprang from it. I was told I would not receive the usual stipend, board or car allowance unless I lived in a presbytery — which would have made such work impossible for someone easily imposed upon. So Msgr Thomas Wallis (May he rest in Peace) took up a collection from 49 priests to get me money to live on.

Later, I was told that there would be a board of censors for my catechism, and that this was "the usual procedure" — though there had not been a catechism since the last official one had been slowly strangled to death over ten years before.

Prompted by friends and my Guardian Angel, I objected to the possibility of certain people being on such a board: I named them and said why. Lol the board evaporated and I got a censor who, it turned out, did not believe in catechisms either. He cut up rough when subsequently I quoted his prestigious name. He denounced me in three Catholic newspapers, in Sydney, Melbourne and Brisbane.

I was warned that, if I defended myself, I would make the then priest chairman of two Catholic publications my enemy for life. I defended myself. In 1982, he published an attack on the *Catholic Family Catechism* by someone who proved unable ever to quote accurately what was in it, not even once — maybe he never read it.

Next, this attack was widely circulated by a CEO bureaucrat who was later made a bishop — indeed, at his episcopal ordination, a declaration had to be read by the chief consecrator to the effect that "the priesthood was instituted by Christ at the Last Supper", because this bureaucrat had denied it in a *Catholic Weekly* article for his silver jubilee of priesthood.

There was also an attempt at the 1981 Bishops' Conference to get this catechism banned throughout Australia. An auxiliary bishop got this death sentence commuted: any bishop could ban it just for his own diocese. It was explicitly banned in at least one diocese, and banned by CEOs in others.

No similar widespread circulation was provided for my reply to every point of criticism. Indeed, if a **certain** prominent historian had not threatened to resign from the

board of an ecclesiastical journal, that journal would not have published my reply to the falsifications. In Melbourne, they called this catechism 'the yellow peril', a racist name then popular in criticism of a war monument.

Then in late 1982, Rome recommended that the *Catholic Family Catechism* be "widely used in all English **countries**" — that was ignored, too. The catechetical war went on.

Now the *Catholic Family Catechism* is entering a new era with a complete revision aimed at pupils who (reasonably enough) are daunted by 500 Q&As.

The *Disciples' Edition* will have only 50 (fifty) Q&As, with a double-page spread for each, backed up with a Bible passage or two, and references to others, helpful notes, and lots and lots of pictures. It will have My Way of Life, the basic prayers, How to Learn and How to Teach, and the usual indices: 128pp.

Father James Tierney

Old Missal, New Missal and Sacrifice, Priesthood, Presence

THE NEW MISSAL in Latin was promulgated by the Congregation for Divine Worship, Holy Thursday, 26 March, 1970; and in English on 4th February, 1974. However, the first English altar edition of the (*Novus Ordo*) Missal did not arrive in parishes until 1975.

In today's context of **strident doctrinal dissent**, the following quote from it sounds quite naive:

"A witness to unbroken tradition

"The old missal [of 1570] was promulgated in difficult times. There were attacks upon Catholic faith about the sacrificial nature of the Mass, the ministerial priesthood, and the real and permanent presence of Christ under the eucharistic species. St Pius V was especially concerned to preserve the recent tradition of the Church then unjustly under attack, and only very slight changes were introduced into the sacred rites..."

This is from the *General Instruction of the Roman Missal* (GIRM) §7, promulgated by an Apostolic Constitution of Pope Paul VI, Holy Thursday, 3rd April, 1969, for the new Roman Missal Revised by Decree of the Second Vatican Ecumenical Council.

COMMENT

The threefold attack upon the Catholic Mass in the 16th century was made by those OUTSIDE the Church.

The same threefold attack against the sacrifice of the Mass, the ministerial priesthood and the Real Presence is now made by those INSIDE the Church.

Significantly, dissenters do not find the new Missal suitable to express their errors. Rather, they add, subtract and change its texts and rubrics in order to express what they preach and teach, namely that the Eucharist is not the sacrifice of the Cross, that what we call the priesthood was not instituted at the Last Supper, and that the bread and wine are still bread and wine after the consecration but *remind* us of Christ's body and blood in His Passion (i.e. Zwingli's doctrine, contrary to one and a half thousand years of Christianity).

Nevertheless, the new Missal seems lacking in power to deepen Catholic doctrine and devotion against these grave errors which are now so widespread and entrenched. Further, there are other dissident factors in the lives of Catholics today, such as:

- theology taught in some theologates to students;
- catechetics as practised in many schools;
- liturgical anarchy as practised in many parishes.

The result is that Catholic doctrine on the Mass, priesthood and transubstantiation is too often displaced by 16th century Protestant dissent. N.B. Do not confuse the term 'Ecumenical Council' with ecumenism, neither modern ecumenism in its correct sense nor in its current dissenting usage. An ecumenical council is a general council of all the bishops in peace and union with the Pope and summoned by him: it means 'the inhabited world', the whole Church.

J.T.