

LEPANTO

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Dismissal in Toowoomba - Tim Pemble-Smith

If there was a single act which upset people most, it was the way Bishop Morris had, early in his time as bishop, shut down The Shrine in downtown Toowoomba. The Shrine had always been heavily patronised, particularly by the elderly and working Catholics of Toowoomba who would, seven days a week, come in numbers to mass, confession and Eucharistic adoration. The Shrine was a powerhouse of worship, prayer and Catholic identity - not the sort of place any kind of Catholic bishop could simply shut down. Years later, part of The Shrine was re-opened by Bishop Morris for adoration, although not as a place for regular mass and confession. Despite the partial reactivation of The Shrine, Bishop Morris' credibility never really recovered from this early act which in a way set the tone for his time as Bishop of Toowoomba.

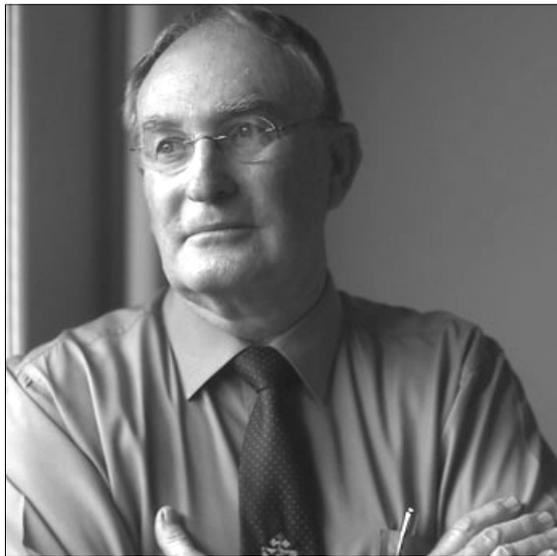
By May 2011, the end for Bishop Morris had been a long time coming and had been much anticipated among well informed Church insiders in Toowoomba and around Australia. Bishop Morris' dismissal announcement was made at masses on Divine Mercy Sunday. William "Call me Bill" Morris had been sacked by the Pope after all; the Bishop got his announcement in before the Vatican's, which came the next day. Some, though far from all, were stunned. The reactions were many and varied, across a wide range from fury, confusion, bafflement and despair all the way to relief and undisguised joy. For a bishop who had seen himself as "pastoral", William Morris' legacy was in fact a polarized Catholic community.

CRYING FOUL

Significant public angst has followed from Bishop Morris and his supporters, including claims of injustice, denial of natural justice
 Lepanto 14:1

whether or not from lack of procedural fairness and/or lack of transparency, and lack of a process to appeal the decision.

To date, nobody - whether the Pope, Bishop Morris himself, or his supporters - has chosen to reveal more than general information relating to the dismissal decision and the related decision making process. Bishop Morris' supporters, however, have released some relevant information. Key



documents include Bishop Morris' dismissal announcement / farewell letter, a seven page summary history of Morris' dispute with the Roman Dicasteries prepared by Toowoomba priests Fr Peter Schultz and Fr Peter Dorfield and a "Reflection" paper signed by Fr Peter Dorfield on behalf of a number of fellow priests. There is also a Courier-Mail article by journalist Paul Syvret, who interviewed Bishop Morris, wherein Syvret wrote, "The Vatican in Rome has decided that the Bishop is guilty of questioning church teaching 'basically accusing me of heresy', he says."

In his dismissal announcement letter, Bishop Morris states, "I have never seen the Report prepared by the Apostolic Visitor, Archbishop Charles Chaput, and without due process it has been impossible to resolve these matters, denying me natural justice without any possibility of appropriate defence and advocacy on my behalf". The Schultz-Dorfield summary says, "The Report of the Apostolic Visitor has never been shown to the Bishop." Syvret in the Courier-Mail further says, "The Apostolic Visitor - a Vatican investigator arrived. He spent 3 ½ days in the Toowoomba Diocese, with the end result being Morris received an unsigned memorandum that concluded pastoral practices in Toowoomba were 'defective'. Morris says the memo was 'littered with factual

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errors', and he contested its validity.' Fr Dorfield writes, "Bishop Morris has been removed on the grounds of 'flawed' and 'defective' pastoral leadership through his years as a Bishop, and more recently, on doctrinal grounds." Dorfield says the grounds were later "reduced to two doctrinal matters .. views expressed .. on the ordination of women and the recognition of Anglican (and other Church) Orders."

CANON LAW

Now, the dismissal of a Catholic bishop is no small matter. As leading American canon lawyer Edward Peters has noted, "The canonical commentaries I've looked at regard a bishop's 'privation' of office as being possible only in the face of guilt for ecclesiastical crimes ... But criminal conduct is not the same thing as "mismanagement", and it is certainly not the same thing as "weak performance", both of which conditions might well justify upper-level management in removing a lower level administrator from his post, but neither of which - for all sorts of ecclesiological and canonical reasons -

constitutes grounds for privation of episcopal office in the Church. Only the Pope hears criminal cases involving bishops (c. 1405 § 1) and penal cases are generally conducted confidentially (c. 1455 § 1), so unless either side decides to discuss the matter, the details are not likely to emerge (with good reliability, at least)."

Based on the best information to hand, as outlined earlier, it appears that Bishop Morris was dismissed for heresy at least, although there may have been more to it. Heresy can constitute an "ecclesiastical crime" - grounds for privation of office, as Edward Peters has pointed out. It appears that issues involved in the overall dispute were, at a minimum, Bishop Morris' 2006 Advent Pastoral letter referring to the prospect of ordination for women and protestant ministers, his Toowoomba confession guidelines and his own subsequent interactions and position taking with Vatican officials.

In fact, despite the bishop's complaints, he does not appear to specifically state that the dismissal decision was in fact reliant upon the Chaput Report or other unsighted specific complaints from Toowoomba. Morris himself says per Syvret that he received a copy of a relevant memorandum, albeit unsigned, and contested the issues raised by Vatican officials. So far as an outsider can tell, Bishop Morris' dismissal appears to have been driven by his own written words and his long term persistence in the positions he had taken.

PUT UP .. OR APOLOGISE

As to the allegations of denial of natural justice, given the Lepanto 14:1

foregoing and the long record of interaction between Bishop Morris and Vatican officials - as detailed in the Schultz-Dorfield history - it is clear that Bishop Morris was accorded considerable indulgence overall in relation to process. Despite what has been said, no-one - Bishop Morris included - has put forward the information and argumentation necessary to support any sort of serious, substantive claim in regard to either injustice or denial of natural justice. The legal jargon is in play, almost parrot-fashion, but not the logic required for a serious case.

If there is such a substantive claim to be made, Bishop Morris and his advisors should put it forward if only to clarify the record. In the event no such position can be put forward, Bishop Morris and his advisors should withdraw their allegations and apologise.

Ironically, the transparency issue plays both ways. In his farewell letter, the bishop says, "The Consultors are aware of all the facts as I have met with them on a regular basis to keep them up-to-date with what was happening. Through them, the

priests and the pastoral leaders, you will be given the full story." To Syvret, he said, "We are not a free and open church if there are questions that cannot be talked about. We are at our best when we are transparent." All well and good. But, Bishop Morris accuses the Vatican of lack of transparency whereas he and his advisors have chosen not to release an obviously extensive collection of relevant documents,

despite Bishop Morris' undertaking to the Catholics of Toowoomba that "you will be given the full story". Transparency, it seems, is good for the goose but not so essential for the gander.

Well may we ask, given Bishop Morris' undertaking in his farewell letter: why has he not released the documents? Could it be that the documents would demonstrate that the Vatican had in fact treated him fairly and appropriately, even respectfully? This is what we at *Lepanto* suspect. Again, Bishop Morris should release his records of the decision and the decision-making process. *Lepanto* considers it unlikely he will.

One of the points made early on was that the Church does not allow for an appeal from the dismissal of a bishop: the "lack of an appeal process" complaint. But, who can one appeal to in the Church superior to the Pope? It is difficult to imagine Bishop Morris and his supporters suggesting that a bishop should be able to be dismissed in the first place by an authority lesser than the Pope. Perhaps this is why the "lack of a process for appeal" argument appears to have been quietly dropped.



Finally, it must be said that it is not easy to see how Bishop Morris could in good faith practice as a Catholic bishop. A bishop's role is to proclaim, teach, explain, and uphold the faith - in this case a faith which has always involved a solely male priesthood and a Eucharistic consecration requiring beliefs not shared by protestant ministers. Not to mention the primacy of the Petrine office and oaths of obedience for ordained ministers. Given his positions, how could Bishop Morris have proclaimed, taught, explained or upheld such a faith? Clearly, he could not.

OPPOSITIONAL TACTICS

Despite the lack of apparent substance to their claims, it is clear that Bishop Morris and his supporters have managed to conjure up a reasonable sized if ultimately narrowly based public controversy. The dismissal has certainly elicited the predictable sympathetic, non-probing coverage from the usual quarters: the ABC, the Fairfax media, Eureka Street, "St Mary's -in-Exile", etc.

One aspect of unfolding events has been the extent to which the hue and cry (Who can forget the plaintive "Bill is my bishop" placard?) has been manufactured and coordinated by some Toowoomba diocesan clergy and employed Church lay officials. The opportunistic misuse by some priests of Sunday homilies has been a notable feature of recent life in Toowoomba, Brisbane and elsewhere. If their objective was to demonstrate the extent to which Bishop Morris had succeeded in embedding in the diocese his own dissenting attitudes, then they certainly have made the point. A range of openly orchestrated agitprop tactics have been employed, including caucusing the poorly informed and the gullible, organizing letter writing campaigns and petitions, etc, in short, all the activities the same people would never undertake to support, for instance, the pro life cause.

Nonetheless, the bedrock loyalty of Catholics to the Pope as the Vicar of Christ has also been demonstrated by the fact that whatever loyalties there were to Bishop Morris, they were not enough to sustain any impulse there may have been on the part of Morris and his supporters to stay on and further defy the Pope.

LOOKING TO THE FUTURE

With a local clergy aged, ageing and limited in numbers and with no local vocations, the Vatican is no doubt aware of the necessity to provide support for the diocese of Toowoomba. Among other things, it is likely to be necessary for a new bishop to bring in new clergy from elsewhere. No doubt the Toowoomba Church, being an inclusive, hospitable community, will gratefully welcome the assistance of more priests from Asia and Africa. Finally, the new bishop will need to be unambiguously interested in fostering the sacramental and devotional lives of Catholics rather than someone all too experienced in the art of gradually reframing and displacing Catholic life.

It would be a shrewd and widely supported early move for a new bishop of Toowoomba to find a way to fully re-open and reactivate The Shrine, whether outside priests are available or not.

Naturally, the on-going oppositional climate is less and less about William Morris, who has left the diocese of Toowoomba.

The object of the current orchestration is to influence subsequent events, in particular the appointment of a new bishop. The strategy appears to be to foster and maintain the rage but to direct it against Roman officials rather than against the Pope personally. For now, expressions of angst and opposition are being carefully stage-managed and kept within defined limits.

More to the point, the Archbishop's position in Brisbane is also in play. If preferred candidates from the same priestly groupings are appointed to Brisbane and Toowoomba, it will be business as usual: the longstanding Rush-Cuskelly "New Church" agenda will be further reinforced - and Rome will have acted in Toowoomba for nothing. If on the other hand, bishops loyal to Rome are appointed to Brisbane and Toowoomba, oppositional elements will contest the authority of the new appointees. In such an event, the oppositional elements are certainly capable of making life uncomfortable for a time. Time, however, is not on their side. More than a few of the disaffected elements are approaching the end of their working lives. The tide of history is against them.

Editorial:

QUEENSLAND SOLUTION

The Church in Australia in 2011 is not the Church as it was in Holland in the 1980s. Then, when Pope John Paul II attempted what might be called the "Dutch Solution", replacing ineffective bishops with men loyal to Rome and attempting to restore order, oppositional elements ignored the new bishops who were ultimately marginalized and largely ineffective. The Dutch defied the new bishops, confirming the ruin of the Church in Holland. The 1980s were the time, of course, immediately following what may arguably be called a loss of effective control in the Church under Paul VI in the 1960s and 1970s. By the 1980s in many places, as Pope John Paul II came to appreciate, the Pope may have reigned but he did not rule.

John Paul changed tack, producing encyclicals and a catechism to clarify and reinforce the faith. He travelled widely and spoke directly to the people over the heads of sometimes unruly and unappreciative local bishops and clergy. Now after many years of gradual rebuilding, the authority of the Papacy (the authority of the Keys of the Kingdom) is gradually being exercised once more. Another factor of this time is that the failures and wreckage of the so-called "liberal" era in the Church are everywhere to be seen: "By their fruits you will know them."

And those who have learnt nothing since the 1960s are now departing the scene, their energies spent.

Unlike in the 1980s, many Catholics now understand very clearly what is at stake. As in Brisbane, Toowoomba and elsewhere, loyal Catholics (whistle blowers, "temple police", call them what you will) are better informed and connected and prepared to put up a fight for the faith. They will also insist that poorly performing bishops are held to account and they will support loyal Catholic bishops committed to reform. Brisbane, Toowoomba and other places in 2011 are not Holland in the 1980s. There is every reason to anticipate that a "Queensland Solution" for this era will ultimately see a restoration of authority and unity within the Church in this part of the world.

Art and Artifice in St Stephen's Cathedral

- Tim Pemble-Smith

NEWCHURCH AGENDA

Not to put too fine a point on it, the malaise in the Queensland Church can be traced back at least as far as the Rush years. Francis Roberts Rush was Archbishop of Brisbane from 1973 to 1991. *Lepanto* has previously dealt with the history and promotion of the Queensland "NewChurch" in a series of enlightening articles written by Max Lynch in 2005. The articles are available on the *Lepanto* website. The leading players in the local "NewChurch" agenda were Archbishop Rush himself and his Auxiliary Bishop Eugene James ("Jim") Cuskelly. Both, it seems, were friends and allies of disgraced former Archbishop of Milwaukee, Rember Weakland; both are now deceased.

Former Toowoomba Bishop Morris was at one time Archbishop Rush's official secretary. Most of the current Queensland bishops came, one way or another, from the Rush-Cuskelly camp. Rush and Cuskelly have a lot to answer for. Fr Peter Kennedy's tenure at St Mary's commenced in the Rush era. It was always obvious that Bishop Morris was sent to Toowoomba to implement the Rush-Cuskelly agenda, though John Bathersby had become Archbishop of Brisbane by the time William Morris was appointed to Toowoomba. Little did anyone suspect in the 1980s that a bishop would many years later be dismissed effectively for refusing to back off from the Rush-Cuskelly agenda.

Msgrs Rush and Cuskelly were pragmatists. Neither would ever have allowed himself to be sacked by a Pope. Had they or their agenda been seriously challenged, they would have found a way to satisfy Roman authority and lived to fight another day. Both were determined men with their own "NewChurch" agenda for change, much of it apparently borrowed from the US. The reputedly astute Archbishop Rush and Bishop Cuskelly knew what to say, what not to say and what to say in terms that were ambiguous as and when required.

One of the key elements of the "NewChurch" plan for change was to embed a new faith into a radically refurbished St Stephen's Cathedral. The refurbished Cathedral was re-opened at the end of

1989. The 1989 St Stephen's was indeed a radically altered cathedral - and much remarked on at the time. Further changes followed in subsequent years, consistent with the changes that had been made while the cathedral was closed off and locked down in 1988 and 1989.

Nothing illustrates the agenda for change in the Brisbane church better than the artwork of the refurbished St Stephen's cathedral. Very little of the pre-1989 artwork survived the make-over. No expense was spared on the new artwork which was revealed to most cathedral-goers for the first time only when in place. The 1989 and subsequent artworks reflect a wholly different sensibility - being modernist in style rather than devotional - to that of the discarded pre-1989 works which had been conventional Catholic art. Some of those involved in acquiring the new artwork made it clear they despised the old artwork, referring disparagingly to "plaster statues" and "bric a brac". The new artwork, on the other hand, was something they were proud to be associated with. At the time of the refurbishment, they produced a handsome commemorative booklet, showcasing the new works.

Many of the common folk at the Cathedral were unhappy with the new works. They wanted devotional works and they smelled a rat in the new art, which clearly would have been more at home in an avant-garde art gallery than in a cathedral. But what would such people know about art? Below is a quick tour of St Stephen's artwork.

THE ARTWORKS

- One of the quietly deceptive pieces in the new Cathedral was "The Human Search for God" shrine by "urban Aboriginal" "stealth" artist Fiona Foley. As outlined in *Lepanto* previously, Foley had "layered up" the shrine with coded references to Lucifer, Kunapipi (Aboriginal 'Earth Mother'), cockatoo (cock-or-two) jokes, genitalia, etc. In short, Foley had used Aboriginality as a masking device for what was first and foremost a shrine to the white, western, indeed Crowleyite occult. Foley's shrine was eventually quietly removed from St Stephen's Cathedral following a lengthy and, for the Church, embarrassing exposure of its real meaning. No serious explanation was offered. Requests to Archbishop Bathersby for an inquiry were ignored.
 - Examination of Foley's shrine did yield an explanation for why the traditional white marble statue of St Joseph and the Child Jesus had survived the 1989 refurbishment. It formed part of an elaborate wordplay: a "white cock-or-two" as opposed to the "black cock-or-two" embedded in Foley's work.
- Another much remarked on St Stephen's artwork is the



white marble “baptismal font”/“Church Mother” sculpture which depicts a mother – an Earth Mother/Goddess figure - and child, “at one” with the natural environment and the landscape. As the cathedral commemorative booklet puts it, “flesh, cloth, water, hair, stone are at times indistinguishable”. Shades of Fr Peter Kennedy’s “communion with the earth” here - “the divine as land, source and mother”, the prevailing ideology of St Mary’s-in-Exile, as outlined previously in Lepanto. The booklet further says, “The spiral, a form picked up in the font itself, represents the baptismal cycle of death and rebirth”, references which were always going to be taken by the cognoscenti as relating to the neo-Gnostic “Spiral Goddess” and to the cycle of reincarnation. The cathedral booklet also makes reference to the baptismal rite’s “rich layers of meaning” - that “layering” of meaning again, as Ms Foley would say.

- Perhaps the dominant image in St Stephen’s is the dramatic, extravagant, larger-than-life bronze crucified figure, “Christ in Speedos” as some have dubbed it, which literally hangs suspended over the sanctuary. It could be Jesus Christ if you really wanted it to be, but it does not have to be. In fact, it is a beardless figure and we know from the Gospels that Christ had a beard. Also, there is the horizontal cross-piece of a crucifix but no vertical piece. As any theologian will tell you, traditionally the cross piece denotes Christ’s humanity and the vertical piece denotes his divinity. But here, there is no vertical piece. Hint: so this figure may not be divine? More layers of meaning here. Fr Peter Kennedy and his followers at St



Mary’s-in-Exile would identify with this. If not Christ, then who is this flamboyant “trickster” figure...? Who indeed.

- Another significant and seriously eccentric piece of St Stephen’s cathedral artwork is the not particularly attractive “Mary, Woman of Faith” statue in the “Lady Chapel”. Certainly, it is nothing like the known images of Our Lady per Lourdes or Fatima. With wide open, staring eyes, this statue’s demeanour is the antithesis of the Catholic understanding of the serene Virgin Mary. Her hair appears wet or sweaty, as if she’s disturbed or distressed. Mary has only one foot. Unable to walk, this Mary would be incapable of crushing the serpent with that one heel. In fact, Mary’s dress has the texture of snake skin. And behind “Mary” on the wall is an image of an uncoiling snake (referred to in the Cathedral booklet as “an undulating line”) which proceeds around the wall and ultimately into the floor. If not the Virgin Mary, then who could it be? With the snake referents and disturbed demeanour, this “One-legged Mary” is more neo-Gnostic/pagan “Snake Goddess” than Virgin Mary.



GNOSTIC FACE

St Stephen’s, with its artwork, is the public face of the local Roman Catholic “NewChurch” in the city of Brisbane. Further out from inner Brisbane, Fr Kennedy’s St Mary’s-in-Exile, Womenspace and Earthlink are openly neo-Gnostic and pagan. As outlined here, the artworks at St Stephen’s Cathedral express a faith and a sensibility with which the devotees of St Mary’s-in-Exile, Womenspace and Earthlink would be comfortable. In this city, the roads from St Mary’s-in-Exile, Womenspace and Earthlink really do lead directly to St Stephen’s Cathedral.

Editorial from *The Record*: a Bishop that Had to Go

While the removal was almost unprecedented in Australia, it not-so-surprisingly illuminated fault lines within the Church which all reasonably well-informed observers have known about for decades. To use somewhat technical language, the fault-line is sometimes described as the one which runs between the hermeneutic of continuity on the one hand and a mentality which can be described, on the other, as a hermeneutic of discontinuity. At the end of the day, however, the issue under debate was the simple fact that in the Catholic Church every Bishop, a successor to the apostles, is obliged by sacred oath to teach what the Catholic Church teaches - period.

The hermeneutic of continuity is an outlook which sees the history of the Church from Christ up until now as an organic and constantly developing unity which takes into account the person and teachings of Christ, Scripture, two millennia of Catholic faith and practice and the defined body of teaching called the magisterium. It accepts as a matter of faith that some things can't change, no matter what the popular view such as, for example, the belief in Christ's divinity. Such things are, in effect, the constellations in the night sky by which the ordinary Catholic man or woman can safely navigate because they do not change position.

The hermeneutic of discontinuity, conversely, is more a mentality that tends to regard much of the Church prior to the Second Vatican Council as somehow deficient and which seeks to obscure, change or reverse some or much Church teaching, not excluding the dogmatically defined magisterium, usually in matters to do with the sanctity of human life and gender, but also extending to issues such as ecclesiology, liturgy, and in specific instances such as the ordination of women. It usually seeks to do so in accord with moral relativism and the values predominantly to be found in popular culture. It often confuses the individual sinfulness or failings of members of the Church throughout history with the actual faith of the Church.

One mentality is informed by two millennia of constant belief and practice, often heroically witnessed to by martyrdom, the other by the mass media and the fashionable theories that abound in our culture. On the side of the essential unity of Church belief and teaching from Christ up until the present is Pope Benedict; on the side of changing Church teaching and practice to suit some values of majority opinion, sadly, was Bishop Morris.

The arguments surrounding the dismissal of Bishop Morris are therefore also about ecclesiology, which is to say they are about the Church: among these being questions such as what is the Church, who constitutes it, who has authority to define what are the essential beliefs which distinguish Christianity, especially Catholicism, from other beliefs and philosophies and who, if anyone, has the power to change Church teaching? This is why the arguments surrounding the dismissal of Bishop Morris are fundamental in nature; they are neither irrelevant nor obscure. They also have direct consequences for Catholic youth, for Catholic marriages, and for Catholic family life. Although he is undoubtedly a good man and shares much in common with fellow members of the Church, Bishop Morris'

first problem was that he didn't understand that.

The problem for Bishop Morris, in the end, was that given the two positions he had to make a choice - his way or the Catholic Church way. The problem for the Church was how to handle a Bishop well down the road in effectively promoting what might now reasonably be called heresy in his diocese. As The Australian's columnist Christopher Pearson (also a convert to Catholicism) wrote shortly after the story broke, Bishop Morris had already sown consternation in his diocese with his 2006 pastoral letter. Seeking comment on how to respond to a shortage of priestly vocations in the diocese of Toowoomba, the Bishop canvassed possibilities including the ordination of women priests and recognising the validity of Anglican, Lutheran and Uniting Church Orders. He did this although he should have known that the Church had already definitively ruled these out. In 1994, Pope John Paul II declared authoritatively as the Vicar of Christ in *Ordinatio Sacerdotalis* that the Church had no power to ordain women priests. A year later, the Congregation for the Doctrine of the Faith, under the future Pope Benedict XVI, clarified John Paul II's teaching as "to be held definitively as belonging to the deposit of faith."

Official Church teachings and various statements on the validity or otherwise of the Orders of other Christian denominations are numerous, date back centuries and were, in some instances, reaffirmed by the CDF (under the future Pope Benedict XVI) as recently as 1998 as definitive. To suppose that such teachings could be dropped or changed by the Church was never anything more than mere fantasy. And whether critics were in a majority or a minority in the diocese of Toowoomba is immaterial. The truth of the Gospel never depends on numbers.

Bishop Morris has been portrayed (not surprisingly) by organisations such as the National Council of Priests of Australia as the innocent and unjustly treated victim of a dogmatic, pharisaical mindset under Pope Benedict and Rome (the usual conspiracy theory in the NCPA world of billabong theology where no fresh water appears to have flowed in since 1968).

But as reported in this edition of The Record (see stories on pages 6-7) he was actually treated with the utmost delicacy, discretion and respect by two Popes and three Vatican dicasteries. He was given more than ten years to resolve the issues and, remaining immovable, still stubbornly resisted repeated requests for his resignation.

One other problem seems to have eluded Bishop Morris. Catholic spouses and families everywhere face an unprecedented onslaught against their faith, their values and their children from a modern anti-culture predicated on the idea that there are really no more moral rules and no real consequences: one should do whatever one wants. As the simple people of faith do their best to lead the at-times difficult Christian life of fidelity to Jesus and everything He taught, they do not need bishops who will obscure the way or who become obstacles to the heroic vocation of Christian marriage and family. In fact, they are, sadly, better off without them. One

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might say that they need a Bishop who can be a rock. One of the two Bishops at the heart of this controversy is undoubtedly that.

FROM "THE RECORD", WEDNESDAY, 18 MAY 2011:
(Weekly publication of the Catholic Archdiocese of Perth.)
http://www.therecord.com.au/site/index.php?option=com_content&task=view&id=2556&Itemid=30

Bishop Morris' Response

Bishop Morris writes to The Record
Thursday, 16 June 2011

After reading the editorial (p 80) and article (p 6) of the 18 May 2011 edition of The Record, I would make the following comments.

I believe Catholic publications and the journalists who write for them must be held to the highest standards of ethics, one of which is ensuring that what is reported is the truth. There are a number of untruths in the article and editorial.

At no time was the "Third Rite" of Reconciliation used in the diocese. What was used was a Second Rite with a full set of readings, homily, and an examination of conscience and, on occasions, according to the Liturgical and Canonical Guidelines laid down by the diocese, general absolution was given. These guidelines changed after the diocesan submission was examined by the Dicastery for Liturgy at a meeting in March 2004. These celebrations were prayerful and dignified.

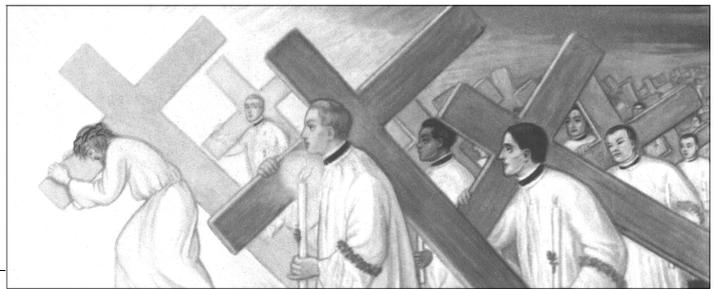
The article says, "in his 2006 Advent Pastoral Letter, Bishop Morris stated that, 'if Rome would allow it,' he would be prepared to ordain married priests and women priests. He also said that, due to an ageing clergy, the Church should be open to recognising the validity of Anglican, Lutheran, and Uniting Church Orders." At no time in my Pastoral letter of 2006 did I make such statements. I acknowledged that there are discussions of these issues in places around the world which is not saying that I actively support them or promote them but simply a statement of fact. The editorial said that I had canvassed these ideas which is also wrong.

The editorial says that I was "on the side of changing Church teaching." I have served the Church and taught faithfully its beliefs since I was ordained. I have never promoted explicitly or implicitly the changing of Church teaching. After my 2006 Pastoral Letter was misquoted and, I believe, misinterpreted deliberately in certain circumstances, I publicly said I would not ordain women or married men while these actions were forbidden by the Church.

Beyond its errors of fact the editorial steps over the line in that in many places it is a personal attack rather than a reflection on the story. I firmly believe that such tabloid journalism has no place in a Catholic publication.

It seems to me that a retraction of the errors needs to be published with an apology for the personal attack undertaken by the editor. I thank you in anticipation for your attention to these matters.

William M Morris, DD
Emeritus Bishop of Toowoomba



PRAY FOR VOCATIONS:

*Please offer Masses and pray the Rosary
for our Bishops, Priests and religious;
for our organisations;
and for more vocations
to the Priesthood and religious life.*

PRAYER FOR PRIESTS

Lord Jesus Christ,

As You gazed down from the Cross in Your bitter agony upon the beloved and faithful Apostle, St John, Your anguish was increased by the desertion of the traitor and the other Apostles. In spite of this desertion Your love embraced them and all those consecrated men who would forsake You.

We therefore confidently beseech You now to rain abundant grace on shepherds who have gone astray. Where there is present groping uncertainty, let there be light; where there is present overshadowing gloom, let there be joy; where there is present mounting struggle, let there be peace.

Guide, O Lord, the straying shepherds back to the fold, and assist them to walk surely and lovingly in Your sight, for only in union with You will the shepherd find true light, joy and peace.

Give to all priests inspiration in time of doubt, patience in time of adversity, fortitude in time of weakness, that with Your love ever pressing them on, they may lead others ever closer to You.

Amen.

"CATHOLICS GET TOUGH ON DOCTRINAL DISSENT"

(continued from page 8)

canvassing the option of schism, de facto or actual.

What are the likely repercussions for the Australian Catholic Church?

Morris's departure will further fortify the position of Cardinal George Pell and the more traditionally minded bishops.

The more realistic, liberal bishops are going to have to kiss goodbye to any lingering fantasies they clung to in the 90s of ordaining nuns, or at least keep them to themselves.

As well, the next two years will see an unusually high number of empty sees, as a cohort reaches the age of 75 and retirement.

Three of them are north of the Tweed and it looks increasingly likely that the Vatican will be choosing outsiders rather than locals to fill the vacancies. Mark Coleridge, now Archbishop of Canberra-Goulburn, will probably be translated to Brisbane.

From The Weekend Australian, May 7-8, 2011: <http://www.theaustralian.com.au/national-affairs/commentary/catholics-get-tough-on-doctrinal-dissent/story-e6frgd0x-1226051441596>, Reproduced with the permission of the writer.

[Note: Lepanto has no inside or advance knowledge in relation to the appointment of bishops – Editor]

Catholics Get Tough on Doctrinal Dissent

- Christopher Pearson

LAST Monday (2 May) the front page of The Australian featured a large photograph of an angry bishop. Some commentators in the blogosphere saw it as yet another media beat-up designed to depict the Catholic Church in an unflattering light.

To my mind, it demonstrated a grasp of the battle lines in the culture wars that has eluded the rest of Australia's broadsheets.

The bishop in question was the outgoing Bishop of Toowoomba, William Morris. He is one of three men who have been relieved of their dioceses by the Vatican in the past few months.

The others were the bishops of Pointe-Noire in Congo-Brazzaville and Orvieto-Todi in Italy. But while they were removed for financial mismanagement in one case and misbehaviour in the other, Morris's ouster was on doctrinal grounds.

Bishops are in some respects akin to sovereigns in their dioceses and, while it has the authority to remove them, the Holy See is usually very slow to do so, preferring discreet solutions such as early retirement.

The three forced departures in seven months have no precedent in recent years and suggest an increasing preparedness to intervene on the part of the Pope and his new prefect for the Congregation of Bishops, Cardinal Marc Ouellet. The previous prefect, Cardinal Giovanni Battista Re, was an uber-liberal.

The Catholic archbishop of Brisbane, John Bathersby, who will be retiring in 11 weeks, professed himself at a loss to understand the decision. He told the ABC: "I just wish it hadn't happened and I don't know why it happened and I would very much like to know."

Perhaps I can enlighten him.

Morris issued an Advent pastoral letter in 2006 that canvassed various options to make up for the lack of priestly vocations in his diocese.

Some were uncontroversial. Others, including the ordination of married or single women and recognising the validity of Anglican, Lutheran and Uniting Church clergy, were heretical.

He has since then maintained what he likes to call a dialogue on these non-options.

As anyone with the rudiments of a theological education would know, the Catholic Church resolved the question of women priests in 1994, with the Pope ruling that it had no power to ordain women in *Ordinatio Sacerdotalis*. The Congregation of the Doctrine of the Faith in 1995 described that decision as unchangeably settled and "to be held definitively as belonging to the deposit of faith".

On the issue of recognising the orders of Protestant clergy, Pope Leo XIII declared Anglican orders "absolutely null and utterly void" back in 1896 in *Apostolicae Curae*. That decision was reaffirmed by the CDF in 1998 as an infallible pronouncement to which Catholics must give "firm and definitive assent". The Lutherans in Australia and the Uniting Church don't have bishops or anything remotely like ordination in the Apostolic Succession, so recognising their orders is,

theologically speaking, inconceivable.

As a bishop, Morris was obliged to teach what the church teaches, rather than using his position to sow error and confusion among his flock. His removal must have come as an almighty shock to him and his brother bishops in Queensland because they've been getting away with flouting some of Rome's rulings with impunity since the 1970s.

Given that Morris has had five years of what he again likes to call dialogue with no less than three Vatican congregations and the Pope, with plenty of opportunities to change his tune, why has he persisted in error when he was so clearly in the wrong? There are several schools of thought.

The first argues the bishop just isn't very bright.

Its spokesman, Frank Brennan SJ, says: "Bill Morris never pretended to be an academic theologian. He was and is a sensible, considerate, pastoral priest and bishop of a country diocese."

The second, aired on high-profile sites such as *Rorate Caeli* and Father John Zuhlsdorf's blog and local sites such as *Vexilla Regis*, is that Morris may have had health problems. The third view, which most agree is at least a significant element, is stubbornness. Morris is one of those liberal-authoritarians who like to assert that within their own jurisdiction they are as powerful as the Pope.

The (ultra-liberal) National Council of Priests encouraged this delusion with a press release last week. "We are concerned about an element within the Church whose restorationist ideology wants to repress freedom of expression within the Roman Catholic Church and who deny the legitimate magisterial authority of the local bishop within the Church."

However, the fact of the matter is that individual bishops have no authority to make independent decisions about questions of doctrine, but rather a collegial role with the other bishops under the leadership of the Pope.

And, again despite the NCP press release, the Pope is not merely the first among equals. According to Canon 331, "by virtue of his office he possesses supreme, full, immediate and universal ordinary power, which he is always able to exercise freely".

Morris's removal sends a clear message to bishops, in Australia and around the world. The Holy See's patience is not, as it long seemed, limitless.

As with the Orvieto-Todi case, the fact that this intervention happened in a first-world country suggests delinquents in the European and American hierarchies can take a lot less for granted than before. As well, requests from the Vatican for bishops' resignations are more likely to succeed during the rest of Pope Benedict's reign because he has just demonstrated that he's prepared to use his powers.

Morris has become a cause celebre in the US thanks to an editorial in *The National Catholic Recorder*. More of the same can be expected from *The Tablet*, the English Catholic journal and other liberal websites. No doubt some members of the Swiss and Dutch bishops' conferences will be once again

(Continued on page 7)



Eucharistic Adoration

I adore you, O Jesus, God of Love, truly present in the Most Holy Sacrament. I adore you Who has come to Your Own but were not received by them. I adore you, Whom the majority of mankind rejected and despised. I adore you, Whom the impious incessantly are offend by their sacrileges and blasphemies. I adore you, Whom are grieved by the coldness and indifference of a vast number of Christians. I adore you, O Infinite Goodness, Who has wrought so many miracles, in order to reveal Your love to us. I adore you, with all the angels and saints, and with those chosen souls that are now already the blessed of Your Father and are all aglow with burning love for you. I adore you with all Your friends, O Jesus! With them I prostrate myself at the foot of the Altar, to offer you my most profound homage, to receive Your Divine Inspiration, and to implore Your grace. Oh, how good it is for me to be here with you! How sweet to hear the Voice of my Beloved! O Victim of Divine Love! A piercing cry breaks forth from Your Heart here on the Altar, as it once did on Calvary; it is the cry of Love; "I thirst,"



You call to You children, "I thirst for your love! Come all, whom I love as My Father has loved Me; come and quench the thirst that consumes Me!

Lord Jesus, behold I come. My heart is small, but it is all Yours. You are a prisoner in our Tabernacles, You the Lord of Lords! And love it is, that holds you here as such! You leave the Tabernacle only to come to us, to unite Yourself with the faithful soul and allow Your Divine Love to reign within. O King of Love! Come, live and reign in me. I want no other law but the law of Your Love! No, no, I henceforth desire to know nothing, neither of this world nor of what is in it, nor of myself; Your Love alone shall rule in me eternally.

O Jesus, grant me this grace! Break all my fetters, strip me of all that is not of Yourself, in order that Your Love may be my life here below, and my happiness and delight in eternity, Amen.

Decree of S. Congregation of indulgences, May 30th, 1908.

Approved, Cleveland, May 1st, 1923.

Joseph Schrembs, D. D., Bishop of Cleveland.



Novena to St Charles Borromeo

for the next Archbishop of Brisbane

O glorious St. Charles, the father of the clergy, and the perfect model of holy prelates! You are that good pastor, who, like your divine Master, gave up your life for your flock, if not by death, at least by the numerous sacrifices of your painful mission. Your sanctified life on earth was a spur to the most fervent, your exemplary penance was a reproach to the slothful, and your untiring zeal was the support of the Church.

O great Prelate, since the glory of God and the salvation of souls are the only objects of solicitude to the blessed in heaven, vouchsafe to intercede for me now, and to offer up for the intention of this novena, those fervent prayers which were so successful while you were on earth. *[Mention your request]*

You are, O great St. Charles, among all the Saints of God, one in whose intercession I should most confide, because you were chosen by God to promote the interests of religion, by promoting the Christian education of youth. You were, like Jesus Christ himself, always accessible to little ones; for whom you broke the bread of the word of God, and procured for them also the blessings of a Christian Education. To you, then, I have recourse with confidence, beseeching you to obtain for me the grace to profit of the advantages I enjoy, and for which I am so considerably indebted to your zeal. Preserve me by your prayers from the dangers of the world; obtain that my heart may be impressed with a lively horror of sin; a deep sense of my duty as a Christian; a sincere contempt for the opinion and false maxims of the world; an ardent love for God, and that holy fear which is the beginning of wisdom.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ hear us.

Holy Mary, Mother of God,

Queen of Apostles,

St. Charles,

St. Charles, imitator of Christ,

St. Charles, faithful follower of Christ crucified,

St. Charles, replenished with the spirit of the Apostles,

St. Charles, consumed with zeal for the glory of God,

St. Charles, the light and support of the Church,

St. Charles, Father and Guide of the Clergy,

St. Charles, most desirous of the salvation of souls,

St. Charles, a model of humility and penance,

St. Charles, most zealous for the instruction of youth,

Lamb of God who takes away the sins of the world,

Lord, have mercy.

Christ have mercy.

Lord, have mercy.

Christ graciously hear us.

pray for us.

pray for us.

pray for us.

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spare us, O Lord.

Lamb of God who takes away the sins of the world,

graciously hear us, O Lord.

Lamb of God who takes away the sins of the world,

have mercy on us, O Lord.

Pray for us, O glorious St. Charles,

that we may be made worthy of the promises of Christ.

Let us pray.

Preserve Your Church, O Lord, under the continual protection of Your glorious Confessor and Bishop, St. Charles, that as he was eminent for the discharge of his pastoral duties, so his prayers may make us zealous in the love of Your holy name: through Jesus Christ our Lord. Amen.

Fr Kerry Costigan, Ashlar Lodge and Freemasonry

Email: Tim Pemble-Smith to Bishop William Morris -
Thursday 12 August 2010

"Dear Bishop Morris,

In Horizons of Toowoomba Diocese, October - December 2009, at page 29, it says of Fr Kerry Costigan that he is a "Member of Ashlar Lodge". It also says, "Although officially retired, Fr Costigan acts as a relief priest".

You are no doubt aware of the Church's position in regard to such matters, per the "Declaration on Masonic Associations" issued by the then Cardinal Ratzinger of the Congregation for the doctrine of the Faith on 26 November 1983:

"Therefore the Church's negative judgment in regard to Masonic association remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and therefore membership in them remains forbidden. The faithful who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion."

My question to you is: What action do you propose to take in regard to Fr Costigan as his local ordinary?

Given that the fact of Fr Costigan's membership of Ashlar Lodge was printed in Horizons, your own diocesan magazine, I also ask: What action do you propose to take to ensure that no misunderstanding remains within the Diocese of Toowoomba regarding the Church's position on freemasonry.

Kind Regards

Tim Pemble-Smith"

Reminder, TP-S to WM: 26 August 2010

"Dear Bishop Morris.

I note you have not replied to the below. Do you intend to reply?

Kind Regards

Tim Pemble-Smith"

Reply, WM to TP-S: Wednesday 1 September

"Dear Tim

The article that appeared in the Horizons spoke of the various organisations to which Father Kerry Costigan either belongs to or has some pastoral connection. The organisation to which you are referring is the Ashlar Lodge to which Father Kerry has a relationship of friendship and Pastoral Care. Any misunderstanding concerning this will be corrected in the next issue of Horizons.

Wishing you every blessing.

William M Morris, DD

BISHOP OF TOOWOOMBA"

TP-S to WM: 1 September 2010

"Dear Bishop Morris.

Thankyou for the response below.

The response mentions Fr Kerry Costigan as having "a relationship of friendship and Pastoral Care" with Ashlar Lodge. You do not specifically address the question of whether or not, as stated in Horizons, Fr Costigan is a "Member of Ashlar Lodge".

Can you confirm for me please: are you saying that Fr Costigan is not (and was not) a member of Ashlar Lodge?

Also, your reply does not address my second question: What action do you propose to take to ensure that no misunderstanding remains within the Diocese of Toowoomba regarding the Church's position on freemasonry?

I look forward to your response.

Kind Regards

Tim Pemble-Smith"

WM to TP-S: 1 September 2010

"Dear Tim

My recommendation is that you read the next edition of Horizons where the Editor has corrected the misunderstanding.

Every blessing

William M Morris, DD

BISHOP OF TOOWOOMBA"

TP-S to WM: 1 September 2010

"Dear Bishop Morris.

Thankyou for your response. I look forward to reading the next edition of Horizons, as you advise.

Are you prepared to confirm that Fr Kerry Costigan is not (and was not) a member of Ashlar Lodge?

Would you please indicate what the position of your diocese is on freemasonry?

Kind Regards

Tim Pemble-Smith"

>> End of Email Exchange: No further reply from Bishop Morris <<

Horizons, October-December 2010, page 37

"Editor's Note:

Dear Reader,

In the October-December 2009 edition of Horizons, an article was published about Fr Kerry Costigan being invested as a Knight of the Sovereign Order of St John of Jerusalem.

The article stated that Fr Kerry 'had received this honour for his community work, being an active member of seven organizations, many of which concern the care and support of the older members of the community.'

One of the organisations mentioned was the Ashlar Lodge to which Fr Kerry has a relationship of friendship and Pastoral Care.

I am sorry misunderstanding has arisen because of this article.

Sincerely,

Sr Eileen"

Lepanto Comments:

The *Horizons* editor's note above completely fails to address the two questions that were put to Bishop Morris, and which Bishop Morris avoided answering:

- Are you prepared to confirm that Fr Kerry Costigan is not (and was not) a member of Ashlar Lodge?
- Would you please indicate what the position of your diocese is on freemasonry?

No surprises here, dear readers.

'Hundreds of Catholics' are also Freemasons

By Glenis Green

Hundreds of Queensland Catholics are now also committed Freemasons, with at least "a few" occupying leading roles in the church, masonic leaders have revealed.

And in a major breakdown of age-old barriers, at least one Catholic parish has held a service for more than 100 Oddfellows Lodge members.

Last November, the Maryborough church, headed by Father Harry Bliss, a Dean in the archdiocese of Brisbane, brought Oddfellows annual conference delegates together in prayer with regular parishioners of St Mary's.

Fr Bliss yesterday said it was "a great night", noting the collection of "all \$5 notes" came to \$150.

"They're welcome back any time," he said.

A spokesman for the Oddfellows – a secret social and benevolent society that originated in England in the 18th century – would not comment.

At the time, the St Mary's Parish Bulletin advertised the service under the heading of "Unusual" and noted "guess who has been invited to lead them in that prayer?".

United Grand Lodge of Queensland communications manager Charles Luckman confirmed "lots" of members of the Catholic Church and other churches also were members of masonic associations, with some holding positions as active clergy.

Mr Luckman said he did not know of any masons who were priests but such details were not requested as part of lodge membership.

"A few masons are leading members of churches and some are active members of the clergy," he said. "There is really no conflict with the (Catholic) church. Freemasonry is not a religion, although one of the basics of being a Freemason is that you must believe in God."

Former Catholic Leader columnist and Wilston parish priest Father Bill O'Shea said he would not dispute claims five years ago by the then Most Worshipful Grand Master of the United Grand Lodge of Queensland, Bill Roache, that about 1000 members of the craft were also Catholics.

Fr O'Shea said, however, that church law still stood prohibiting Catholics from being members of masonic associations. "But that doesn't mean we can't show friendship towards them and take part in social functions together.

Archbishop Bathersby, I know, was invited and attended a masonic function," he said.

While the 1918 Code of Canon Law explicitly prohibited Catholics also being Freemasons, the 1983 Code was not so explicit and this was taken "as a lessening of hostilities."

"But when tested, Rome said not to read too much into it," Fr O'Shea said.

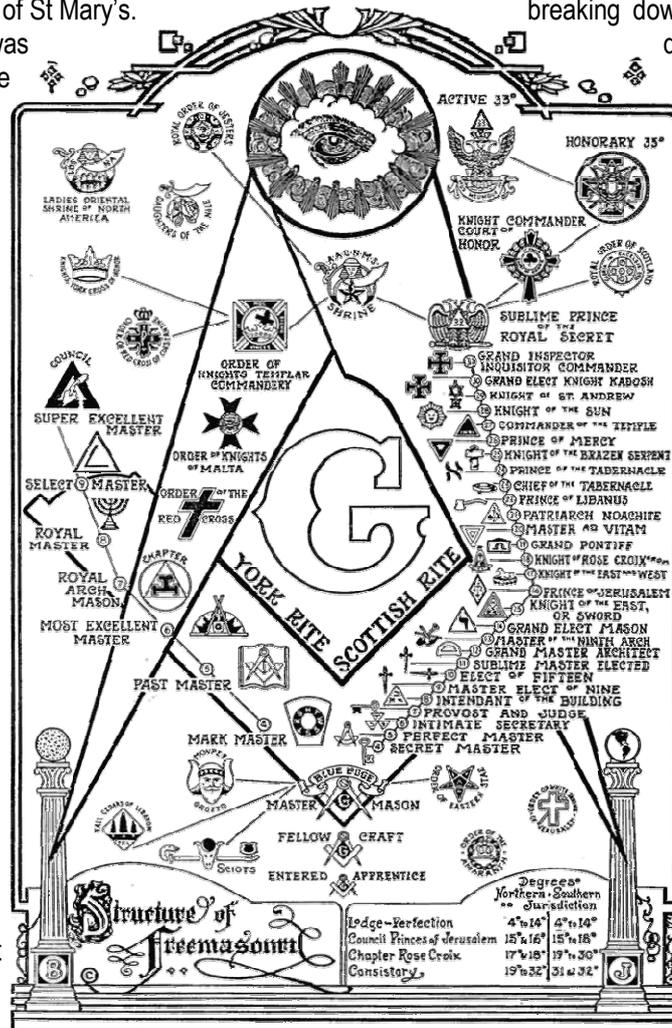
Brisbane Auxiliary Bishop Michael Putney agreed that the Catholic Church's "prejudices and rigidity of the past" were breaking down in a fundamental shift towards dialogue with other churches, society and other groups.

He said the evolution of ecumenism aimed to overcome divisiveness.

"How the church responds to groups like the masonic lodge is a different pastoral question which varies in different localities," he said.

In December 1983, Cardinal Joseph Ratzinger, with the approval of the Pope, declared that while the Code of Canon Law did not mention masonic associations specifically, "the Church's negative judgment in regard to masonic associations remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and therefore membership in them remains forbidden. The faithful who enrol in masonic associations are in a state of grave sin and may not receive Holy Communion".

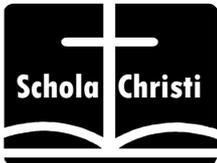
From The Courier-Mail, June 6, 1998



In Initiation of Candidate - Master Mason, or Third Degree:

- Q. What makes you a Master Mason?
- A. My obligation.
- Q. Where were you made a Master Mason?
- A. In a regularly constituted Lodge of Masons.
- Q. How were you prepared?
- A. By being divested of all metals, neither naked nor clothed, barefoot nor shod, hoodwinked, with a cable-tow three times around my body, in which condition I was conducted to the door of the Lodge by a brother.
- Q. Why had you a cable-tow three times around your body?
- A. To signify that my duties and obligations become more and more binding as I advance in Masonry.

Duncan, MC 1866, *Duncan's Masonic Ritual and Monitor* Dick & Fitzgerald, New York. p.135



Spirituality for Salvation: Christ our Model

- Fr Terry Hoare STL

Catholic spirituality develops uniquely within the life of the Church. We consider in this essay the scriptural and historical manifestations of God's salvation process in relation to both corporate and personal holiness. For the orthodox Catholic, these involve authentic identification with the self-understanding of the Church as member, sign and human dynamic.

In the Church's understanding, Catholic spirituality is a developing reality. The spirituality of the Church is fundamentally about the Mind and Spirit of Christ within the terms of apostolicity and mission, the purpose being the fulfilment of the Will of God for the Salvation of all Mankind. Catholic spirituality is grounded in and must remain in accord with scripture and tradition. Anything else is likely to lead to a polluted and even corrupted spirituality.

Therefore, as a religious expression, per se, the ideal effect of the liturgy is primarily and essentially the adoration of God and the general welfare of the soul, of the individual and the community. The corporate quest seeks both immediate salvation and final redemption. In this process, human understanding must tend more and more towards divine truth. Growth in holiness of life is the normal and proper effect for those souls living by faith and good works, and this process includes the use of liturgical and sacramental resources.

The liturgy itself is not at the disposal of the individual acting alone, as the liturgy is a communal expression of faith and involvement in the sacred mysteries. It is the Word of God and the tradition of the Church which, by the power of the Holy Spirit and the priesthood of Christ, provide the ground of Catholic understanding and spirituality. Our worship must be "in spirit and in truth".

The faithful soul grows in understanding the relationship God has with man now and throughout history, both personal and collective. In the Catholic understanding, all history is salvation history. This history is filled with the saving actions of God for His people. The divine will unfolds gradually to a mind desirous of and open to receive it. His will becomes so desirable that it is can even be said to operate seductively, for His goodness prompts increasing hope for the fulfilment of one's own spiritual destiny. God offers this to all those who truly love Him.

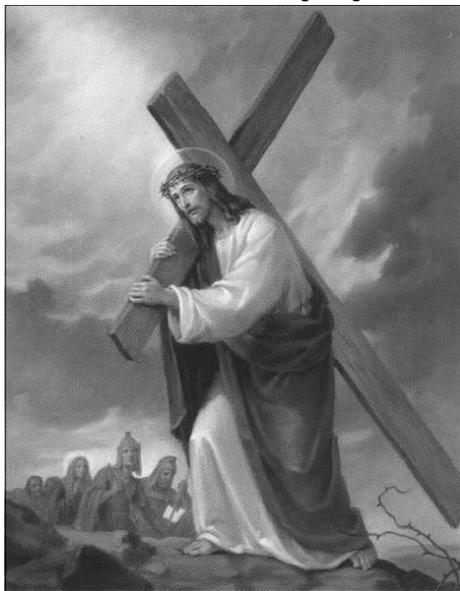
Within the context of the personal and universal salvation process, the Word of God prompts contemplation of the mysteries of God. It is in this way that the innate spiritual "instincts" of the soul are satisfied; joy is received in the soul by the Spirit-planted seed of holiness. The experience of divine things raises the soul to a new order of being and acting in accord with the graces which are received, treasured and utilised for the purposes of the Catholic life.

The soul is aided to reformation, regeneration and finally
Lepanto 14:1

transformation into the likeness of God, as originally intended by the Creator and known in the form and nature of Christ. The likeness of Christ, as the manifestation of God as love intelligible in human terms, is constantly offered to the desiring soul by even mundane things and events. The soul which responds has the chance of becoming a flame of love, a house of prayer, a spiritual sacrifice.

Both old and new testaments require obedience to God and love for one's fellow man. The commandments, covenants and counsels of God are made in the hope that man will not allow his sins to obstruct the work of God within the soul which God has created and directs. Essential to the authentic spiritual life is an understanding that the interior and personal dimension of the spiritual life is an opportunity for men to become more like their Saviour. Implicit in the command to obey the laws of God as fulfilled by Christ is that divine matter which is to be written in the human heart, (Deut, 10:18).

The Old Testament urges us to understand that human suffering is characteristic of the life of the just - a divine test of the virtues of long-suffering, tolerance, patience and submission to the divine will. In essence, this requires us to Love God without self-regard. Man's need for wisdom, love, purification and assimilation into God's will points to the ultimate model for the perfection of these virtues through the close following of Christ as Person and Mission. Christ Himself is the perfect example of the new-born children of God. Total self-gifting satisfies the need for simplicity of being which qualifies the elect for heaven.



Christ-crucified is the perfect example of God's love for man, an example which can be emulated by frail man with the aid of grace. The fundamental virtues such as faith, hope and charity then become a spiritual and religious platform for the desiring soul. The practise of these virtues surpasses human reach because they originate in God, Who alone is Love. This is the only way man can arrive at Love personified by Christ and attain the end of salvation: heaven.

The gift of love in the form of faith, hope and charity inflames the soul. God works for the inflammation of souls. This inflammation is the motivating factor in a moral and a virtuous life and a mode of revealing the kingdom as within the possibility of human reach if one is alive in and for God and God is alive within the human heart. God is more than a reference point. He becomes a way of being, for the virtuous live for the motives of the Redeemer. Becoming a house of prayer incites a desire to share the promptings of divine love within the human heart.

The spirituality of the Apostolic Church was one of presence, eschatology, asceticism, and liturgy supported by the Word of God, the presence of Christ, the guidance of the Spirit and the testimonial expression of God and His mysteries in the liturgy. The Christocentric spirituality of the early Church

focused on the promises of Christ to be with His Church always and to ultimately return to raise the Church up to God as a presentable offering to the Father as a people consecrated to Him, a priestly and prophetic people. A worshipping and self-denying people, firmly living within the terms of the new covenants God had made with His people. God's people were meant to be a living sign, a living prayer of Christ's Presence within an apostolic community, awaiting His return and final judgment.

The spiritual life of the Catholic Church has a history which comes to us from the Trinity, as revealed to the Faithful by Christ Himself. One reason the scriptures are a primary resource for the spiritual life is that they are centred on Christ, Who fulfils them. It is Christ Who has involved us in the participation in the mysteries of God by an effusive grace of incorporation through, with, in and by Christ.

It is through His Person, nature and mission that the identity of the faithful becomes a real and ever-lasting reality. It follows that no matter what aspect of spirituality or whatever stage it is considered, Christ's Person, Word, deeds and intentions are necessary facets of any authentic spirituality. Nature, society and the world are incapable of providing this. They cannot be claimed to be sufficient for Salvation.

As Christ's legacy to us, only the Bible and Tradition can provide the Truth content required for the development of an authentic spiritual life. Christ, as He expressed Himself, by Person, Word and deed, is in reality and in the understanding of the Church, the essence of holiness and therefore of the spiritual life. It is Christ Who is the beginning and end of all things, just as it is He Who commands us, "Be ye holy as your heavenly Father is Holy". Heaven is to be attained no other way.

All Catholic spirituality is aimed at achieving salvation. As indicated earlier, all history can be understood to be salvation history. It bears salvation from its Original Source by objective as well as interior factors so as to enable salvation in the receiver, the engraced faithful. This is so because the spiritual life, being from Christ for the sake of the will of the Father and by the power of the Holy Spirit, intends the presentation of the saved to the Father by the instrumentality of the Redeemer and Messiah.

To that end and through grace, the faculties of knowledge, understanding, practical response and the growth of every virtue, import into the soul the fruits of Christ's Redeeming Love. The Word of God and the Tradition of the Church are a complimentary unit, and stand as the ground of theology, including spiritual theology. We depart from this at our peril.

The scriptures, from beginning to end, speak of obedience to God above all things; Christ explains it is an obedience of love which is required. The scriptures tell the faithful, as they do to all who wish to know, that God relates to man and is not distant from Him.

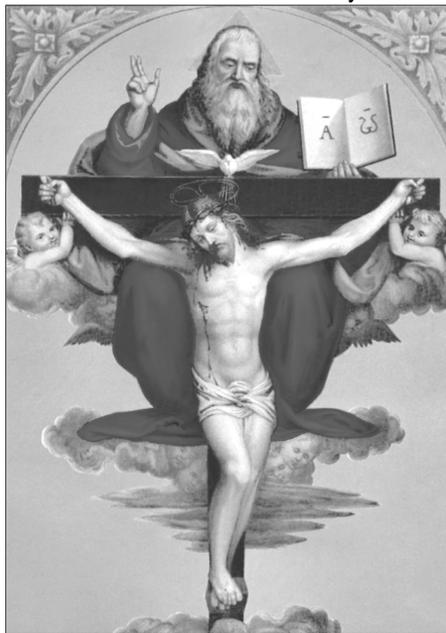
In the context of the scriptures, the definition and import of salvation history and of creation, humanity, evil, sin, virtue,

God as Creator, Christ as Redeemer, the Spirit as Sanctifier, divine and human love, life, death, grace, heaven, hell, suffering, the members of the mystical body (ie, the Church), salvation, redemption and final repose in God, are revelations of His divine will. However, no matter the times we live in, the way of salvation continues to unfold and reveal the nature and desirability of the divine goodness and wisdom God offers us:

Christ our Model, through Whom all things came into being. Those who receive Christ are given power; He seals into our intellect, imagination, understanding and will, a virtue to meet every challenge. All of these are inseparable facets of the spiritual, supernatural destiny of man.

Within salvation history, aided by the Word of God and the teachings and counsels of our holy forefathers, our contemplation of the trinity is made proximate, immediate and available. And so it is through contemplation, meditation and interiorisation of the love of God, that the divine intention of God's union with us is made known, utilised and multiplied. So, as an effect, the spiritual "instincts" of man are informed, reformed, re-focused and revitalised - not by carnality, nor

worldliness, nor pleasure but by infallible Truths. These, being invested with the power of the Holy Spirit, infuse into our souls a new love and attachment to our original innocence, making possible our acceptance into heaven.



LEPANTO LEAGUE OBJECTIVES :

- 1 Uphold & promote the teachings of the Catholic Church.
- 2 Be Loyal to the Magisterium of the Catholic Church and to the teachings of the Holy Father.
- 3 Oppose the teaching of the so-called Personal Development/ Sex Education in the class room environment.
- 4 Foster vocations to the Priesthood and to the religious life by personal and formal group devotion to the Blessed Sacrament and by the support of seminaries, whose formation and training is in accord with the guide-lines and directions of the Holy See.
- 5 Foster devotion to the Blessed Virgin Mary and daily praying of the Holy Rosary.
- 6 Provide active support for other groups and organisations who are loyal to the Magisterium of the Catholic Church.
- 7 Support parents as the prime educators of their children.
- 8 Insist that Catholic schools teach the full content of the Catholic Faith without compromise.
- 9 Foster love for the Holy Sacrifice of the Mass and to actively work for the fulfillment of the legitimate aspiration of having the traditional Latin Rite (Tridentine) Mass available regularly.
- 10 Advance these objectives and to defend them with vigour from all attacks no matter from what source they may arise, and to provide mutual support and assistance amongst members.

Temple Police: A Recollection

By "The Scarlet Pimpernel"

Much has been said in the Australian press recently regarding the 'resignation' (in reality, sacking) of Bishop Morris of Toowoomba. Bishop Morris for many years made clear enough his support for married and women priests, in effect, opposing the church's teaching and discipline. He also flouted the norms for confession, allowing general absolutions even though the Vatican expects all bishops and priests to adhere to the rules. He was a populist, a kind of ecclesiastical Che Guevarra. A certain creative ambiguity flowered around the diocese of Toowoomba in his time. And he seemed to regard the Vatican as some mythical beast he had to fight. He also expressed uncharitable remarks about those he depicted as 'temple police'. That is, those who dared to observe general absolutions and do something about them. I was active in the temple police.

About 13 years ago, I became involved with a group of Catholics in Sydney (where I was living) who were concerned about the widespread use of the general absolutions - the practice at that stage was quite common. In fact I changed parishes because in my local parish the general absolution was being done with a rosy-eyed confidence. There was an attitude of insouciance and a warm inner glow emanating from its proponents that this was the way to go. There is no doubting the pastoral kindness of many of those parish priests - however, why did that kindness not extend to giving the parishioners the truth and the real sacrament as it was supposed to be given? It is amazing how quickly some bad habits catch on and how little people think about them.

One thing led to another and I ended up meeting the lively Sydney barrister Paul Brazier (recently deceased at age 58). Paul took it upon himself to try to stem the tide of ignorance and/or open defiance to the church's norms for the sacrament of Confession/Reconciliation. And so I was co-opted into becoming one of what the Bishop Morris groupies might call 'Temple Police'. I think a more accurate term is 'underground resistance fighter'. I met with other resistance fighters - many of them women and we received our allocated parishes to go and observe. This was all done in an organised and accurate manner. It was often done at the end of a working day, after a hastily eaten hamburger and a long drive to a parish church.

Then began my journey visiting many parishes, witnessing more ecclesiastical horrors than I could have ever imagined. And thus started my life of the secret resistance fighter (this is what many Catholics are reduced to, not having had anyone listen sympathetically to their concerns). What passed for Reconciliation included burning cauldrons in the sanctuary where people threw their sins written on paper after having been told to do so by the priest; I saw women holding jars of oil in which penitents were to wash their hands; I heard didgeridoos playing in the sanctuary, asking for Reconciliation between Aborigines and Australians. Mind you, I also saw faithful priests in other parishes holding individual confessions and I marvelled that this could exist alongside the 'side-shows'

"THEY SEEK HIM HERE,
THEY SEEK HIM THERE,
THOSE FRENCHIES SEEK HIM EVERYWHERE.
IS HE IN HEAVEN OR IS HE IN HELL?
THAT DAMNED ELUSIVE PIMPERNEL."



in adjacent parishes. I did hear one elderly priest denounce the general absolutions from the pulpit and forbid his parishioners from attending any of them. This should not sound amazing but inevitably it does and it was amazing to hear it.

As the weeks rolled on the resistance fighters went all over Sydney (there were over 200 parishes to cover). By this stage I felt well and truly like a member of MI5 or the French or Polish underground. The observations took several months to complete and involved quite a bit of travel. After the secret missions were completed, we all met in a parish hall one day to sign Statutory Declarations that what we witnessed was indeed true. Paul Brazier had prepared all the Stat .Dec.s for us and we were able to see other members of the underground resistance in the church, who were trying against all odds to restore some adherence to the norms of the sacraments, trying to restore some sanity. It was like meeting one's fellow resisters in the barricades during a lull in the fighting and having some R&R with them.

Paul had prepared his case with great care and we felt we had a great fighter on our side. He went to Rome and what followed was the action of Pope John Paul II ordering the bishops and priests of Australia to adhere to the norms. One factor of great importance was the care with which he presented his case - it was in the format that the Vatican accepts such complaints and thus action could be taken immediately. There was much more that went on and the detail would be too great in an account like this.

But make no mistake, the resistance fighters have not faded into the background. They continue their work. They don't sing 'Guantanamo', they sing 'Holy God we Praise Thy Name' and 'Hail Queen of Heaven'. To call them 'temple police' is off the mark - as temple police would have been given their positions from the status quo of the day. By contrast, the resistance fighters against the general absolution had no official position, no praise from the powers that be and certainly received no pastoral empathy from many parish priests.

It took one highly organised layman, Paul Brazier to put the resistance movement into practise and now years later we have the fruits of Paul's labour. General absolutions are much rarer and some sanity has been restored.

Bishop Morris, who held out in his quasi Cuban stronghold giving missives full of ecclesio-babble, living on the financial generosity of the church and oozing pastoral concern from every pore while he deprived his parishioners of the sacrament, is gone. It took six attempts to order him to resign from the Vatican but finally on the seventh order from Rome, he was gone.

Vale Paul Brazier, brave resistance fighter.

Rebuilding After the Collapse of Catholic Conviction

By Kenneth D. Whitehead

Much has been made of the fact that Catholic politicians and public figures who favor abortion are able to pass themselves off as “good Catholics” while, judged by the standard of Church teaching, they are engaged in formal cooperation with evil. The U.S. Catholic bishops have not failed to make it clear that enabling the performance of abortions by legislative votes or judicial decisions is gravely immoral. Yet these same bishops have been reluctant to impose on these pro-abortion Catholic public figures any penalties or sanctions, such as denying them access to Holy Communion. In the absence of any such penalties, these public figures maintain the pretense, both in the public mind and apparently in their own minds, that they remain Catholics in good standing. They are not, however, alone in their delusion.

The sad reality is that today’s pro-abortion Catholic politicians have been accustomed to seeing others in line for Holy Communion who do not always and invariably follow Church teachings on other serious issues. They too are regarded as Catholics in good standing despite the fact that they have abandoned Church teaching. It is common knowledge, for example, that the Church teaches that the use of contraception is morally wrong. Yet contemporary polls consistently also show that more than eighty percent of Catholic married couples — to speak only of those who *are* married! — use contraception.

Here, then, is a case where large numbers of Catholics, perhaps even a majority of them, are clearly not following the teaching of the Church. Yet there is no call for Holy Communion to be denied to them. For the most part, what amounts to mass disobedience to the teaching of the Church is scarcely ever noted but just seems to be taken for granted as the way things are today. It is true that these contracepting Catholics in the pews are generally not public figures, and so the scandal of their disobedience is not the same as that provoked by the spectacle of prominent Catholic public figures who are advocates for abortion. Nevertheless, the disconnect between what the Church teaches and what many Catholics are generally doing is glaring. How did we come to this sorry state?

I. The Collapse of Catholic Conviction

Birth control has come a long way since the 1930s, when G.K. Chesterton could declare the very term to be without any clear or honest meaning. It “does not control any birth,” he wrote in *The Well and the Shallows* (1935). “It only makes sure there will never be any birth to control.” According to Chesterton, “birth prevention” was the term that should have been employed, although back in those days he actually thought that that usage would “strike a chill into the public.” (Alas, little did he realize that the desired “control” over natality would eventually lead not only to widespread use of contraception but to abortion-on-demand and the spectacle of Catholic public figures proudly and publicly supporting it.)

Despite Chesterton’s warning, by the 1950s contraception

had become almost universally accepted in American society. Any remaining hold-outs among non-Catholics pretty much yielded to the spirit of the times when the Pill came on the market in the early 1960s. At the time, Catholics generally still held the line as the only significant group that continued to oppose the use of contraception. As some of the sociological studies of the day verified, this was true even of college-educated Catholics. But it did not last.

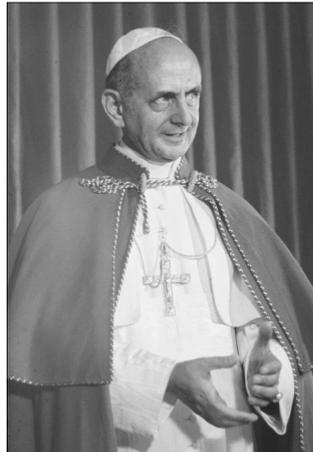
The massive abandonment by Catholics of the Church’s teaching against contraception came about later in the decade. In 1968, after years of speculation and debate in the Vatican, Pope Paul VI issued his watershed encyclical *Humanae Vitae* reaffirming the Church’s teaching against any artificial interruption of the natural process of human generation. At that point, massive numbers of Catholics suddenly discovered - almost overnight - that they disagreed with the Church about this after all. They immediately found confirmation of their rejection not only from the culture at large but from what turned out to be, to the surprise of many, *hundreds* of Catholic theologians who forsook their normal responsibility to explain and defend the Church’s

teaching in order to orchestrate and lead the public dissent from the Pope’s encyclical. These theologians took to the airwaves and the op-ed pages, and to their classrooms and pulpits, to explain to anybody who would listen that the Church was simply wrong about contraception and that the faithful could legitimately lay aside this teaching on the basis of their “freedom of conscience.”

Dissent from a papal encyclical by the Church’s existing theological establishment was wholly unprecedented, and Church authorities generally had no idea how to handle it. They were almost totally nonplussed, indeed virtually paralyzed.

Pope Paul VI had called upon the various episcopacies of the world to endorse and confirm his teaching. Although some bishops’ conferences dutifully issued statements in support of *Humanae Vitae*, many of them offered little convincing support for the teaching and some effectively damned it with faint praise. Moreover, some openly suggested that Catholics need not necessarily adhere to the teaching of the encyclical if their “consciences” decided otherwise.

Even the cardinals and bishops on the Papal Birth Control Commission turned out to be in favor of a change in the Church’s teaching (with the notable exception of Karol Wojtyla, the cardinal archbishop of Krakow and later Pope John Paul II). All this came out when what became labeled the “majority report” of the cardinals and bishops on the Papal Birth Control Commission was leaked to the *National Catholic Reporter*. Despite the commission’s recommendations, Pope Paul found himself unable to change Church teaching, knowing that he did not have the power to do so. But the failure of a unanimous hierarchy to affirm the truth of the teaching without ambiguity effectively amounted to conceding the point to the dissenters.



Uncertain about how to respond to the mounting, open rebellion of Catholic theologians, including many priests, the U.S. bishops opted for the path of appeasement. In November 1968, a few months after the release of *Humanae Vitae*, the bishops issued a pastoral letter titled "Human Life in Our Day," in which they unwisely and erroneously declared that there was such a thing called "licit dissent" on the issue of contraception. Qualified theologians could argue against authentic Church teaching, they said, provided they had well-founded reasons to do so, did so in a responsible and restrained manner, and made clear what the teaching of the Church was. The bishops set all this forth as if the theological dissent taking place were nothing more than an academic exercise. In reality, these Catholic theologians, flaunting their credentials and their Roman collars, were broadcasting their message that the Catholic Church was wrong about contraception and that the spirit of the age was accordingly right. It was no wonder that the authentic voice of the Church didn't get a fair hearing.

By the end of the 1960s a majority of Catholic theologians were no longer willing to affirm and expound what nevertheless remained the Church's authentic teaching on the immorality of contraception. Not coincidentally, a large majority of married Catholics also rejected the teaching of *Humanae Vitae*. This widespread abandonment of Church teaching was reflected in other areas of ecclesial life - e.g., in books and articles; in high-school, college, and seminary courses; even in the new catechesis - as the subject of contraception mostly just got dropped from Catholic discourse entirely, including from homilies and marriage counseling. A prominent moral theologian, the late Richard McCormick, S.J., himself a dissenter, wrote a number of successive articles in the Jesuit magazine *America* periodically reminding readers of what he correctly identified as the ongoing "silence" about *Humanae Vitae*. The implication of this silence for almost everyone was that the Church's teaching against contraception would eventually have to be officially dropped since massive numbers of Catholics no longer believed in it.

Others took the position that Church teaching against contraception was "secondary" or "non-essential," unrelated to the great central truths of the faith taught by the Church's Magisterium, such as the Incarnation, the Resurrection, the Eucharist, and so on. The trouble with this approach is that if the Magisterium could be wrong about a teaching it had reiterated so often, so solemnly, and over so long a period of time, then the Magisterium could be equally wrong about other teachings. If the Magisterium was wrong about contraception, then there was, in effect, no real existing Magisterium in the strict sense of the word. A teaching authority that is found to be wrong is no teaching authority at all. Many people were quick to grasp the logic of this. Accordingly, another result of the dissent from *Humanae Vitae* has been dissent from a whole host of the Church's authentic teachings.

Though the U.S. bishops never overtly contradicted or opposed the papal teaching against contraception, they treated it with the same kind of "silence" as practically everybody else. The bishops made few visible efforts of any

kind either to affirm the teaching or to discipline or correct open dissenters. On the contrary, dissent from the teaching of *Humanae Vitae* was evidently never considered to be a disqualifier for those holding pastoral and teaching positions in the Catholic Church in the U.S. Any disciplinary measures that did get applied to dissenters usually came at the direct instigation of Rome — which itself tended to shy away from getting too embroiled in the "controversial" issue.

Significantly, the American bishops also ceased to speak out against contraception in the public forum. This was yet one more of the unfortunate consequences that followed from the fact that the Church in America no longer had a reliable theological arm prepared to defend the Church's countercultural teachings against the promotion of immorality in government programs. Prior to *Humanae Vitae*, for instance, the Eisenhower and Kennedy administrations had fervently wished to provide government subsidies for public programs in population control, but they held back because they feared public opposition from the bishops, who in those days could still count on most of their Catholic people lining up behind the public positions they voiced.

Following the *Humanae Vitae* debacle, however, the Johnson administration's Great Society had no trouble inaugurating massive public subsidies for family-planning, population-control, and related programs, such as sex education, which persist to the present day.

Throughout the entire period that followed the collapse of Catholic conviction after *Humanae Vitae*, little or nothing was ever said, preached, or taught to remind Catholics what the Church's teaching actually was and remained on the subject of contraception. It was as if the Church's teaching no longer was the Church's teaching. And so it became widely accepted that one could use contraception and still be considered a "good Catholic." Consequently, four decades later, we have the established custom that "good Catholics" do not necessarily have to adhere to or act on all the Church's authentic teachings and yet can still crowd Communion lines. Many pastors and bishops have consented to this state of affairs with their continued silence.

This glaring and undeniable fact of life in the Church today has been in place during the adult lives of most of today's pro-abortion Catholic politicians. This does not in any way excuse their behavior, but it does go a long way toward explaining it.

II. Reconstruction & Recovery

It goes without saying that the present state of affairs is a gross aberration in the life of the Church and does not represent the authentic practice of the faith that comes to us from the Apostles. Yet one of the things we know most firmly from history is that the Catholic Church has consistently been able to right herself and to renew herself when her members descend into disbelief and decadence, as they have done so many times in the past. Fortunately, recent signs give hope that the Church once again will be able to recover from today's marked decline of her authentic faith, and from the moral decadence represented by the dissenting and disobedient behaviors of so many of her members.

For example, when both Vice President Joseph Biden and



former Speaker of the House Nancy Pelosi ventured to express publicly their garbled versions of Catholic teaching, along with their overt dissent from it, they were quickly and sharply answered, and even strongly rebuked, in public statements from a number of bishops, including then-president of the United States Conference of Catholic Bishops (USCCB), Francis Cardinal George of Chicago. Such public episcopal rebukes of erring Catholic public figures have scarcely been typical until very recently. They are now recurring with greater frequency, and so we can perhaps hope that this kind of vigorous response will become the new norm.

Moreover, the public objection of eighty-plus American bishops to the awarding of an honorary law degree to pro-abortion President Barack Obama by the University of Notre Dame also represents a significant departure from what had once been typical episcopal passivity in the face of overt challenges to Church teaching and practice. Perhaps this response to the Notre Dame scandal will also prove a significant precedent for future actions.

Some other positive factors should also be noted. In 1990, twenty-two years after the U.S. bishops sanctioned "licit dissent" in "Human Life in Our Day," the Vatican's Congregation for the Doctrine of the Faith (CDF), under the direction of Joseph Cardinal Ratzinger, issued *Donum Veritatis*, its instruction on "The Ecclesial Vocation of the Theologian." This CDF instruction effectively corrected the 1968 mistake of the American bishops by establishing that theological dissent even from ordinary Catholic teaching is *not* "licit." The Catholic Church is "the teacher of truth" (*Dignitatis Humanae*, no. 14), and what the Church teaches must therefore be believed by the faithful and acted upon in their lives. Of course, theological dissent has not been entirely eliminated merely by the issuance of this instruction.

In 2009 the U.S. bishops returned to the public affirmation of the Church's traditional teaching concerning the evil of contraception. At their November meeting that year, the bishops issued not one but two new documents: "Marriage: Love and Life in the Divine Plan" and "Life-Giving Love in an Age of Technology." In both of these documents the moral evil of contraception is explicitly and strongly reaffirmed. In them the "silence" since *Humanae Vitae* was finally broken. No longer is the Church's prohibition of contraception a teaching to be found only in papal encyclicals. The American bishops have now explicitly re-embraced the teaching. No doubt it will take a while for this new emphasis to filter down into educational curricula, homilies, marriage counseling, and the like, but once again it represents a change and perhaps a new course that has been set for the Church in America.

That this new attitude at the level of the bishops' conference is no fluke was confirmed in September 2010 when the USCCB general counsel and his deputy wrote to the U.S. Department of Health and Human Services urging that contraception and sterilization not be included in the list of preventive services that insurers will be obligated to provide under the new healthcare legislation passed that March. This too was new. The Church for many years had ceased speaking out against contraception and sterilization in

government programs; but now even the USCCB general counsel is once again doing so.

Of course, the U.S. bishops have all along strongly and consistently opposed abortion since its legalization in 1973. But it had been years, indeed decades, since the bishops or their representatives actively opposed or protested the pervasive family-planning programs the U.S. government has been massively funding in recent decades. While it is true that the USCCB is compelled to act today at least in part because of the increasingly coercive measures being imposed by recent legislation and court decisions, the fact remains that the U.S. bishops are now acting in accordance with what the true Catholic moral teaching has been all along — namely, that both contraception and abortion are grave moral evils. This truth is no longer being passed over in silence. If the American bishops may have once thought that they could or had to leave contraception aside while combating only abortion, they no longer seem to be acting on that assumption.

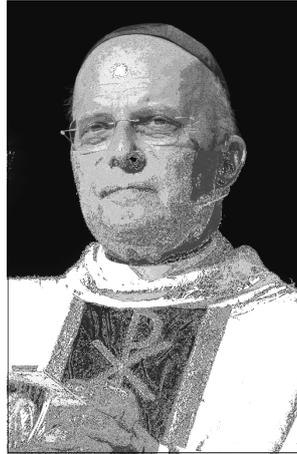
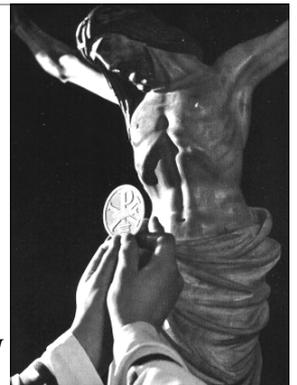
It will no doubt take time for the new attitudes based on a correct understanding of authentic Church teaching to get re-established as new norms and common practices. Forty years of tolerated dissent and disobedience are not going to be overcome overnight. But the time is now foreseeable when "good Catholics" will again be understood to be those who realize that one cannot just accept the teachings one already agrees with while laying aside those one no longer agrees with; nor will pro-abortion politicians and other public figures be able to pretend that they too are "good Catholics" while rejecting well-known teachings of the Church. No: To be a "good Catholic" one must assent to and put into practice the teachings of the Catholic Church across the board and without exception. At long last, this is being made clear once again.

Kenneth D. Whitehead is the author, most recently, of Mass Misunderstandings: The Mixed Legacy of the Vatican II Liturgical Reforms (St. Augustine's Press, 2009); The New Ecumenism: How the Catholic Church After Vatican II Took Over the Leadership of the Worldwide Ecumenical Movement (St. Paul's/Alba House, 2009); The Renewed Church: The Second Vatican Council's Enduring Teaching About the Church (Sapientia Press, 2009); and Affirming Religious Freedom: How Vatican Council II Developed the Church's Teaching to Meet Today's Needs (St. Paul's/Alba House, 2010).

From New Oxford Review, April 2011:

<http://www.newoxfordreview.org/article.jsp?did=0411-whitehead>

*The centrality of Christ
brings with it
the correct appreciation of the
ministerial priesthood,
without which
there would be neither
the Eucharist,
nor even the mission
nor the Church herself.
- Pope Benedict XVI*



Paradox: New Conciliatory Tone May Signal Reform

By Dr Jeff Mirus

The new Prefect and Secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Archbishop João Bráz de Aviz and Archbishop Joseph Tobin, are said to be taking a more conciliatory tone with religious communities experiencing problems. I'd like to think that this means the Vatican is very close to initiating a reform of those mainstream orders which have lost countless vocations precisely because they have lost both their faith and their founding charisms.

In the wake of the Apostolic Visitation of American women religious, Catholics have a right to expect that the period of assessment will give way to a period of correction. American women religious, with few exceptions apart from relatively recent foundations, are an object lesson in what goes wrong when religious communities sell their birthright in order to be not just in the world but of it. The same problem exists to some degree in most older, mainstream orders, male and female, throughout the West. It is another symptom of the growing secularization of Western culture.

Since Benedict XVI has been sending strong signals (to bishops, to Catholic social service agencies, and to at least one monastery), it would be unreasonable to expect that he would not be looking for picked battles - battles he can win - in order to stem the tide of secularization in religious life. It is possible, of course, that the Apostolic Visitation in America has convinced the Pope that a confrontational approach has no chance of success, in which case he may want to see what is to be gained through encouraging discussions. But given the growing pattern of discipline in Benedict's pontificate, I think that will be only one part of the strategy.

I do not mean to imply that the Pope or the leaders of the CICLSAL are merely managers, but there is a strong element of management in reform, even in the Church. A good manager tries to build relationships of trust with his subordinates. There are many reasons for this, but one reason is that it makes it possible to exercise discipline more fruitfully. There will be only so many battles in the short term that the Pope can win. Should he single out a particular leadership group or a particular community by removing the leadership or suppressing the community, it will (or at least had better) be a group or community that does not feel capable of significant resistance.

What one wants in a case like this are two things: First, a rapid victory rather than a prolonged battle, for unfortunate alliances are often formed in a protracted struggle; and, second, an atmosphere in which other leaders and communities will respond to the news of effective discipline by working with Rome to improve themselves rather than opening fresh hostilities. For this second desideratum to be possible, a minimal sense of trust, or at least an open line of communication, is

essential.

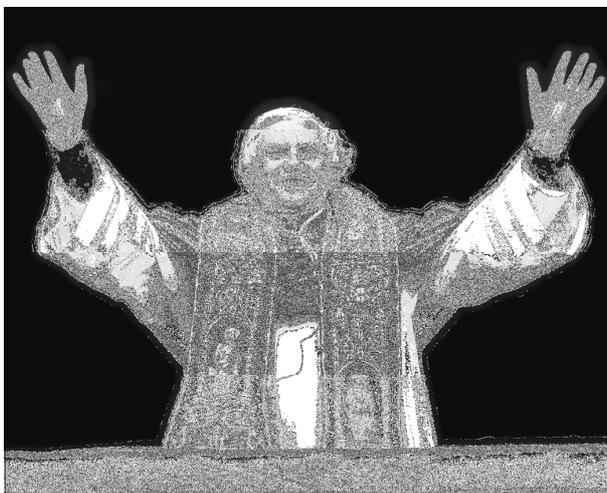
Now with an order which is virtually dead (with nothing but aged members, growing debts, and a deeply secularized sense of purpose throughout) one cannot reasonably expect a positive response to a growing pattern of discipline. In fact, the shortest distance between two points may be to allow some communities to die. In many cases, that time is not far off, and their members know it. Not having initiated a reform for 50 years, there is now little to be gained. However, an occasional suppression here or there of a nearly dead order might send a potent signal to other orders where authentic renewal is still a possibility.

There are in fact some significantly weakened groups that do have younger members, or members that have been carefully kept from key leadership roles - a faithful core of members who have been exiled to the provinces, for example. One thinks perhaps of the Jesuits. And there are others that are reasonably healthy in some countries and regions while miserably disoriented in others. With such groups the specter of discipline may be sufficient to shift the internal balance of power gradually, especially if they are continuing to attract new vocations (and if, as is not infrequently the case, nearly all new vocations are more orthodox and more devoted to the founding charism).

I do not mind saying that my first reaction to the news with which I began was disappointment, or to put this feeling in a spiritual context, resignation. But on reflection, I doubt that reaction is warranted. All the other recent signs and signals are against it. Most notably, one shoe has already dropped on the Cistercians in Rome. Look for another shoe, or shoes, to drop soon. Also, do not forget the requirements of sound strategy. Expect the easiest targets to be struck first - I mean psychologically and sociologically isolated targets, targets with few lines of supply and support.

Or perhaps here is a better metaphor: Expect precise laser surgery coupled with the encouragement of long-term habits for health. A good doctor can smile as he works, if he is saving lives.

From Catholic Culture, June 6, 2011:
<http://www.catholicculture.org/commentary/otc.cfm?id=823>



✠ *O Jesus, present in the sacrament of the altar,
teach all the nations to serve you with willing hearts,
knowing that to serve God is to reign.
May your sacrament O Jesus be light to the mind,
strength to the will, joy to the heart.
May it be support of the weak, the comfort of the suffering,
the wayfaring bread of salvation for the dying
and for all the pledge of future glory. Amen.*
POPE JOHN XXIII (1881-1963)



Date Claimers:

Contact the Editor to have your event listed here
- events must be in accord with Lepanto objectives

LATIN MASS

QUEENSLAND

Buranda: St Luke's, Taylor St - Sunday, 9.30am
Fortitude Valley: Legion House, St Paul's Tce - Wed. 7.30pm
Rockhampton North: St Mary's, Nobbs St - 2nd Sundays, 7.30am
West Mackay: St Francis of Assisi Chapel, 1st Saturdays, 9am
Cairns: Our Lady Help of Christians, 18 Balaclava Rd.
- First Saturday of the month, 10.30am

VICTORIA

Geelong: info at http://www.geocities.com/geelong_latin_mass
ACT

Canberra: John XXIII Chapel at Australian National Uni
- Sunday 11.30am: Missa Cantata

PRAY FOR AN END TO ABORTION

Spring Hill: 383 Wickham Tce, outside clinic - Saturday am
Enquiries: ph. 3324 2575

Bowen Hills: 8 Campbell St, outside clinic - Fridays 7-9am
Also - **40 DAYS FOR LIFE** - 24hrs from 25th Feb - 5th April
details: www.40daysforlife.com/brisbane ; see p.11

Salisbury: Hayling St, outside clinic - Every Friday 7-8 am

Morayfield: 40 Crethaven Dve, outside clinic - Tuesday am.s
Enquiries: Bob 5496 7884

Rockhampton: 123 Bolsover St, outside clinic
- from 7.30am, alternate Fridays

Cairns: Day Surgery, Cnr Florence & Grafton St.s
- Friday 12.30 - 1.30pm

Red Hill: St Brigid's - Vigil Mass for Life -
- 2nd Saturday of every month, 7.30am
followed by prayer vigil opposite abortuary in Wickham Terrace.

RELIGIOUS PROGRAMMES

EWTN - **Brisbane:** BRIZ31, Sundays, 10-11am and now
Monday to Friday 12.30 - 1.30 pm
- **Perth:** TV Channel Access 31, Sundays 1-2pm

"The Gate of Heaven"

on Radio Fremantle, 107.91FM, Sundays, 7.30pm.
Hosted by the Franciscan Friars of the Immaculate
- now featuring EWTN Radio Programmes.

GROUPS

Apologetics Study Group

Banyo: Parish Centre, 352 St Vincents Rd
- every Friday night (except school holidays)
Enquiries: Vince McHugh - 3267 0265.

Toowoomba:

Apologetics Study Groups. Details: Mavis Power - 4632 5523

† *Merciful God, grant that,
having committed himself zealously to the service of your name,
Paul Brazier
may rejoice for ever in the company of the saints.
We ask this through Christ our Lord. Amen*

EUCCHARISTIC ADORATION

Brisbane: St Stephen's Cathedral - Mon-Fri 10.30am-12.15pm
Dorrington: St Michael's, 250 Bank St
- Mon: 7pm-12mn; First Fridays: 7pm-12mn;
Wed: 9am Mass, Benediction, Adoration to 12mn
Fortitude Valley: Villa Maria Chapel, 123 Warren St
- Perpetual Adoration -
enq.: Keiran & Kate Hobbs: 0414 258 996; 07 3278 1404

Geebung: St Kevin's, 251 Newman Rd -
Monday after 8.40am Mass - 10am (except school holidays)
Marian Valley, Canungra: Monday - Friday, 10am - 3pm
Toowong: St Ignatius' - Saturday 7-10pm

Toowoomba:
Sacred Heart Church, 302 North St, Wilsonton,
- every First Friday 11am-12.10pm
'The Shrine', Ruthven St - Mon-Fri 9am-4.30pm

Woodford: St Mary's - Fridays after 8am Mass

Nambour: St Joseph's, Currie St
- 2nd & 4th Sundays, 11am-4pm

Clear Island Waters: Sacred Heart Church
Tuesdays 9.30-11.30am; Fridays 7.30-9.30pm
ALL NIGHT ADORATION: First Friday, 7.30pm - 7.30am Saturday.

Surfers Paradise: St Vincent's Church
Mon, Wed, Fri, 5.20-6.30am; Tues, Thurs, 6-6.30am;
Thursdays 9.45-11am.

Mass and Adoration

New Farm:

Holy Spirit Church, Villiers St
- Every Friday, 8pm

Bray Park: Holy Spirit, Sparkes Rd
- Wed after 8am Mass 'til 9pm;
- 1st Friday after 7 pm Mass until 8 am Saturday

Rockhampton North:

St Mary's, Nobbs St
- Thursday 10.00 am - 10.00 pm weekly

Clermont: St Mary's, Capricorn St
- Thursday 9am - Friday 9am before First Friday each month

Mass, Rosary, Benediction & all night Adoration

Bowen Hills: Our Lady of Victories, Roche Ave
- Every 13th of the month, from 7.15pm

Coorparoo: St James', 165 Old Cleveland Rd

Gordon Park: St Carthage, 115 Beaconsfield Tce
First Friday/Saturday from 7pm in honour of the Sacred &
Immaculate Hearts. Also confessions.

Gordonvale: St Michael's, every First Friday - Mass 7pm,
Adoration vigil from 7.30pm through to Saturday 7am Mass.

Jindalee: Twelve Apostles Church, Valambec Rd
- 1st Saturday after 5pm Mass through to 8am Mass Sunday
Contact: Sue Martin 0418 792 021

New Farm: Holy Spirit Church Villiers St - Fridays - Mass 8pm,
followed by Adoration till 6am Mass Saturday

Toowoomba:

Sacred Heart, 302 North St, Wilsonton
- Tuesday 6.30am Mass then Adoration (& Mass 12.10pm)
until Wednesday Benediction 6.20am, Mass 6.30am
- Friday Adoration until Sat. Benediction 8.20am, Mass 8.30am

Bishop Morris on *Lepanto*

"In February 1993, after being ordained as Bishop of Toowoomba: 'I became aware because of my role as Bishop that there were considerable tensions between progressive and conservative elements,' he says. 'And Toowoomba is a very conservative diocese.'

Morris said the conservative forces in the church began to coalesce and agitate in the 1980s.

'The(y) could see the kids weren't going to mass, that they weren't being taught the catechism ... and various strong groups formed themselves.'

This gave rise to what is popular(ly) termed the 'temple police' loose groupings of deeply conservative Catholics who would target priests they believed were too liberal in their approach to the sacraments.

Morris says this gave birth to several conservative magazines and newsletters such as *Lepanto* 'which could be most un-Christian in their language.'

'They attacked me, they attacked (Archbishop) John Bathersby; they attacked anyone whose thinking they disagreed with.'

(To this day the *Lepanto* League's website [www.lepanto.org.au] accuses Archbishop Bathersby of 'Buddhist enthusiasms'.)

'We all thought it was a great joke if you made it into one of these magazines then you had made it.'

From: "Forced out: And only God knows why",
Paul Syvret, The Courier-Mail, May 7, 2011,
<http://www.couriermail.com.au/ipad/paul-syvret-and-only-god-knows-why/story-fn6ck45n-1226051391662>

Lepanto to Paul Syvret, *Courier-Mail*

"Paul,

Perhaps you should have quoted the *Lepanto* website directly in your "Forced Out: And God Only Knows Why" report.

What the *Lepanto* website home page (www.lepanto.org.au) actually says is, "In turn, Frs Kennedy and Fitzpatrick of St Mary's have directed our attention towards the alleged Buddhist enthusiasms of Archbishop John Bathersby."

Ask Frs Kennedy and Fitzpatrick about Archbishop Bathersby's alleged Buddhist enthusiasms. They are the source of the allegations, as the website further makes clear ...

Regards

Tim Pemble-Smith
Editor, *Lepanto*"

From: Email from *Lepanto* to Paul Syvret, May 7, 2011.

No reply received.

Lepanto 14:1



I reckon ...

LOVE IS A VERB

- Kathleen Ashworth

All you need is love, according to the Beatles. According to the post-Vatican-II, in-good-conscience, 'cafeteria-Catholic' fairy-flossers too. And they're right. Before He died, Jesus gave us a new commandment: "... love one another; you must love one another just as I have loved you" (John 13:34).

St Paul expounds: "As it is, these remain: faith, hope and love, the three of them; and the greatest of them is love" (1 Cor 13:13). St Paul prefaces this by explaining that actions, even good, done without love "...will do me no good whatever" (1 Cor 13:3). The reverse is also important.

Love isn't just an emotion. Love is both a noun and a verb. Talking of love is not enough. We must act and live 'love'. For, even though he says he does, does a man love his wife who beats her or commits adultery? He certainly isn't showing it.

Do we love God when we ignore Him in the Blessed Sacrament? Or when we break His Commandments? How are we loving God when we kill His helpless unborn children? How are we loving God when we allow others to kill His helpless unborn children?

How many times have we heard our well-meaning friends insist that a loving God couldn't/wouldn't ... deny us/punish us ... etc.

Does a parent stop loving a naughty child? No - and here's where we lose the fairy-flossers - but that doesn't mean he's not going to be disciplined.

"Whoever spares the rod hates his son, but he who loves him is diligent to discipline him" (Proverbs 13:24). A child will not mature without love, guidance and discipline. (I know. I have had the 'pleasure' of teaching some that have been thus deprived.) Our spiritual growth is no different.

Like any good parent, our Heavenly Father loves, guides and disciplines us "... For you are with me; Your rod and Your staff - they comfort me..." (Psalm 23). Rods and staffs are used to rescue trapped sheep and to 'encourage' them away from danger. They are not soft and cuddly. Or warm and fuzzy.

Jesus, Who loved us so much He died for us, instructed us: "Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." (John 14:21)

Show Himself. In "All You Need is Love", John Lennon also wrote: "There's nothing you can know that isn't known/Nothing you can see that isn't shown". This time he got it very wrong.

For "...(n)ow we see only reflections in a mirror, mere riddles, but then we shall be seeing face to face. Now I can know only imperfectly; but then I shall know just as fully as I am myself known." (1 Cor 13:12)

So, now we are children on a journey, making mistakes and hopefully learning from them. Now, with our Shepherd's help, we try to stay on the right path so that we might reach our destination in heaven. Then, we will spend eternity with joy in the presence of the Lord. Then we will know (as Nat King Cole sang), that "the greatest thing you'll ever learn/is just to love and be loved in return..."

"I looks at Him and He looks at me" (peasant to Cure of Ars)