

Part 1. Christ Jesus Our Lord

CHRIST is the first of 4 parts, all starting with "C", in this submission: the others are:-

- **CATECHETICS** in the faith once delivered to the saints;
- **CONFESSION** of sin and seeking holiness; and
- **CONCEPTION** of saints in matrimony and priesthood.

These are the four vital topics in this submission for the renewal of Catholicism and Christianity in Australia, to rebuild vital items that have gone missing, and to clear away obstacles to virtue.

THE FACTS of our PRESENT SITUATION

The Second Vatican Council [VCII] has given us the ideas and ideals for the new Evangelization.

However, the greatest concern of VCII has not yet been achieved.

This concern was declared by Pope St John XXIII at its opening, on 11th October, 1962:

The greatest concern of the Second Vatican Council is

that the Sacred Deposit of **Christian Doctrine** should be **guarded and taught** more efficaciously.

Quoted in Abbott, *Documents of VCII*, p. 713; and *Catechism of the Catholic Church* p. 2; emphasis added.

In actual fact, the Sacred Deposit of Christian Doctrine is less well guarded and taught than in 1962.

So Catechetics will be the nucleus for our renewal in Christ, in Confession, and in Conception.

IN CHRIST: vocations to His priesthood

"Jesus did not want a Church without priests," declared St John Paul II to Australian seminarians in Melbourne in 1986. Christ desires vocations to His Priesthood and perseverance in it.

Vocations require catechesis for a renewed faith and devotion to Christ in the Holy Eucharist:-

- This "Presence-Sacrament" needs much more reverent genuflections and adoration than customary today.
- This Sacrifice-Sacrament requires matching sacrifices in participants, including celibacy in priests.
- This Communion-Sacrament is symbiotic with prayer and zest for holiness and so for Confession.

CATECHETICS of faith

- The Apostles' Creed unveils the Trinity & Incarnation, the life of Christ and our life in Christ.
- The *Our Father* is the key to all prayer, first privately, then liturgically at Mass.
- The Ten Commandments and Sermon on the Mount alert us to sin, Confession, and holiness.
- The *Catholic Family Catechism Disciples' Edition* (enclosed) offers easy memorization and understanding.

CONFESSION of sins

- This Sacrament has been almost abolished in the Protestant mindset of many Mass-going Catholics.
- Contraception, General Absolutions, general worldliness, no sense of sin: all cry out for Confession.
- Without regular Confession, zeal for holiness ceases and sins multiply.

CONCEPTION of saints

- Contraception is the chief enemy of the Sacrament of Matrimony by which spouses should sanctify each other and their children (CCC n. 1534) and for sustainable marriage.
- "Contracepting the Gospel" by concealment, corruption or even cowardice is a major vice or temptation for quite a number of otherwise good priests who desperately need leadership and support.

Personal Covenant

Seven Pledges of a glory-giver

ON MY HONOUR, I promise

that I will do my best to be God's glory-giver:-
 a child of the Father,
 a cross-bearer with Jesus Christ, my Saviour and Friend,
 with the Holy Spirit as my Helper and Guide.
 I reject Satan, sin and selfishness.
 I will be a child of Mary and the Church,
 a Good Samaritan to my neighbour,
 and faithful to the duties of my vocation in life
 to which it has pleased God to call me.

Saint N., named my patron at Baptism
 (and Saint N. at Confirmation),
 help me to please Jesus (today)
 by imitating your virtues.

Modesty before God and man

Goodwill flows from a pure heart, a good conscience
 and a sincere faith. (cf. 1 Timothy 1:5)

LORD, help me save my soul
 by putting others before myself
 — their safety, feelings, comfort —
 and make me pure and humble,
 truly manly/womanly,
 modest and well-mannered
 in gesture, deed and dress, speech and thinking,
 never rude or crude,
 and to shun pride and vanity,
 or any vulgar display
 of my body, talents or successes;
 may I always imitate Mary Thy lowly handmaid,
 the Living Catechism of Christ Thy Son,
 Who lives and reigns for ever and ever. Amen.

The REFORM of the REFORM of the LITURGY

VCII began the New Evangelization with Liturgical Renewal in *Sacrosanctum Concilium* (SC). Yet its implementation has failed to deliver what VCII intended. Its implementation needs Reform.

Proof: People with no memory of the Old Rite, youth and young families, are *escaping* from the Ordinary Form they were attending, to the Extraordinary Form 1962 **Latin Mass**, or to the dignified sacral English and deportment of the new **Ordinariate Mass** for convert Anglicans, or simply to the SSPX. New liturgy is so often celebrated in a way that does not raise them to God and grip their souls.

Surely we must re-read what the Council said and also evaluate the **pastoral efficacy of changes** not in VCII, e.g. Mass "facing the people", Communion in the hand, standing up, from lay ministers. See "A Liturgy Awesome and Wondrous", Appendix pp. 23-24.

Another indicator is a dearth of **vocations** to sacramental states of life — matrimony, priesthood, Religious Life, from families. Shonky liturgy, shoddy catechetics, worldliness, have killed off vocations.

THE SENSE OF THE SACRED — "We beheld His glory" (John 1:14)

It is evident that the liturgy must favour the Sense of the Sacred and make it shine forth. It must be permeated by the spirit of reverence, adoration and the glorification of God.

Extraordinary Synod of Bishops in Rome, 1985, *Final Report* IIB(b)1

But it isn't! The Sense of the Sacred is negated by worldly entertainments and alien ceremonies merging off into mere antics. Such do not hold the faithful, proven since 1970 by 85% adults, adolescents and children no longer present at all. "Actual participation," *participatio actualis*, not just "active participation", *participatio activa*, is a subtlety missing in the translations of VCII's SC. In practice, the Sense of the Sacred, that vital "sacramental" such as human nature needs, is missing too.

PRIEST at ALTAR: Which side of the altar?

Leading them Godward to the altar? or Facing the people across the altar?

We assume Mass should be "turned to the people" — but it's not in VCII's SC, and came later:

The altar should be built separate from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated at it facing the people, which is desirable wherever possible...

General Instruction of the Roman Missal [GIRM] n. 299

This is the only mention of "Mass facing the people" in the GIRM, or indeed in the entire Missal. Its purpose seem to be that a free standing altar can be incensed all round; and only secondarily, it makes "facing the people" possible, "*can be*", preferred, "*which is desirable*", but not commanded.

Yet contrary passages in GIRM and repeated in the rubrics (red print in altar edition), assume the priest is not "facing the people," but leading them to the altar, "on their side". Never say "with his back to us" because the priest *turns* to greet the people — except for the start of the Eucharistic Prayer.

If facing the people were normative, these directives "to turn to the people" are meaningless:-

Rubric	GIRM	Location in the Eucharistic Liturgy
28	145	Washing hands
29	146	"Pray, brethren"
31	—	Before Preface no rubric says "turned to the people", unlike rubrics 29, 127, 132, 139
127	154	Sign of Peace
132	157	"Behold the Lamb of God"
133	158	"Turned back to the altar": the only such mention after a rubric "turned to the people"
139	165	"Let us pray" before post-Communion prayer: significant if at the altar and not at the chair
141	167	Blessing and Dismissal

We need reports from priests and parishioners who have experienced the English Mass *ad orientem* (priest facing liturgical east), whether English *Novus Ordo* or Old Latin Rite.

SACRED SILENCE — No chatter in church: it's stealing the attention people owe to God.

Sacred silence... at the designated time... Even before the celebration itself, it is praiseworthy for silence to be observed in the church... sacristy... vesting room... adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner. (GIRM n. 45b)

UNCLUTTERING

Electronic sights and sounds of "power presentations" negate the Sense of the Sacred. And their impact on the young is quite blunted by familiarity. Overhead projectors and liturgical dancing are destructive of the Sense of the Sacred. The faithful cease to forget themselves to meet God. So Our Lord cleansed the Temple:-

Take all of this out of here!

(John 2:16; Mark 11:15-16)

Turn your steps to these places that are utterly ruined! The enemy has laid waste the whole of the sanctuary. Your foes have made uproar in your house of prayer: they have set up their emblems, their foreign emblems, high above the entrance of the sanctuary. (Psalm 74:3-5 — Little Hour, Thursday Week 3)