

Exiles, Come Home!

DISSENTERS are in a self-imposed mental exile, thinking their way out of the Church, exiled from that Mind which is in Christ Jesus, Who revealed to the Apostles and the Church the great realities of the inner life of God and His plan of salvation for men.

Exiles, come home! Come out of Egypt! Stop your wilderness wanderings! Come home from Babylon.

No longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles.

Ephesians 4:14

O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge.

1 Timothy 6:20; DR has 'profane novelties'.

Let it no longer be said that you are "P.C.", that is, *Pretend Catholics*. Be the real thing, and believe all that the Holy Catholic Church believes and teaches.

TRUE DOCTRINE: VC II's Greatest Concern

On 11th October, 1962, in his speech opening the Council, Blessed John XXIII declared that:

The greatest concern of the Second Vatican Council is that the Sacred Deposit of Christian Doctrine should be guarded and taught more efficaciously.

Documents of Vatican II, Abbott, p. 713.

Thus far the implementation of the Council has not achieved its greatest concern. Indeed, it is the dissent of the dissidents that is making sure that Christian doctrine is neither guarded nor taught. They have 'lost the plot', they no longer believe there is any such things as a 'deposit of faith'. To them, we say, "Stop being part of the problem; become part of its solution."

WOMEN PRIESTS: a false doctrine

DISSENTERS claim concern at the shortage of priests. One of their websites is sponsoring a petition for (1) the ordination of married men and (2) the reinstatement of ex-priests, whether laicized or not, and (3) a new investigation into the ordination of women. Perhaps they would prefer 1, 2 and 3 even if there were no shortage of priests?

Its author, Dr Paul Collins explains he is an ex-priest:

...who was effectively pushed out of the priesthood for having the courage to speak up on the sort of issues that animate much of the discussion that now takes place fairly openly in the pages of *Catholica Australia*.

<<http://www.catholica.com.au>>

The words 'effectively pushed out' seem to mean 'equivalently pushed out', i.e. that he was forced out, though it could mean 'successfully pushed out'.

He quotes a former Melbourne parish priest that in mid-2006 there were "probably no more than six" Australian bishops of "the boots and all brigade, hard right wing and fundamentalist". This is newspeak for those who think with the Pope.

He asserts that, in 2006, out of the 43 active bishops in Australian, 27 were (1) very pastorally minded; and (2) by implication, sympathetic to the petition:

We, the undersigned Australian Catholics, wish to express our support for our bishops who are preparing the Australian Catholic Church for new forms of ministry and leadership.

The lack of a comma after 'bishops' means the adjectival clause introduced by 'who' is not paranthetic, but limiting. It limits the support of petitioners to the 27 implied dissidents out of the 43 bishops.

Unmentioned is a deeper dissidence of Father-William Bausch, who claimed the laity can celebrate Mass and that a woman who seeks priestly ordination is looking for power in the Church, not for the power to celebrate Mass, because "she has that already..."

In the mid-1980s, his books were promoted strenuously by Sydney's Archdiocesan adult education and on sale at its HQ bookshop. But not any more!

The bid for women priests seems orchestrated. For instance, the Bishop of Toowoomba had the same theme and proposed the same solution in his pastoral letter last Advent, 2006.

MARRIED PRIESTS: a less spiritual discipline

On married priests, the petition proposes ordaining men already married. Unmentioned are the deeper dissidents who envisage letting those already ordained get married. The priest-complainants do give the impression that they find celibacy a personal burden, a pastoral mistake and inhibiting for vocations.

However, marriage is not a panacea.

Today, the Devil is breaking up even long standing marriages with big families. Ecumenical evidence, so often cited in other matters, shows that a married clergy has not solved Protestant clergy recruitment; that sexual irregularities still occur; that what some call the two-masters syndrome of God and a wife proves too stressful, and the marriage ends in an unseemly divorce.

CONSECRATED CELIBACY: the solution

Celibacy is not the problem, but the solution.

Consecrated celibacy is proven realistic and practical in the lives of men who live supernaturally.

It doesn't work for those who don't live supernaturally, that is, do not live by faith, by grace, by set Church prayers, and by sacraments like Confession.

And marital purity is also proven realistic and practical. Both it and consecrated celibacy require a big effort because of the Devil and original sin.

The consecrated celibacy of a priest or bishop is a **sacramental**, a sign of acting in the Person of the Bridegroom of the Church. A priest is spiritually married to the Church. (Also, his soul, like that of all Christians, is spiritually married to Our Lord. Scripture is replete with such mixed metaphors.) Further:

Its [celibacy's] primary purpose is to honour God, so that we who stand at the altar of His Sacrifice shall have made the most fundamental sacrifice we can. But its secondary use is to prove our good faith, not to others, but to ourselves... inevitably you will doubt yourself.

Mitre and. Crook, Fr Bryan Houghton, p. 146.

SABOTAGE and SUBVERSION

Is it dishonest to conceal what Pope John Paul II taught?
Is it treachery to teach the contrary?

Although the teaching that priestly ordination is to be reserved to men alone has been preserved by the constant and universal Tradition of the Church and firmly taught by the Magisterium in its most recent documents, at the present time in some places it is nonetheless considered still open to debate, or the Church's judgment that women are not to be admitted to ordination is considered to have merely disciplinary force. Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church's divine constitution itself, in virtue of my ministry of confirming the brethren (cf. Luke 22:32) **I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful.**

Ordinatio Sacerdotalis §4, 1994

NATURAL FOUNDATION

The *natural* foundation for this supernatural teaching is the complementarity of the sexes.

Its opposite is the feminist philosophy of unisex by which Satan has spiritually castrated many bishops and priests. They do not understand the distinctive role of fatherhood and masculinity.

Unisex rejects complementarity and says the sexes are interchangeable. Inevitably it supports contra-ception, masturbation, homosexual acts, and then fornication and abortion. It indulges in verbal engineering, even forbidding men to *share* their words (he, him, his, man) with women! It is a mark of emasculators...

UNISEX CONTRARY TO VATICAN II

...they [teachers] should, together with the parents, make full allowance for the difference of sex and for the particular role which Providence has appointed to each sex in the family and in society.

Declaration on Christian Education §8

"AUSTRALIAN CATHOLIC CHURCH"

FOR SOME TIME, dissenting priests have been telling the faithful that the Pope's words do not apply in the 'Australian Catholic Church'. This is the *national church syndrome* and has parallels with the Anglicans, and the Gallicanism of old France. These 'Pretend Catholics' are really closet Anglicans:

The Bishop of *Rome* hath no jurisdiction in this realm of *England*.

Articles of Religion, XXXVII, in
The Thirty Nine Articles of *The Book of Common Prayer*.

There is no such thing as the "Australian Catholic Church", rather Australian Catholic *churches*, i.e. dioceses who have a bishop in union with the Pope.

A SHADOW OF THE PAST

John Henry Newman wrote *A Tract for the Times* to the Anglican clergy of England in 1833. He said:

I am but one of yourselves, a Presbyter, and therefore I conceal my name, lest I should take too much on myself by speaking in my own person. Yet speak I must, for the times are evil, yet no one speaks against them.

There are some who rest their divine mission on their own unsupported assertion; others who rest it on their popularity; others on their success; and others on their temporal distinctions. I fear we have neglected the real ground on which our authority is built — our apostolical descent.

With multiple authors for some of the intervening Tracts, Newman wrote Tract 90 in 1841. It claimed that the Thirty Nine Articles of the Church of England were compatible with the Council of Trent!

He did not convince himself, and became a Catholic in 1845. His faith was expressed in *The Development of Christian Doctrine*. Compare St Vincent de Lerins:

Care should be taken to ensure that it really is development of the faith and not alteration. Development implies that each point of doctrine is expanded within itself, while alteration suggests that a tiling has been changed from what it was into something different.

The Divine Office vol. III p. 626

ANGLICANIZATION

Catholic converts from Anglicanism oppose *anglicanizing* attitudes among Catholic priests, bishops and bureaucrats. Earlier they suffered under Anglican bishops who tolerated anything and everything in the name of "comprehensiveness" — except requests for an insistence on orthodoxy. Similarly, Catholics today hear some bishops and priests declaring proudly, "It's a *big* Church", and defending dissidence, while tolerating anything but an insistence on orthodoxy. Yet orthodoxy is not much to ask of a successor of the apostles...

THE UGLY FACE OF DEFIANCE

Dissenters have betrayed the ancient loyalties of the faithful, even while calling on them to finance their own destruction. They have scandalized true priests and laity, and the Eastern Orthodox. They have falsefied real ecumenism with our Separated Brethren, and confused men of goodwill. Their pastoral efforts have not brought back the lost sheep, rather the contrary.

Dissenters need to become fully Catholic again.

A RAFT OF DISSIDENCE

Some distinctively Catholic items often rejected by dissenters in favour of false ecumenism are faith and piety in regard to: (1) transubstantiation; (2) confession; (3) Our Lady; and (4) the Pope. Restore these to dioceses and seminaries, let the faithful practise these, and the graces of vocations will operate.

THE WAY FORWARD

The way forward is to welcome the truth that God's call to the priesthood is for males only, and usually from families, parishes and dioceses that are truly Catholic. The weaker the Catholicism, the fewer the vocations.

Without a restoration of doctrinal orthodoxy and the penance, piety and charity which it demands, there is simply no way forward for the Church, marriage and priesthood. Practise the Catholic faith — all of it!

Seek and find your doctrine and inspiration in the four Cs: **Council, Code, Catechism, Compendium.**

Repent and believe in the Gospel — not yours: His.