

The establishment of the Communion Church (new Church) in the Moncton diocese

« The time is coming when everything that is covered up will be revealed and all that is secret will be made known to all. Whatever you have said in the dark will be heard in the light, and what you have whispered behind closed doors will be shouted from the housetops for all to hear. » Luke 12 : 2-3

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May 2007

« Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore, it says: "Awake, O sleeper, and arise from the dead, and Christ will give you light." (Ephesians 5 :11-14)

Dear reader,

If you sense that there is something terribly wrong going on in the Moncton Catholic Church, you guessed right. Under the impetus of dissident elements amongst priests and lay people, our diocese adopted several years ago a mission to *« give birth to a new Church, one that will be LOCAL rather than UNIVERSAL, and whose organization, ministries, liturgy, symbols, etc. will be acculturated, that is, locally adapted.»*

The attached document exposes how this new Church called the Communion Church by dissidents is gradually being implemented in our diocese. Our document also exposes the ties that unite dissidents of the diocese to other dissident organizations in Quebec and elsewhere, notably the International dissidence movement *We Are Church*, which envisions the radical reform of the Catholic Church according to its own agenda.

Our association has sent a copy of this document to Msgr. André Richard on May 1, 2007, accompanied by a number of recommendations, notably calling for the abolition of the diocesan committee *Femmes en Église* (Women in the Church), which is the association of all the dissident elements in the diocese. Msgr. Richard has a duty of being fully transparent with the faithful about the establishment of the “new” Church. He is also required by Canon law to discipline dissident priests, ensure that the authentic doctrine of the Church, and that alone, is taught, and to propose and explain to the faithful the truths of faith that one must believe.

Every Catholic, loyal to the Pope and to Church Magisterium, has the duty to intervene to defend the TRUE Church and the authentic Catholic FAITH, otherwise we risk being confronted with a schism in the future: *“we must contend with the institutional Church for now”* profess dissidents. According to our experience, individual interventions will lead nowhere. We invite you instead to act in unison with *Catholics United to Peter/Catholiques unis au Saint-Père*. Should you wish to contact us, use the e-mail address below. Secondly, since this “new” Church is being established with the generous donations of faithful Catholics, you may seriously want to consider withholding any further assistance to the diocese until the Archbishop has given adequate explanations to the faithful. We must also demand that the diocese bring in outside priests, because without them, there will no longer be Sacraments, and without Sacraments, there will not be a Catholic Church.



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« ...we must give birth to a **LOCAL** Church and to make it grow to maturity...I speak here of **creation** (to give birth to a new Church)...its organization, its ministries must be **ACCULTURATED**, localized...worked from the inside by **THE SPIRIT** ...to build a better world in which it will live and grow. »

Thus is summarized the Mission of the Moncton diocese presented to the students of the School of Faith Program (ÉCOLE DE LA FOI) by its coordinator in a document titled *Global Mission Statement*.

A new Church is not created without demolishing in the process the old one. This reality was communicated to the students of the 2003-2006 LMP class, in the following manner:

« A forest that is **being cut down** makes much more noise than the one **that grows**. Listen carefully. »

Introduction

The expression “Communion Church” is heard more and more frequently in the Moncton diocese, without its real meaning, scope, effects and the required reforms leading to its establishment ever having been explained to the body of the faithful. It is in fact a new Church model, developed by theologians in the period following the Vatican II Council. This Church model is opposed to the hierarchical model that exists from the very beginning of the Church and which is the only model to be recognized by the Fathers of Vatican II (*Lumen Gentium*, Constitution of the Church). It is most surprising that supporters of this new model lay claim to the *spirit* of Vatican II when, in fact, they so clearly and categorically reject important elements of *Lumen Gentium*, adopted by this very Council.

The deviation from Church teaching that has marked the theological development of this model has brought the Congregation for the Doctrine of the Faith to issue a letter¹ to bishops in 1992 to warn that “*some approaches to ecclesiology suffer from a clearly inadequate awareness of the Church as a mystery of communion, especially insofar as they have not sufficiently integrated the concept of communion with the concepts of People of God and of the Body of Christ, and have not given due importance to the relationship between the Church as communion and the Church as sacrament* ».

The establishment of this Church model in the Moncton diocese goes far beyond the scope of the pastoral rearrangements previously announced, as well as the present types of lay involvement in the life of the diocesan Church. This “**new way of being Church**” has already started, the first step being the training of the laity (School of Faith Program) who are taking on an increasing number of important tasks within the diocesan Church; through the establishment of small faith communities at the parish level; and by actively promoting attachment to the **LOCAL and NATIONAL** Church to the detriment of the Universal Church. This construction is being pursued discreetly, unknown to the greater body of the faithful, through the use of existing Church structures and with the financial resources provided by the laity. One may in fact presume that the recent financial campaign will help, amongst other uses, to further introduce this “new manner of being Church.”

¹ *Letter to the bishops of the Catholic Church on some aspects of the Church understood as communion*, Congregation for the doctrine of the faith, May 28, 1992

What are the characteristics of the Communion Church?²

1. The course material defines the Communion Church thus: *“The Church, people of the baptized, diversified and structured according to a diversity of charisms and ministries, communion of persons and communion of local churches.[...]The communion is a manifestation where **everyone is equal** insofar as the common activity in the mission of a body in which everyone is different and complementary...”*
2. This “communion” model is called to replace the present hierarchical structure of the Church, which is described as **authoritarian and clerical**. The authors consider the hierarchical and pyramidal Church as being *“centralizing, dominating”*, possessing an authority that they term *“oppressive”*. They refer to a Church that evolved from *“a persecuted to a persecuting Church”*, comparing its leaders to *“masters with their slaves, bosses with their employees”*, and where the Pope behaves as *“the bishop of the entire Church rather than the bishop of Rome.”*
3. The authors falsely claim that the Vatican II Council *“accepted orientations that are called to transform this hierarchical and pyramidal Church.”* They furthermore criticize the Church for its decision *“to maintain the priesthood at the heart of ministerial organization, leading to dead ends, paralyzing the advent of a “People of God” Church and compromising its mission in the world.”* They add that *“in the relations between the Pope and bishops, the Roman centralization and the personal predominance of the Pope have an importance that is far from corresponding to a communion Church model.”*
4. Despite the fact that Pope John Paul II has taken a **definitive** decision with regards to the access of women to the priesthood in 1994 (Ordinatio Sacerdotalis), the authors of the course material continue to strongly demand that women have access to the priesthood as a basic equal right: *“And in certain countries such as ours, where the mentality would allow it, why not open the priesthood and the diaconate to women? These authors are thus openly dissenting against the “sacred primacy of the Roman Pontiff and his infallible magisterium.”³*
5. The Communion Church is **acculturated**, that is, it is adapted to the prevailing culture: the liturgy, the rites and the symbols are no longer those imposed by the *roman “back-rooms”* but those that are considered adapted to the surrounding culture. This acculturation applies as well to the doctrine and morals that are relativized: accepting of the gay lifestyle, communion to remarried divorcees, etc. The supporters of this Church model claim the right to dissent against the *“sacred Magisterium”* that rests with the Holy Father and the bishops **in communion** with him.
6. The authors of the document promote the emergence of new lay ministries *“that remain to be invented.”*

These characteristics deviate from Church teaching and most certainly fall into the theological deviations that were the basis of the 1992 letter to bishops referred to earlier.

² Taken from documents used in the course *Les ministères des laïcs* (Lay ministries)

⁴ Lumen Gentium, part III

The role of the School of Faith Program (L'École de la Foi) in the establishment of this “new” Church

The lay people enrolled in the SOF Program are called to take on increasingly important responsibilities within the diocesan Church, whether at the parish or diocesan level. They are, in a certain sense, the future leaders of the community. In the coming years, as the number of priests continue to decrease, they will be called upon, not only to assist priests in their pastoral tasks, but will have the full pastoral responsibility of parishes.

The establishment of this new Church model can only take place from inside the Church by people who support or sympathize with it. This is why people enrolled in the SOF Program will be the first to be targeted. Although the majority of courses are excellent, some of them serve to indoctrinate, in a subtle way, often without the students' even realizing it, so that they will eventually espouse dissident positions rather than those of the institutional Church. Trained thus into dissidence, one should not be surprised to hear SOFP graduates asserting that *“the Pope is a man like any other. He can make mistakes!”* Obviously, no one in the 3 year program ever bothered to teach them the particular charism given by Christ to Peter *“to reaffirm his brothers in the faith”* (Luke 22 :32) and reiterated in the constitution of the Church.

Strangely, the catechism of the Catholic Church, which contains the official teaching of the Church in terms of doctrine and moral life is not only absent from the program, but has been denounced most vehemently by one of the professors. The same applies to Vatican II documents, particularly Lumen Gentium and Christus Dominus, which ought to be studied in detail, as they constitute foundational documents of the Church of Christ.

Small faith communities in the “new” Church

In October 2004, priests and all laity playing a role in the diocesan Church were invited to a one-day workshop on the theme: *“Small faith communities and the parish of the future”*. This workshop was directed by Fr. Pierre Goudreault from the Rouyn-Noranda diocese, who was to *“draw practical applications for our Christian communities in transition towards a new type of being Church.”* Fr. Goudreault did his doctorate thesis on this topic, and published a book on the subject titled: *“The Church of the future according to Marcel Légaut”*, a book that expounds on a *“new manner in being Church”*, which *“requires an extensive mutation both spiritually and structurally.”*

What are small faith communities?⁴

The small faith communities proposed by Fr. Goudreault are inspired by the writings of Marcel Légaut⁵. These are made up of between 3 to 10 people who get together periodically to meditate on the Word of God, think, and **speak out** (the critical function). Emphasis is placed on acquiring new knowledge on the history of Christianity, Scripture, and Revelation. During each meeting, the participants exchange on a particular section of a book that all will have read beforehand. They will study the origins of Christianity, the Counter Reform and modernism to *“allow*

⁴ Extracted from *l'Église de demain dans l'œuvre de Marcel Légaut*, Pierre Goudreault, August 1997

⁵ French thinker, died in 1990. He favored the mutation of the Church and considered that the **main mission** of Churches was to **help man have a better understanding of himself**. Consequently, he called on Churches to **reform their doctrines** and their institutional structures.

*participants to become aware and to appreciate their contribution to the **mutation of the Church.***”

A deeper knowledge of Scripture will avoid, according to Légaut, and repeated by Goudreault, “*being trapped by a fundamentalist interpretation of Sacred Texts or by an interior obedience to an authority that imposes its views on the basis of divine infallibility.*” Furthermore, the acquisition of new knowledge on Revelation will allow members of small faith communities to “*identify the **signs of the times**, which, under the rubble of the past (hierarchical Church), reveal the first beginnings of the Church of tomorrow.*”

Contrary to “small church communities” that have existed in Latin America for the last forty years or so, which are in close relationship with their pastors, assisting them in various capacity, such as catechesis, preparation to the sacraments, etc., small faith communities, envisioned by supporters of the Communion Church, spring forth on the initiative of laity and completely escape the control of Church authorities. “*These are instead **protagonist and autonomous forces** that help the parish to change its manner of being...*” The members are the ones who decide on the orientation of their “community”.

It is interesting to note that in other countries where small faith communities already exist, these usually come under the purview of the dissident organizations and not Church authorities. Thus, PAVÉS (Pour un autre visage d’Église et de société)⁶, a network of “progressive” Catholics in Belgium, associated with the International Movement We are Church and other similar organizations, coordinates some 50 small faith communities in that country. (refer to addendum A at the end of this document).

According to Légaut’s vision, the future parish will be « *a communion of small faith communities*». « *Parishes will only be able to find a second wind when each will become a **federation** of small faith communities.*» He goes on further: “*When will Churches stop being collectivities which through their authoritarian teaching attempt to mold the faithful into uniformity?*” concluding that «*change will only take place when small faith communities spring up.*” “*The religion of authority (hierarchical Church) requires an adhesion [...] by imposing its own views.*”

Marcel Légaut anticipated that small faith communities could eventually celebrate the **Eucharist**, which would be performed by delegated lay people. “*The Church would better fulfill its mission by giving some lay people a greater accessibility to presiding the Eucharist. Not having the vocation to govern, teach or **evangelize**, they would primarily look after the Lord’s Supper.[...] We could envision Mass being celebrated by one or more Christians personally confirmed and delegated by the bishop for a specific community and length of time.*”

The celebration of the Eucharist by designated laity would necessarily lead to a **profound transformation of the priesthood**. Priests would consecrate their time to the apostolic mission rather than the cultural function. Légaut states: “*The commemoration of the Last Supper, requires the separation of the priestly function from the apostolic charism in order to make it more accessible and more widespread.*” The reform proposed by Légaut goes on even further : he also envisioned a profound mutation of the role and authority of the Pope and the bishops: “*The present manner of conceiving the role of papacy in the Catholic Church appears dangerous for the future.*”

⁶ P.A.V.É.S defines its mission as follows: « to reflect (think) and act with other groups of Christian **reformers** in order to **bring about a social and church mutation**. It is a sounding board for inovating activities for all regions of Belgium. It regularly publishes **its positions** with regards to current events. »

Although Goudreault acknowledges that Légaut's position on the celebration of the Eucharist is irreconcilable with official Church teaching, he nevertheless questions whether the Church should not "*change the conditions for admission to the priesthood in order to have the required ordained ministers to preside over the celebration of Mass.*"

In light of the foregoing information, should we be surprised that supporters of the Communion Church model are strongly opposed to having outside priests alleviate the present shortage of priests in the diocese. This would undermine their agenda, which is to "invent new ministries for laity". Cardinal Daneels of Belgium stated in an interview given in 2000 that « *without priests, the sacramental life of the Church will disappear. We will become a Protestant Church without sacraments. We will have a new type of Church, **it will not** be Catholic.* » The Decree of Vatican II **Christus Dominus** concerning the pastoral office of bishops, warned that « *because of the small number of priests, the faithful are in danger of departing from the precepts of the Christian life, and even of losing the faith itself.* » (para. 6)

The role of the diocesan committee *Women in the Church (Femme en Église)* in the introduction of the Communion Church

Women in the Church is committed to the promotion of the role of women in the Moncton diocese. This committee periodically organizes conferences with invited speakers. The September encounter dealt with contemporary Mariology. The March 11, 2006 gathering, held in the basement of the Moncton cathedral was on the theme of « *Women in the mission of the Church today* ». In the first instance, the invited speaker, a feminist theologian, criticized the Marian devotion in the Church, demanding that we stop idealizing our Lady and that people needed to bring her down from her "pedestal". In the second instance, four panelists, two priests and two nuns, presented their personal vision of a Communion Church, criticizing the "Roman" Church for its refusal to ordain women.

One profiled the many advances of women in Western society: company presidents, government ministers, professionals of all stripes, etc. comparing this situation with that existing in the Church. The fact that the greatest in the Church are its "smallest", i.e. the saints, was completely ignored. One of the priests, F. Zoël Saulnier of the diocese of Bathurst, said at one point that « *the Pope's encyclicals did not bind his conscience.* » Fr. Daniel Deveau c.s.c., on his part, cried out his "*right to dissent*" to the warm applause of the assistance. Another panelist, Sr. Viola Doiron, referred to the letter that the Canadian Religious Conference had recently sent to all Canadian bishops (referred to later in this document). The nature of an observation made by an attending priest, Fr. Yvon LeBlanc, confirmed that Sr. Doiron had been involved in the drafting and/or approval of this letter.

The audience was mainly made up of women, lay, religious and ex-religious, but also attending were several men, lay, priests, including the archbishop and an ex-priest. Despite his formal responsibility to "*promote and defend the unity of the faith and the common discipline of the entire Church*"⁷ », the archbishop did not find it necessary to call these people to order. The coordinator of the School of Faith Program and the diocesan Office of adult catechesis, and also diocesan respondent for the committee, Ms. Louise Melanson, shared an exchange she had had with the archbishop a few days earlier in which he admitted, according to her, "*how fortunate we were in the diocese to have this committee in place*". Towards the end of the session, one of the participants thanked the organizers and closed with these words: "*We are Church*".

⁷ Lumen Gentium, para. 23

At the end of this collective griping session against Rome, the president of the committee congratulated the panelists for their **prophetism**. This term, much used by supporters of this “other manner of being Church” reminds us of a word pronounced by Christ: *« Beware of false prophets who come disguised as harmless sheeps but are really vicious wolves. You can identify them by their fruit, that is, by the way they act. Can you pick grapes from thornbrushes, or figs from thistles? A good tree produces good fruit and a bad tree produces bad fruit. A good tree can't produce bad fruit and a bad tree can't produce good fruit. So every tree that does not produce good fruit is chopped down and thrown into the fire. Yes, just as you can identify a tree by its fruit, so you can identify people by their action (Matthew 7 : 15-20)*

This committee promotes radical feminist theology, including the ordination of women, in opposition to Church magisterium. It is no less than the grouping of all dissident forces in the Moncton diocese, a group that fully supports the establishment of a “new” Church in the diocese. One of the most troubling aspects is that this committee seems to be operating with the full blessings of the archbishop and, possibly, with financial assistance from the diocese, i.e. from donations of the faithful.

Links with other dissident groups, notably Réseau Culture et Foi (Culture and Faith Network) (Canadian wing of International Movement We Are Church (IMWAC))

The Culture and Faith Network⁸ is a *« crossroad for people or groups who endeavour to bring about the **acculturation** of the faith in our modern societies, in the stride of the Vatican II Council[...] an association of renewal forces within the Church [...] a place where the systems that constrain and oppress (principally the ecclesial system) is critically questioned. [...] a space to **speak out** [...] sometimes in writing, sometimes verbally [...] but also at times in the form of action, through the development of practices, [...] and **alternative rituals**. »*

The objectives of this group that numbers apparently no more than 50 or so members, although an additional 150 people receive their regular newsletter, are to *“ allow the baptized to exercise within the Church and in the public forum, the indispensable **critical** function [...] contribute to the modernization of the theological discourse and liturgical language of the Church [...] support all **liberating** initiatives [...] get involved in anti-poverty and other social action groups [...] appropriate the **sensus fidelium** [...] favour the promotion of a **dialogical theology**, symetrical with **acculturation** where the Church does not limit itself to converting the surrounding culture, but allows itself to be questioned, even **transformed** by this culture [...] and carefully watch over the production of the official discourse of the institutional Church as well as its political decisions.»*

Hélène Chenier, president of Culture and Faith, reiterates her group's credo : *“ we believe in a Church [...] that is the contrary of a Church that is first and foremost hierarchical, authoritarian, preoccupied in preserving its system, of preserving its internal organisation [...] We believe that **We are also Church, filled by the Spirit** of Pentecost.[...] We therefore have the right and the duty to **speak out** [...] to announce, **define** and celebrate the faith **for our time**. ”*

She continues by asserting : *“If the faith in acculturation proposes a **dialogical** relationship between faith and the world, a clarification of the characteristics of a spirituality for laity, it leads also to the **promotion of the status of equality** between men and women in the ecclesial institution. Since the*

⁸ Taken from the web site of Réseau Culture et Foi (Culture and Faith Network)

ordained ministry is the only one giving access to decision-making authority [...] women continue to be discriminated against because of their sex. It is a contempt of their identity.”

In its September 2004 newsletter, the president expresses the members’ hopes by stating: “*Faced with the centralizing, rigid and constraining structure of the Institution, we expect much from anything that opens [...] like the authentic **dialogue** with the other Christian communities, with other religions, with non-believers. **WE EXPECT MUCH FROM SMALL FAITH COMMUNITIES**, adding that the **Spirit is at work** in these shoots of generosity...” Ms. Chenier concludes by reminding members that « *we must still deal with (compose with) the institutional Church today. It is a power for sure, often dominating by deviance.*” The group’s action plan for 2002 foresees “*the creation of a committee to examine the pertinence for their organisation to **“GET INVOLVED IN THE CREATION OF SMALL FAITH COMMUNITIES.”***”*

The members of Culture and Faith do not hesitate to use their **critical** function, i.e. **speaking out** publicly against those who do not share their point of view. As a case in point, several of them signed a letter published in the Montreal daily, *Le Devoir*, on February 25, 2005, violently attacking Cardinal Ouellet whom they qualified as the spokesperson of the “*the most reactionary conservative fringe of Canadian Catholicism.*”, adding that they find it “*necessary to intervene publicly to express their disagreement with the Church model that you are putting forward.*” They disapprove of the Church positions on same-sex marriage, the practice of the sacrament of Penance (confession of one’s faults to a priest), are opposed to the teaching of religion in the schools, preferring instead “*an innovative program of civic education, ethics and religions.*” Finally, they reject the type of Church in which *Christian communities must submit in a subservient fashion to the brutal decrees of a central administration, much like Wal-Mart branches... »* accusing the Church of “*lowering itself to the level of a vulgar lobby of the right and letting itself be kidnapped by fundamentalism.*”

Furthermore, a member of Culture and Faith, professor at the School of Faith Program in Moncton, signed an article in *Prions en Église (Living with Christ)*, on February 19, 2006 marking the 40th anniversary of the Vatican II Decree on the Apostolate of the Laity in which she stated: “*this decree, written exclusively by the clergy, retains a paternalist touch. Forty years later, it remains a sore point in the life of the Church.*” (for dissidents of course!)

It is somewhat puzzling that representatives of Culture and Faith, a group that seeks to radically transform (“destroy” might be a better word) the Catholic Church into a Church founded upon their own liberal theological and ecclesial visions, apparently had a meeting in 2005 with representatives of the Canadian Bishops’ Conference. It is unthinkable that such a meeting could ever have taken place without support from some of the bishops.

Lastly, the appearance on the web site of Culture and Faith of the texts of the presentations of the four panelists to the Conference held in the basement of the Moncton cathedral in March 2006, barely a few days after it had taken place, serves to confirm the close ties that unite the dissidents of the Moncton diocese with those of Quebec and elsewhere.

The COMMON language of the supporters of the “other manner of being Church”

On February 26, 2006, nineteen priests from the province of Quebec published a joint letter in the Montréal daily, *La Presse*, under the title : *Trop, c’est trop!* (Too much is too much!), in which they condemned the position of the Quebec bishops for their position on same-sex marriage, and on the

access of homosexual men to the priesthood. They use similar expressions as those of Culture and Faith members and other dissident groups: *speaking out; right to dissent; Church dialogue; hope in the fulfillment of the mission of the Church in the world of our time.*

The following month (March 2006), the Canadian Religious Conference made public on its web site a letter it sent to all Canadian bishops relevant to their upcoming Ad limina visit to Rome. Although the religious preface their petition with expressions such as; “*We humbly...* ”, “*call to conversion*”, etc. the language is the same : *speaking out; Communion Church, People of God; reading the signs of the time; We pray the Spirit; prophetism in the Church; “our” sufferings; to listen attentively; acculturation*; etc. The authors maintain their “creative faithfulness to **THEIR NATIONAL** Church, (note the absence of fidelity to the universal Church) calling for: greater autonomy for national bishops’ conferences; consultation of the **People of God** and giving consideration to their suggestions; the **acculturation** of rituals and symbols; that bishops encourage the establishment of **small faith communities; dialogue** with other religions; creating spaces for debating certain subjects such as the **place of women in the Church, same-sex marriage**, assisted suicide, **women’s ordination**, optional celibacy for priests, etc. They terminate by pledging their solidarity to bishops, and signing : “*Together for a reconciliated world!*”

This letter could have been written by members of Culture and Faith or *Women in the Church*, the language and demands being the same. It is revealing that the religious would pledge faithfulness to their NATIONAL Church, rather than to the One, Holy, Catholic and Apostolic Church. In fact, there are already such Churches in existence: The Anglican Church, also known as the Anglican Communion, separated from the Universal Church since the 16th century, whose American branch, the Episcopal Church is likely to get excluded from the World Communion for having elected its first actively homosexual bishop and having blessed same-sex “marriages”; and the National Catholic Church of America, a small schismatic Church founded in 1998, made up of “*Catholics free from the Vatican*”, whose “archbishop-Primate” is an active homosexual.

Sales of books by known dissident authors by the diocesan bookstore Vision

The diocesan bookstore Vision, located in the Diocesan Center in Dieppe, offers a number of published works by well known dissident authors whose positions vary considerably from Church Magisterium. These include books by Joan Chittister⁹, William J. Bausch, Richard Bergeron and many others. Thus, rather than teach the true doctrine, the diocese contributes to spreading false doctrines and furthering the confusion that is spreading amongst the faithful.

The use of dissident material in adult education of the faith

The participants of a Bible course given in the Fall of 2006 at the Immaculate Heart of Mary parish in Riverview were invited to purchase a book by William J. Bausch, titled *A new look at the sacraments*, a book that contains falsehoods on the Sacraments (refer article in addendum 3) One must wonder whether this occurrence has any relationship to the appointment of the coordinator of the School of faith Program to the diocesan Office of adult catechesis ?

⁹ Joan Chittister, American dissident, supports « Call to Action », « Catholics for Free Choice » which supports abortion and « Women’s Ordination Worldwide ». Refer article in addendum 2.

Attachment to the Local Church rather than the Universal Church

A review of the diocesan bulletin (published several times a year) over the last 5 years reveals a total absence of news from the Vatican: messages from the Holy Father, Vatican declarations on various subjects such as reaffirmation that marriage is between a man and a woman, special indulgences, etc. It is difficult for the faithful to develop an attachment to the universal Church when they are completely cut off from it and to share Church positions when these have never been communicated to them.

The “crisis” of vocations

There are currently no seminarians or candidates to the priesthood in this diocese. Interestingly, a number of surveys carried out in U.S. dioceses indicate that priest shortage is largely artificial and contrived. Michael Rose, author of *Goodbye, Good Men: How Liberals Brought Corruption Into the Catholic Church*, a book published in 2002, quotes Archbishop Curtiss of the archdiocese of Omaha, Nebraska, according to whom the vocations “crisis” is *“precipitated by people who want to change the Church’s agenda, by people who do not support orthodox candidates loyal to the Magisterium teachings of the Pope and bishops, and by people who actually discourage viable candidates from seeking priesthood and vowed religious life as the Church defines these ministeries. I am personally aware, he states, of certain vocations directors, vocations teams and evaluation boards who turn away candidates who do not support the possibility of ordaining women or who defend the Church’s teachings about artificial birth-control, or who exhibit a strong piety toward certain devotions, such as the rosary.”*

On the other hand, dioceses that support orthodox candidates (loyal to the Pope and the Magisterium) do not have a vocations “crisis” but an increase in priestly vocations. The archdiocese of Omaha ordained an average of 7 priests per year between 1991 and 1998, for a total of 56, while the one in Arlington, Kentucky, ordained 55 in the same period. This success in priestly vocations is due to a strong, orthodox base that promotes loyalty to the Pope and bishops; a vocation director and team who clearly support a male, celibate priesthood; a presbyterate that takes personal ownership of vocation ministry and perpetual adoration of the Blessed Sacrament in parishes, with an emphasis on praying for vocations. The archbishop of Omaha concludes: *“the same people who have discouraged priestly vocations then turn around and promote ordination of married men and women to replace the traditional vocations they themselves have aborted.”*

A temporary solution to the present shortage of priests in our diocese would be to bring in priests from the outside. There are excellent communities of priests right here in Canada, such as the Companions of the Cross, based in Ottawa, and the Legionnaires of Christ, who assist dioceses in need of priests. How then can one explain the refusal of the diocese to call upon these religious orders for reasons other than they are TOO orthodox or that it does not agree with the agenda to establish a Communion Church based entirely on lay ministeries.

The role of the archbishop in the establishment of the Communion Church

The archbishop, being responsible for the diocesan Church, it is difficult to imagine that a new Church would be established under his very nose without him knowing about it. Is he not the one appointing people to the various diocesan positions? The appointment of the coordinator of the School of Faith Program to the Office of adult catechesis is a cause of great concern as this may represent the next step

in the dissidents' agenda. In this capacity, she will coordinate catechesis activities with those responsible for adult catechesis in each of the pastoral units and could therefore have a significant influence on the choices of training subjects in the diocese.

The issue of women's ordination was **definitely** put to rest by John Paul II in May 1994 with the publication of the apostolic letter **Ordinatio Sacerdotalis**. In it, he stated: " *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. Lk 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.* »

In October 1995, the Congregation for the doctrine of the faith declared that this doctrine was part of the « *deposit of faith* » and that it had to be " *held in a definitive manner* ". It " *requires a definitive assent because it is founded on the written Word of God, it has been constantly preserved and put into practice in the Tradition of the Church since the beginning and has been proposed infallibly by the ordinary and universal Magisterium.* »

In May 1998, the Holy Father issued another Apostolic Letter, **Ad tuendam fidem**, which further clarified the two aforementioned documents, stating that " *the firm assent of the faith is required not only for what the Magisterium teaches as divinely revealed, but also to the Truths that the Magisterium proposes as **definitive**.* »

This matter thus cannot be any clearer: " *whoever rejects the position of the Church on women's ordination is no longer in full communion with the Catholic Church.* " ¹⁰ »

If this issue was settled once and for all in 1994, one must ask why the archbishop is tolerating that members of a diocesan committee, namely *Women in the Church*, in addition to a number of priests, continue to call for the ordination of women? Why continue to tolerate what is, in effect, a rebellious attitude, an act of disobedience, towards the Magisterium? And is it not causing these people great prejudice as they could ultimately be subjected to Church sanctions, as foreseen by Canon Law.¹¹

Conclusion

The information provided in this document clearly demonstrates the existence of a well defined agenda to establish a "new" Church in the Moncton diocese, a Church that will be LOCAL and AUTONOMOUS and whose ministries will be acculturated (will the laity eventually be delegated to celebrate the Eucharist as Marcel Légaut had envisioned?)

As the person responsible for the diocesan Church, the Archbishop has a duty of being fully transparent with the faithful on this matter and put a stop to this adventure, doomed to failure from the start. At the same time, the archbishop and priests must reassure the faithful by resolutely reaffirming the fidelity of the diocesan Church to the institutional and hierarchical Catholic Church and its visible head, the successor of Peter, and to the Sacred Magisterium. The Archbishop is also required by Church norms to discipline dissident priests, ensure that the authentic doctrine of the Church and that alone is taught and to propose and explain to the faithful the truths of faith that one must believe.

¹⁰ (Réponses chrétiennes à vos questions, Vol. 1, Fr. Gérard Desrochers, C.Ss.R. , Feb. 2001).

¹¹ Refer article titled « Bishop Bruskewitz Vindicated, Ten Years Later » in addendum

As to the diocesan committee Women in the Church, as it persists in its opposition to the deposit of faith (canon 750), the Archbishop has the duty to abolish it and to refuse the use of Church property to its members.

The French novelist Georges Bernanos said : « *Whoever intends to reform the Church by the same means as one reforms a temporal society, not only fails in his enterprise, but ends up infallibly finding himself out of the Church. The Church does not need reformers, but **saints**.* »

*Catholics United to Peter/Catholiques unis au Saint-Père is an association of lay Catholics loyal to the Pope and to Church Magisterium whose mission is to defend the celebration of the Holy Sacrament of the Eucharist from liturgical abuses, irreverence and sacrilege. The association may also intervene on matters involving fidelity to the Pope and Church Magisterium.

Web site : <http://www.catholicsunitedtopeter.com>

To contact us : info@catholicsunitedtopeter

References

Writings by Jean Rigal, Simon Dufour, Louis-Marie Chauvet, Rémi Parent and others used as course material in the course titled *Lay Ministries*, Lay Ministry Program (École de la Foi).

L'Église de demain dans l'œuvre de Marcel Légault, Pierre Goudreault, August 1997

Lumen Gentium, Dogmatic constitution of the Church, Vatican II

Christus Dominus, The pastoral of bishops, Vatican II

Various Lay Ministry Program notices to priests and lay people

Web site of Culture et foi (www.culture-et-foi.com)

Web site of PAVÉS (www.paves-reseau.be)

Web site of International movement We are Church (www.we-are-church.org)

Web site of the Canadian Religious conference (www.crc-canada.org)

E-Mail from PAVÉS (POUR UN AUTRE VISAGE D'ÉGLISE), a dissident organization from Belgium.

Summary : PAVÉS' representative confirms that her organization coordinates some 50 small faith communities in Belgium

Bonjour !

Pour en savoir un peu plus sur les **communautés de base** en Belgique, je vous renvoie sur notre site : <http://www.paves-reseau.be/membres.php?p=1&id=8>.

Par principe, la communauté « de base » se veut **libre et autonome**. Mais pour ne pas tomber dans l'autosatisfaction ou le sectarisme, la plupart d'entre elles sont reliées de manière régionale, et nationale (la **coordination** d'une cinquantaine de communautés de base est **une des composantes** du réseau PAVES - Pour un Autre Visage d'Eglise et de Société).

[...], le réseau PAVES revendique son appartenance au mouvement « **Nous sommes Eglise** », avec tout ce que cela veut dire !

Quant à l'importance des lieux de culte pour Jésus : il est intéressant de comparer le nombre de fois où Jésus entre dans le Temple... ou dans une synagogue (c'est déjà différent), et son 'ministère' habituel qui se passe « sur le chemin », véritable « levain » dans la foule... Les historiens sont au moins d'accord là-dessus : Jésus n'est pas du tout entré dans la logique religieuse « **institutionnelle** » ; s'il fut « rabbi », il le fut de manière contestataire, « rabbin itinérant » (il n'était pas le seul).

C'est même cette attitude de critique de la religion qui l'a mené sur la croix ... Je pense qu'il n'y a jamais eu de doute là-dessus, au point que dans le passé, c'est cette même constatation qui a servi d'appui principal à l'antisémitisme...

Quant à la 'constitution de l'Eglise', je ne peux pas croire que Jésus, vu toute son attitude vis-à-vis de sa propre religion, ait voulu créer une nouvelle « institution religieuse » ...

Alors, c'est sûr que l'institution nous a transmis de quoi élaborer et vivre notre foi, mais nous estimons avoir **le droit de la remettre à sa place et de la critiquer** dans la mesure où elle s'éloigne considérablement de son message fondateur.

Une autre spiritualité donc ? **Oui**, une spiritualité de l'ici et maintenant, du vivre ensemble, de la communauté, du partage. Vous pouvez en trouver le prolongement dans les valeurs autour desquelles se rassemblent les associations qui composent PAVES (cf. sur le site, nos « objectifs » : <http://www.paves-reseau.be/objectifs.php>) :

- liberté (il s'agit bien de la « conscience » comme le reconnaît la morale officielle, mais incluant et respectant le vécu de chacun comme préalable, et non comme concession...) ;
- participation (et partenariat à égalité) : pas difficile d'admettre que ce n'est pas une priorité de l'Eglise « **hiérarchique** »... ;
- solidarité et engagement avec les plus faibles, en luttant contre toute exclusion ;
- acceptation de la rationalité, de la laïcité, etc ;

- lutte pour le changement socio-économique, vers « le Royaume et sa justice » ;
- humilité, « relativisme » face à « la vérité », et donc **dialogue œcuménique**, etc. ;
- retour à l'Évangile (nous avons le sentiment que l'institution s'en éloigne de plus en plus).

Alors oui, nous pensons bien que c'est une autre spiritualité. Pas une spiritualité « propre » – elle est partagée par bien d'autres – mais certainement une spiritualité « différente » de celle que nous voyons proposée dans la plupart des activités du congrès de Bruxelles « Toussaint 2006 » (pas toutes heureusement ... D'ailleurs, nous ne sommes pas restés sur la touche et nous sommes engagés dans certaines d'entre elles).

J'espère que tout ceci aura répondu à vos interrogations

Bien à vous

Sylvie Kempgens (PAVÉS)

Joan Chittister disloyalty as obedience

By Fr. Alphonse de Valk, c.s.b.

Catholic Insight: January/February 2002

[...] Who is Joan Chittister? Sister Joan Chittister is a member, and former prioress, of Mount Saint Benedict priory in Erie, Pennsylvania; she's also a former president of the American Benedictine priories. [...]

Joan Chittister has been a nun since the mid-fifties, is the author of some 20 books, and has been a columnist for the National Catholic Reporter of Kansas for years. She is a frequent speaker at conventions and conferences where the theme is usually the inequality of women in the Church, with the demand for women's ordination playing a key role.

Contemporary with the advancement of women in politics and in society in recent decades, Chittister first championed radical reforms of women's religious congregations following the original initiative of Vatican II. Always popular among Catholics itching for change-whatever it may be-she is always in demand as a speaker. She has also visited Canada. In March 1988, she spoke at St. Jerome's College, Waterloo, ON, and in April 1997, she was welcomed and hailed as a prophet by the diocese of Saskatoon and the Prairie Messenger, Saskatchewan Catholic weekly. Her idiosyncratic, provocative, "litany of women for the Church" has circulated among Catholic women in Ottawa and elsewhere.

Already decades ago, Chittister began to call for constant questioning of the Church, implying wrongdoing and hardness of heart on the part of the hierarchy. In her 1983 book *Women, Ministry and the Church*, she charged that women were being "denied their full humanity and remain in an inferior and oppressed position." In 1985, she rejected the Church's strictures against the 23 nuns who in an advertisement in the New York Times, together with 5,000 other Catholics, had attacked the Church's teaching against abortion, on the grounds that this was taking away their freedom. It was, she thought, a false use of authority, contrary to the "theology of tolerance."

As time went by, she came to believe that authority in the Church is tied to ordination and that by not allowing women to be ordained, the Church in fact refuses to accept women as true human beings. "Equality in the literal sense is the hinge on which everything turns," she wrote in 1993.

In April 2000, Sister Joan Chittister was the keynote speaker at the National Catholic Education Conference in Milwaukee. At least three bishops discouraged their teachers from going there. She told an applauding audience that educational leadership means posing questions that Church authorities do not want asked. Question, question, question, she insisted. All her own questions concern the feminist agenda of "spiritual responsibility" for women, meaning of course their ordination. We are being denied "the fullness of the spiritual life," asserted Chittister, to more applause.

[...]

Did Christ Institute The Priesthood? Can Lay People Celebrate Mass?

Acting as individuals, not as representatives of any organisation, the undersigned priests of the Archdiocese of Sydney and the Dioceses of Broken Bay and Parramatta, submit for your perusal and judgment as a brother priest, loyal to our Bishops and the Church, the following:

1. WE SUBMIT THAT A HIGHLY DANGEROUS THEOLOGY OF HOLY ORDERS IS BEING WIDELY PROMOTED BY MEANS OF A BOOK ENTITLED ***A NEW LOOK AT THE SACRAMENTS*** BY FATHER W. BAUSCH, a parish priest in the diocese of Trenton, New Jersey, USA. It is recommended by some priests and is utilised in the formation of teachers, in adult education, in liturgical formation and is in use by catechists and others. We are concerned especially by chapter 17 headed: *Holy Orders, Holy Order*.

3. To illustrate our concern, some of Father Bausch's statements in chapter 17 of his book on *Sacraments* - abridged but not altered - are as follows:

- "The first Christians would be puzzled by the 16th century Council of Trent's affirmation that the Sacrament of Holy Orders confers power". "About the only thing the early Christians would recognise... would be the imposition of hands. And even here, they would see this gesture as one of recognition and appointment, hardly as the outward sign of some internal power to offer sacrifice and forgive sins" (p. 244).
- We now know Christ called twelve apostles but at their death they were not replaced; the same with the seventy-two disciples and the seven deacons (pp. 244, 245 passim).
- In the early church, "significantly, there is no mention of anyone having the power 'to offer sacrifice', which would have been a foreign concept at this point". After the apostles, "leadership was prompted by sociological necessity" (p. 245); they were appointed by local communities; most with no specific title. Slowly in the first two centuries, these leaders emerged from being a kind of chairman of the board to become sole leader and presider, president, or in English, bishop (p. 246, cf. para beginning: "How were such leaders chosen and why?").
- The crucifixion and death of Jesus replaced forever the need for any sacrifice or priesthood so "there was no reason for early Christianity to think in terms of priests. (p. 249).
- Priests in existence by the 4th century. Tertullian is cited as saying "that any layman could preside in the absence of a priest" (p. 250).

We submit that Father Bausch's book on *Sacraments* attempts to destroy the nature and origin of the priesthood as taught by the Catholic Church, based firmly on Sacred Tradition and Sacred Scripture, that the Sacrament of Holy Orders was instituted by Our Lord, Jesus Christ at the Last Supper and that at Ordination, the priest receives the power to offer the Eucharistic Sacrifice and to forgive sins. (cf. *Lumen Gentium* 21 & C/C canon 1008)

We look to you, our brother priests, both to expound the Church's received teaching and to correct this error so that the doctrine of faith shall prevail.

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(Letter signed by 10 priests of the archdiocese of Sydney, Australia in April 1990, and sent to the archbishop and all priests of their diocese as well as the bishops and priests of the dioceses of Parramatta and Broken Bay, rejecting the opinions of Fr. P. Bausch and affirming their loyalty to the authentic doctrine of the Church.)

Bishop Bruskewitz Vindicated, Ten Years Later

Ten years ago Bishop Fabian Bruskewitz of Lincoln, Nebraska announced the excommunication of the members of Call to Action, the leading Catholic dissident group. Only a few days ago the Vatican announced that it had upheld the excommunication, which included members of 10 dissenting groups including Catholics for a Free Choice, Planned Parenthood, the Hemlock Society, the Freemasons, the Society of St. Pius X, St. Michael the Archangel Chapel, Job's Daughters, DeMolay, Eastern Star, and Rainbow Girls. (Job's Daughters, DeMolay, Eastern Star and Rainbow Girls are part of the Masons.)

Cardinal Giovanni Battista Re, the prefect of the Congregation of Bishops, writing to Bishop Bruskewitz, called the disciplinary action "properly taken," according to a report on CWNews.com/LifeSiteNews.com. These dissident groups are "totally incompatible with the Catholic faith," said Cardinal Re in his letter of November 24.

Call to Action has for thirty years stood at the center of a network of dissident organizations that advocate women priests, ending the ban on contraception, ending the discipline of clerical celibacy, the election of bishops, and the creation of an independent "American Catholic Church."

The Associated Press reports that Call to Action will appeal the decision. Nicole Sotelo, acting co-director of the national office in Chicago, said Call to Action will appeal to the Apostolic Signatura, the highest "court of appeals" in such a case.

Cardinal Re's decision comes ten years after the fact. In that time, Bishop Bruskewitz has become a hero to orthodox Catholics who wonder why more bishops don't act as decisively as Bruskewitz. The answer may be in what happened to Bruskewitz after his 1996 decision to excommunicate the unrepentant dissenters in his diocese. Bruskewitz was marginalized by the United States Conference of Catholic Bishops (USCCB). Bruskewitz had committed the cardinal sin of not acting "collegially" and became, at that moment, an isolated figure.

The CNS story (12/8/06) quotes Bishop Robert F. Vasa of Baker, Oregon who was the Vicar General of the Lincoln diocese in 1996: "I'm pleased to see that the Holy See has publicly affirmed Bishop Bruskewitz's decree and authority."

If the USCCB had acted collegially to expose the dissent that was widespread throughout major institutions of the Church -- schools, hospitals, colleges, universities, media - the solitary action by Bishop Bruskewitz would not have been necessary.

As the CWNews.com/LifeSiteNews.com article concludes, "The excommunication order applies only within the Lincoln, Nebraska diocese. But the Vatican's judgment against Call to Action raises clear questions about the status of the group's members in other dioceses." I agree. What the Vatican has officially found to be worthy of excommunication in one diocese surely applies to all dioceses.

Cardinal Re wrote in his letter that, "The activities of 'Call to Action' in the course of these years are in contrast with the Catholic Faith due to views and positions held which are unacceptable from a doctrinal and disciplinary standpoint." He concludes: "Thus, to be a member of this Association or to support it is irreconcilable with a coherent living of the Catholic Faith."

A "coherent" faith is precisely what Bishop Bruskewitz has advocated in his diocese of Lincoln,

Nebraska since his installation. Call to Action is a shadow of what it once was, but its work is now being carried on under other names.

Now that the Vatican has finally recognized the heroic leadership of Lincoln's bishop, perhaps the era of what I have called "institutionalized dissent" in the U. S. Catholic Church is coming to an end.

When the Apostolic Signatura rejects the appeal of Call to Action there will be no excuse for the nation's other bishops not to follow Bishop Bruskewitz's lead.

Deal W. Hudson
The Window Morley Institute 10 december 2006

Dissenting Organizations*

Warning! The following organizations are those who *claim* to be Catholic but dissent from the Truth as handed down from Jesus Christ, Second Person of the Most Blessed Trinity, the Divine Word, to His Apostles and their successors, the Pope and the Magisterium.

Due to the potential damage to the Faith, links to these sites are not provided. However, the names of these dissident organizations are offered for your education and awareness . This list will be updated as more is learned about the various organizations.

Organization	Comments
A Call to Action	The most visible dissenting group which is a movement of laity and religious seeking to reform the "sinful structure" of the "patriarchal" Church. CTA is infamous since its 1994 conference coverage on the CBS news program <i>60 Minutes</i> . CTA promotes dissent against Church teachings on a broad front, including women's ordination, homosexuality, creation spirituality, married priesthood, and liturgical reforms, while incorporating new age and Wiccan spirituality. Bishop Bruskewitz excommunicated those that belong to this group in his Diocese. Many members belong to local groups called "small faith communities". Renew 2000 also promotes small faith communities. Membership draws heavily from former clergy, feminist nuns, and homosexuals. Members staff Catholic Organizations for Renewal. CTA serves on the national task force for the We Are Church referendum.
Association for the Rights of Catholics in the Church	Promotes a so-called "democratic" church whereby the people vote for their own doctrine, and support of pluralism ("believe what you want") via a "Constitution" and a "Catholic Bill of Rights." (Vatican II already gave us a Constitution.) Some of the "rights" they want include self-determined divorce and remarriage, contraception, and homosexual relationships. Also calls for elected pastors, bishops, and pope. Part of the task force of the We Are Church referendum. Most members also are members of Call to Action. Membership draws heavily from ex-clergy, and disaffected nuns. Member of Catholic Organizations for Renewal.
Catholics for a Free Choice (CFFC)	Promotes artificial contraceptive "rights," including abortion. Their focus is the " <i>intersection of Catholic teaching and public policy.</i> " Bishop Bruskewitz excommunicated those that belong to this group in his Diocese. Member of Catholic Organizations for Renewal. . They have been condemned by the National Conference of Catholic Bishops (NCCB).
Catholics Speak Out	Advocate of homosexuality and artificial birth control. Member of Catholic Organizations for Renewal and a sub-group of the Quixote Center.
Catholic Theological Society of America (CTSA)	Promotes dissent against Magisterial teachings and questions the authority of said teachings. A "theological wasteland" according to Bernard Cardinal Law (June 18, 1997).
Celibacy Is the Issue	Promotes active sacramental ministry for former priests who are now married. Administers a "Rent-A-Priest" program providing former priests for parishes without a priest, or to perform marriages not sanctioned by the Church (i.e. homosexual "marriages") and to conduct illicit Masses. Member of Catholic Organizations for Renewal.
Center for Action and Contemplation (CAC)	Not an organization per se, but a conference center for seminars and workshops working with the Enneagram -- an occult system of personality assessment. CAC features dissident speakers at its seminars and training workshops. Active in fostering dissident networking: " <i>We envision CAC as a faith alternative to the dominant consciousness.</i> "
Challenge the Church	Based in Canada, promotes many dissenting opinions, including "female led liturgies," abortion, and inappropriate sexuality.

Conference for Catholic Lesbians	Advocate of female homosexuality.
Core Of Retired Priests United for Service (CORPUS)	Former priests who advocate married priests. Most are married, and they perform illicit priestly ministries. Their founder Padovano is a prominent figure in Call to Action. CORPUS was instituted to provide support and fraternal affiliation for former priests. Member of Catholic Organizations for Renewal.
Dignity USA	Advocate of homosexual "rights," including "marriage" within the Church. They form local chapters to provide "spiritual" support for practicing homosexuals who want to pursue full sacramental participation and ministerial duties. Vehemently opposed to COURAGE, the homosexual support organization promoting abstinence. Member of Catholic Organizations for Renewal.
Future Church	A regional parish-based coalition seeking to address the priest shortage. FutureChurch claims the remedy is the ordination of married men and women. FutureChurch engages in educational presentations to parishes, grass-roots organizations, and the media. Its current project is a nationally-promoted dialogue on an "inclusive priesthood." Member of Catholic Organizations for Renewal..
Jesus Seminar	A seminar in which we are supposedly to learn what Jesus "really meant" in the Gospels. Much material follows modernist, liberal, dissenting views which go against Church teachings.
National Coalition Of American Nuns	Bills itself as a "grassroots" organization for nuns concerned with "sinful structures" of society and church. Members work as advocates for social justice causes and promoting equality of women. Promotes gender-adjusted language, women's ordination, etc. Member of Catholic Organization for Renewal.
National Association of Catholic Diocesan Lesbian and Gay Ministries (NACDLGM)	This organization was founded by our own Fr. James Schnexnayder who was the co-founder of the homosexual activist group DIGNITY. This is an organization trying to keep a lower profile, they err by failing to (i.e. oppress) provide the truth of the Church teachings. Rather, they promote documents which are not formal Church teaching, such as that titled 'Always Our Children.' They state " <i>As baptized persons, lesbian and gay Catholics share the rights of all the baptized: 'to receive the sacraments, to be nourished with the Word of God and to be sustained by the other spiritual helps of the Church' (Catechism of the Catholic Church, 1269).</i> " However, they do not indicate that chastity is required, nor that active homosexuality is not acceptable whatsoever, nor that gays and lesbians living in sin are not eligible for the Sacraments except Confession/Reconciliation and repentance.
New Ways Ministries	Militant advocate of homosexuality which also demands ordination and ministry for homosexuals. Primary effort is educational workshops and seminars to identify and eliminate "homophobia" in the Church. Member of Catholic Organizations for Renewal.
Pax Christi	This group may be the most widely recognized leftist organization to American Catholics. Long a proponent of nonviolence, Pax Christi promotes "action to transform structures of society." Aligned with liberation theology, "ecological justice," and the usual litany of modernist demands. A member of Catholic Organizations for Renewal.
Priests for Equality	Promotes women priests ("priestesses") and married priests. Member of Catholic Organizations for Renewal and a sub-group of the Quixote Center. Also pursuing inclusive language Scripture translation.
Promises	A small group devoted to support women intimately involved with a Catholic priest. A member of Catholic Organizations for Renewal.
Quixote Center	Pursues the full range of "peace and justice" issues. The Quixote Center, promotes liberation theology in this hemisphere. The Quixote Center, opposed to U.S. foreign policy, frequently poses as the "Catholic" voice to the media on U.S. involvement in Latin America. Member of Catholic Organizations for Renewal. Quixote Center is the parent group for Priests for

	Equality and Catholics Speak Out.
Sex Information and Education Council for the United States (SIECUS) ("education" organization dealing with religion)	From their own manifesto: "...integrates wisdom about sexuality ...; full inclusion of women and sexual minorities in the congregational life, including their ordination and blessing of same sex unions; sexuality counseling ... commitment to sexual and reproductive rights, including access to voluntary contraception, abortion ..." They have promoted a "Religious Declaration in Sexual Morality, Justice and Healing" which has been approved by several Catholic dissenters.
Society of St. Pius X (SSPX)	Schismatic group formerly headed by Archbishop Marcel Lefebvre who illicitly consecrated bishops against the expressed instructions of the Roman Pontiff. They refuse to submit in obedience to the Holy Father. <i>Note: the leadership of this group seems to be working with the Vatican to end its schism. Let us all hope and pray that this comes to pass.</i>
True Catholic	Sedevacantist group which has "elected a Pope Pius XIII" and promotes documents such as "101 Heresies of John Paul II." They refuse to submit in obedience to the Holy Father.
Voice of the Faithful (VOTF)	From their mission statement, they are attempting to "3. Shape structural change within Church." This is intended to make a "democratic" Church which clearly violates the hierarchical structure which has always existed and is reemphasized in the Vatican II document Lumen Gentium. The chairman James Muller states in a National Catholic Reporter article on April 26, 2002, "We have donation without representation, and we have to change that." Also on a CNN interview dated April 29, 2002, the chairman desires cafeteria Catholicism: "... our goal is to provide a democracy for the laity, so that the <i>laity can decide what they want</i> and then counterbalance the absolute power, which we have now of the hierarchy."
We are Church	Hatched from Call to Action, they are a petition group pushing for radical changes in church teaching through political pressure ("referendums," lobbying and the like).
Women-Church	Promotes women priests ("priestesses").
Women's Ordination Conference (WOC)	WOC promotes women priests ("priestesses"). WOC is characterized by strong language denouncing "the patriarchal church" and the papacy of John Paul II. WOC leaders have suggested "new" sacraments that mark stages in a woman's life. Example: "Sacrament of Croning" at age fifty to herald the coming of "Wisdom." A recent WOC conference claimed ordination meant subordination; consequently, ordination needs to be Reconstructed. It is not unusual for WOC meetings to begin with an invocation to a pagan goddess, and may feature a pagan ritual meal. Member of Catholic Organizations for Renewal.
Women's Ordination Worldwide (WOW)	Promotes women priests ("priestesses").
Women in Church Leadership (WICL)	Promotes women priests ("priestesses").
Women's Alliance for Theology Ethics and Ritual (WATER)	Emphasis is on "inclusiveness," in liturgy and re-interpretation of the Scriptures to the radical feminist view.
Catholic Organizations for Renewal (COR)	Not an organization per se, but a forum where many dissenting organizations plot their attack on the teachings of Jesus' Church. Their proclaimed mission is: <ul style="list-style-type: none"> . a coalition of Catholic groups, inspired by Vatican II, [an indicator of the modernist "spirit of Vatican II" - see one member below with that name] . to further the reform and renewal of the Catholic Church, and [Martin Luther also "reformed" the church and established a church of man based on his personal beliefs - all heretics have done so in the past. Why is COR any different?] . to bring about a world of justice and peace, reflecting the sacredness of all creation." [sacred creation is a pagan belief; true peace and justice result from following God's teachings, not opposing them]

	<p>The following groups are part of this forum.</p> <p>Association of Pittsburgh Priests Association For the Rights of Catholics in the Church Call To Action CTA (Call To Action) Baltimore CTA (Call To Action) New Jersey Call To Action of Northern Virginia Catholics For Free Choice Catholics for the Spirit of Vatican II Catholics of Vision/Canada Catholics Speak Out / Quixote Center Celibacy Is the Issue Coalition of Concerned Canadian Catholics CORPUS CORPUS Baltimore Dignity/USA Federation of Christian Ministries Fellowship of Southern Illinois Laity (FOSIL) Friends of Creation Spirituality FutureChurch Good Tidings National Coalition of American Nuns New Ways Ministry North Dakota Peace Coalition Pathfinder Renewal Weekend Pax Christi Promises Renewal Coordinating Community Romero Institute Save Our Sacrament (SOS)/Annulment Reform Women's Ordination Conference</p>
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*List found on web page of diocese of Oakland, CA

In Canada : Concerned Canadian Catholics, Catholics of Vision and Réseau Culture et Foi