**Appendix A**

1. The **sacramental programs** for Reconciliation and for Eucharist for Broken Bay: -
	1. do not teach children to differentiate between venial and grave (mortal sin);
	2. do not inform them about the obligation of all Catholics to receive Eucharist at least once a year during the period of Easter.
	3. do not inform them of the obligation of all Catholics to confess their grave sins at least once a year
	4. do not inform them of the requirement that they must not receive Eucharist if they have an unforgiven grave sin on their souls.
2. A perusal of the **religious education textbooks “*To Know, Worship and Love*”** reveals that, in Catholic schools: -
	1. mortal sin is not mentioned until year 5 and is only explained in any detail in year 7 when children are 13 years of age, when it will have little effect on their, by then, settled approach to the Sacrament of Reconciliation.
	2. there is no mention of the obligation of all Catholics to receive Eucharist at least once a year during the period of Easter.
	3. There is no mention of obligation of all Catholics to confess their grave sins at least once a year
	4. There is no real mention of the requirement that they must not receive Eucharist if they are not in a “state of grace”, that is, when they have an unforgiven grave sin on their souls. In year 11 & 12 there is a vague reference to this requirement only.
3. A perusal of Broken Bay Diocese **catechist and student booklets** called “*Walking with Jesus*” and **high school lecture notes** reveals that, in State primary and secondary high schools: -
	1. Catechists do not teach students to differentiate between venial and grave (mortal sin) or even mention these concepts at any time during primary and secondary school;
	2. Catechists do not inform state school students in either primary or high schools about the obligation of all Catholics to receive Eucharist at least once a year during the period of Easter;
	3. Catechists do not inform state school students in either primary or high schools of the obligation of all Catholics to confess their grave sins at least once a year;
	4. Catechists do not inform students of the requirement that they must not receive Eucharist if they have an unforgiven grave sin on their souls.
4. A **comparison between the Catechism of the Catholic Church and the Catholic school textbooks and the “Walking with Jesus” booklets and lecture notes used to instruct state school students** reveals that the Church is teaching a different version of the faith in state schools to that which it teaches in Catholic Schools. The faith expressed in the Catechism of the Catholic Church differs from that taught in both Catholic and state schools.
5. **Priests do not provide adequate catechesis** or provide adequate catechesis in their homilies and otherwise about the essentials of the Catholic faith **in parish churches**.
* Why Catholics must offer the Eucharist on Sundays under the Third Commandment.
* The difference between mortal sin and venial sin.
* The obligations to receive Eucharist and confess grave sins at least once a year.
* The need to observe the Sixth Commandment.
* The Catholic Doctrine of Justification.
* The need to fast for one hour before going to Communion.
* The requirement that Catholics must not receive Eucharist if not in a “state of grace” i.e. while having an unconfessed grave sin on their souls.
* They do not address the problem of falling confession numbers in their homilies or actively promote attendance at Reconciliation to the extent that they should.
* Prospective converts are not being appropriately instructed in the essentials of the Catholic faith under the Rite of Christian Initiation of Adults (“RCIA”) Programs.
1. **Archbishop Anthony Fisher in talk to religious education teachers published in the Catholic Weekly in May 2015** stated:-

“I remember a conversation with a prominent non-believing academic whose wife is Jewish and whose daughters attended a Jewish school. At the time, we were both teaching future Catholic school teachers, including RE teachers, at ACU. He told me he was mystified that children at Jewish schools emerged well versed in the theology, traditions, customs and heroes of the Jewish religion whether or not - they believed or practised Judaism – but that so many of the Catholic graduates we were then preparing to be teachers knew so little about their tradition, and Catholic leaders and systems seemed resigned to that. We must aspire to be better.”

This conversation with the Jewish academic apparently occurred was apparently about the year 2000. The bishops produced new textbooks for Catholic schools around 2008 (*To Know, Worship and Love*) which contained a great deal of information about the Catholic faith, its traditions, its prayers and its heroes. However, these textbooks stil do not teach all of the essentials of faith necessary to practise the faith as it should be practised.

The Archbishop told RE teachers during his talk in May 2015 of a survey of the faith of 14,000 students from Years 5, 7, 9 and 11 in the Sydney Archdiocese just prior to the Archbishop’s talk produced some interesting but disturbing results: -

* one in five of these surveyed students attend Sunday Mass.
* 72 per cent of Australian youth who attend church as youngsters drop out as they grow older. “One social scientist describes the 18-29 age bracket in Australia as the ‘black hole of church attendance’”. When the 20% of students attending Mass now reach the age of 29 years, only 5.64% of them will still be attending Mass and so not practising their faith (28% of 20% = 5.64%).
* one in four only ever attends Mass at school.
* half of the students attend Reconciliation at least annually
* A quarter or more of the students are agnostic or disbelieve in God.
* More than a third of those surveyed don’t think or aren’t sure whether they’ve ever experienced being close to God or Christ.
* Almost half are unconvinced religion helps at the big moments in life or influences the way they live.
* Most thought there are no moral absolutes and that morality is a personal choice.
1. It is believed that the obligations set out in the Catechism of the Catholic Church (paragraphs 1385, 1387, 1389, 1415 and 1457) and in the Code of Canon Law (Canons 916, 919, 920 and 920) regarding when and how the Sacraments of Reconciliation and Eucharist should be received are not taught to those being instructed under the Church’s Rite of Christian Initiation of Adults RCIA programs (“RCIA”) in some parishes**. The problem is parishes are free to select any book to use in the instruction of catechumens seeking to become Catholics.** We notice that this is so, as well, in the Archdiocese of Sydney which borders the Broken Bay Diocese. It is therefore likely to be true, in all of the other Australian Dioceses. This can result in catechumens not being properly instructed in all of the essentials of our faith and this is happening.

The booklet currently being used in the Frenchs Forest Parish is *Evangelium* published by the Catholic Truth Society. It is quite a good booklet as it includes instruction in most of the essentials of our faith. It includes a reference to one important essential of faith. That essential is that Catholics must not receive Eucharist when they are in a state of mortal sin (Paragraphs 1385,1415,1457 of the Catechism and Canon 916 of the Code of Canon Law). It also tells catechumens they must fast for one hour before receiving Eucharist. These particular booklets have the imprimatur of a bishop. I did not see any reference to the obligations to confess serious sins once a year or to the obligation to receive Eucharist once a year during the Easter season. The parish priest at Frenchs Forest is to be commended on the selection of this booklet, despite this shortcoming.

In the publication, used in the Frenchs Forest RCIA program about five years ago, *Exploring the Catholic Faith (For inquiring adults who, in their journey of faith become attracted to Catholic Christianity)* which originated in the North Sydney Parish (a parish of the Sydney Archdiocese) many of the essentials of our faith are not taught. The obligations of Catholics in respect of the Sacraments of Reconciliation and Eucharists are not mentioned. Catechumens are not told about mortal sin and that it is a mortal sin to miss Mass on a Sunday unless there is a compelling reason for doing so. The publication is totally unsuitable for its purpose and is not authorised by a bishop. Whereas bishops require parish priests to use a particular book for instructing children in their sacramental programs, this practice is not followed in the case of RCIA, with the possibility, or even probability, that catechumens may not receive the proper instruction.

At paragraph 4-10 of the publication produced by the North Sydney Parish (mentioned above), the instruction book appears to suggest that Eucharist may be received by those with unforgiven grave sons on their souls.

*“Over the past thirty -five years, a great many scripture scholars have affirmed that Jesus enjoyed many meals with outcasts and sinners. The relative silence of critics and the number and prestige of advocates of this thesis combine to make a solid case that Jesus ate with people who were considered by most in his time to be sinners. All three of the synoptic gospels record the charge that Jesus ate with tax collectors and sinners. There is no record of Jesus excluding anyone from his table because of sin or scandal. The early Christian community struggled with this issue, but Jesus apparently, did not, (for the way in which Rubio helps her readers understand tension see pages (135-142 & 151-155)).*

*Jesus’ inclusive meals disturbed many of his contemporaries. Recent scholarship has emphasised that meals were central teaching moments for Jesus, intimately related to his mission and message, and possibly among the causes of his death. Clearly inclusivity was disturbing to many. As New Testament scholar Marcus Borg points out, in the ancient Near Eastern world sitting down to a meal with another person was sign of approval, and refusing to do so was mark of disrespect. Within Judaism, and more particularly within the Pharisaic sect, who are most often cast as critics of Jesus’ eating practices, table fellowship assumed an even greater importance, as it was linked to personal holiness. Thus, Jesus’ practice was disturbing because he challenged predominant ideas about the links between meals. Holiness and the identity of the Jewish people before God.*

*Barbara Taylor writes that if Jesus’ meals were held today, they might include “an abortion doctor, a child molester, an arm’s dealer, a garbage collector, a young man with AIDS, a Laotian chicken plucker, a teenage addict and an unmarried woman on welfare with five children by three different fathers”. It is highly probably that Jesus ate with the sort of people some contemporary Christian see as sinners.*

*With his actions, his parables, and his meals, Jesus invited his followers to replace concerns about moral purity with concerns about mercy, justice and compassion. It seems to justify not recognising such a significant practiced.”*

*Rubio JH 2010, Family Ethics for Christians, Georgetown University Press, Washington pp134. 135. 141.*

1. The Canon Law Apostolic Constitution SACRAE DISCIPLINAE LEGES statement of Pope St John Paul II when he announced the release to the Catholic public of the new Code in 1983, namely

*So that all may more easily be informed and have a thorough knowledge of these norms before they have juridical binding force, I declare and order that they will have the force of law beginning from the first day of Advent of this year, 1983.*