

## Appendix

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### FURTHER WRITINGS

Currently, Father Tierney, while in his old age studying for his "Finals", is working on:-

- A Millennium Edition of the Prayer Book *Heart Speaks to Heart*, for which the new prayers in this submission are destined.
- The *Catholic Family CatechIST* (sic) being a teacher's manual for the *Catholic Family Catechism* to help mothers, fathers, older siblings, other catechists or Catholic school teachers to acts as heralds of the revelation of the Lord Jesus to His modern disciples and also to help those slow to believe.
- A *Scripture Rosary* of 200 scripture texts, one for each *Hail, Mary*, to "see" through the eyes of Christ's greatest disciple. It is primarily for private meditation, and not to be "inflicted" by surprise on those unwilling for a lengthened Rosary — as has sometimes happened with such things.
- Further *Handouts* on [www.cardinalnewman.com.au](http://www.cardinalnewman.com.au) appear more or less monthly, as well as posted out about three monthly on request to the Cardinal Newman Faith Resources Inc. as above.
- A further adventure story, *New Boys' Bush Rescue*. The Bush Boys stories, written primarily to entertain and instruct, illustrate the bushy "doctrine" of the *Australian Bush Catechism of Camping* (pp. 33-34) within a "life-and-death situational catechesis" of an exciting story. This is in stark contrast to so-called Religious Education that deals in "life-situations" without Christian doctrine to guide the young disciple.
- An index to the themes and theology of the Patristic readings in *The Liturgy of the Hours*.
- This submission to the bishops for the Plenary Council will appear later as ten *Handouts* on [www.cardinalnewman.com.au](http://www.cardinalnewman.com.au). They will emphasize the New Evangelization of VCII and with the same purpose "that the Sacred Deposit of Christian Doctrine be guarded and aught more efficaciously" (see p. 5), in the Church and the world of today — a New Evangelization and definitely not the negations of the New Paradigm.

## Development of Doctrine

### A reading from the first notebook of St Vincent of Lerins

**I**S THERE to be no development of doctrine in Christ's Church? Certainly there should be great development.

Who could be so grudging towards his fellow-men and so hostile to God as to try to prevent it? But 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 thing has been changed from what it was into something different.

It is desirable then that development should take place, and that there should be a great and vigorous growth in the understanding knowledge and wisdom of every individual as well as of all the people, on the part of each member as well as of the whole Church, gradually over the generations and ages. But it must be growth within the limits of its own nature, that is to say within the framework of the same dogma and of the same meaning.

Let religion, which is of the spirit, imitate the processes of the body. For, although bodies develop over the years and their individual parts evolve, they do not change into something different. It is true that there is a great gap between the prime of youth and the maturity of later years, but the people who reach these later years are the same people who once were adolescents. So, although the size and outward appearance of any individual may change, it is still the same person, and the nature remains the same.

The limbs of infants are tiny, while those of young men are large, but they are the same limbs. The man has no more parts to his body than the little child: and if there are parts that appear with age and greater maturity they are already present earlier in embryo. As a result, it can be said that nothing new is produced in old men that was not already present in an undeveloped form when they were boys.

There is no doubt, then, that this is the correct and legitimate rule for development and the best and most striking order of growth, if the passage of years sees those parts evolve in the adult, which the Creator in his wisdom had prepared in him beforehand when he was a child.

But if the human form is changed into some shape that is not of its own kind, or at least if something is added or taken away from the full complement of its members, then the whole body must perish or become a monster or at least be weakened in some way. It is fitting, then, that Christian doctrine should follow these laws of development, so that with the passage of years it may be strengthened, with time it may make progress and with age may achieve greater profundity.

Long ago our ancestors sowed the seeds of the faith in the field of the Church. It would be quite incongruous and wrong if their descendants were to reap the weeds of error in place of the harvest of truth.

Rather is it right and fitting that there should be no discrepancy between the final result and the beginning. From the seed that was planted, that is the teaching of the gospel, we should reap a harvest of wheat, that is the doctrine that has developed. So then, when something evolves from those first beginnings, as from seeds, it should now be received with joy and cultivated with care.

From *The Liturgy of the Hours*, 1974, Vol. III pp. 626-628 in Friday of Week 27.

## Meaning of Sacred Dogmas cannot change

**FOR THE TEACHING** of the faith, which God has revealed, has not been proposed as a philosophical discovery to be perfected by human ingenuity, but as a divine deposit handed over to the Spouse of Christ to be guarded faithfully and to be explained infallibly. Hence that meaning of sacred dogmas must perpetually be retained which Holy Mother Church has once declared; nor is that meaning ever to be abandoned under the pretext and name of a more profound comprehension. "Let, then, understanding, knowledge, and wisdom grow and advance mightily and strongly in individuals as well as in the community, in one man as well as in the Church as a whole, according to the degree proper to each age and each time; but only within their own domain, that is, with the same dogmas, the same meaning, the same sense."\*

Footnote: \* Vincent of Lerins (as above).

From Vatican Council I in 1870, *Dei Filius* chapter 4, DS n. 3020 (DB n. 1800)

The unchangeable fundamentals of our Faith are already in a brief formula, namely the Apostles' Creed. It summarizes the whole Bible, and is the foundation of morals. Make sure its meaning is kept intact with Tradition. It holds the place of honour at the end of these Appendices, pp. 39-40.