

# **GUARDING & TEACHING**

## **the Sacred Deposit of Christian Doctrine**

which St John XXIII declared was "the greatest concern of the Vatican Council" (see *Documents*, Abbott p. 713) when he opened it on 11<sup>th</sup> October, 1962, and St John Paul II repeated exactly 30 years later when launching the *Catechism of the Catholic Church*, p.2.

**Here is a brief history of Fr James Tierney [JT] fulfilling Christ's Prophetic Office from 1964-2022, in his catechetical ministry as an Assistant or Administrator or a Parish Priest 1965-1995 (except when granted catechetical leave related to the parish ministry); with continuing catechetical activity in his retirement from parish work in 1995.**

**"Not to us, Lord, not to us, but to Thy Name give the glory,"** Psalm 113B [115]

1970: defending the Ten Commandments against disparagement of "the experts" including two priests.

1971: teaching the Creed and doctrine instead of the self-fulfilment ego-philosophy of Sydney's Confraternity of Christian Doctrine [CCD]; refuting its book *Growth with Teaching Religion?* (as a *Tracts for the Times* inspired by John Henry Newman's in 1833).

1972: *Apostles of Christ* [AOC], Tract 2, a positive alternative to *Growth* by a doctrinal program of 108 lessons for Junior High School catechists. JT had to fight his *Censor Deputatus* to allow inclusion of the Decalogue; but was later commended for it by the Pope's Congregation for the Clergy.

1973: increasing ignorance of basic piety in our schools met by (1) the prayer book *Lift up your Heart*; (2) *Timely Teaching Aid* wall charts of *Our Father*, *Hail Mary* and *Apostles' Creed*; (3) Tract 3, *Church Music Today* by Bohrsman & Lea Scarlett,

1974: (1) Cardinal Freeman approved JT setting up Cardinal Newman Catechist Centre [CNCC]; (2) Tract 4, Fr Peter J. Elliott's *Why We Believe* for senior high school; (3) first ever CCD Conference for NSW and with the trendies in control; (4) beginning the battle for Christ's Resurrection and Virginal Conception against demythologizing in Sydney seminary.

1975: Cardinal Freeman granted JT 12 months leave to write detailed *Teacher's Books* for AOC.

1976: publishing Tract 7, John Young's *Reasoning Things Out* on philosophy for senior high school.

1977: *Bedside Prayer Card* (zig-zagged to stand upright on a dressing table) for urgently needed piety.

1978: JT's *Catholic Weekly* article defending reprint of *Old Green Catechism* against trendy attack and announcing an update on which he was already working.

1979: (1) support from Pope St John Paul II's long awaited *Catechesis in our Time* [CFC]: "The blossoms of faith and piety do not grow in the desert places of a memory-less catechesis"; (2) publication of *Heart Speaks to Heart* prayer book.

1980: Cardinal Freeman granted JT 12 months leave to write the *Catholic Family Catechism*; yet with continuous and bitter opposition from his bureaucrats before, during and after its publication.

1981: (1) attempted suppression of the *Catholic Family Catechism* at the Bishops' Conference; (2) its

rejection by CEOs; (3) its *Censor Deputatus*, in three Catholic papers, accused JT of lying about him.

1982: (1) Pope's Congregation for the Clergy commended CFC to the entire English-speaking world; (2) new edition of *Heart Speaks to Heart*.

1983: (1) publishing *Confirmation Kit for Home Preparation*, already trialled on Penrith parents; (2) Mrs Marie McNulty succeeded Mrs Meg Bennett as CNCC manager; (3) CFC English reprint by Episcopal Region of Malaysia, Singapore & Brunei (20,000 copies).

1984: defending the priesthood against Sydney Archdiocese Adult Education's promotion of Bausch's *Traditions, Tensions, Transitions* which said lay women could celebrate Mass,

1985: during three months long-service leave JT had three sessions with Cardinal Oddi in Rome who told him he would declare the CNCC a Pontifical Catechetical Institute as long as he could find an Australian bishop to sponsor it: there was no such Bishop and Archbishop Cardinal Clancy told JT he was "perfectly satisfied with his catechetics."

Yet 1985 Extraordinary Synod of Bishops in Rome criticized trendy catechetics in its *Final Report*.

1986: (1) CNCC now in new Diocese of Parramatta; JT in Broken Bay; (2) CNCC's first Newsletters (1-11-86 to n. 183 on 1-11-2004), (preceded by Newman Centre News, 1978-1982; (3) superseded by *Cardinal Newman Catechist Consultants Newsletter* (21-11-2000); (3) itself overlapped by *Handouts* from 7-10-2001 and currently at n. 214.

1987: newsletters gathered momentum

1988: triumph for the Resurrection (announced in a funereal black box in *The Catholic Weekly*) -- a saga later recounted in *Handouts* n. 179.

1989: In defence of CFC, JT wrote a camping catechism in 50 Q&As to show the power of memorable Q&As "clear, brief, easily assimilated by all" [FC n. 39] in a non-religious context -- now *Handouts* n. 2.

1990: (1) This camping catechism prompted JT to outdo trendy "life-situational catechesis without Christian doctrine" with an adventure story that applied camping doctrine to "life-&-death situations" -- it's called *Bush Boys, An Outdoor Adventure and the ABC of Camping*; (2) *A Catechism About Catechisms* in 50 Q&As.

1991: (1) another year's leave to write the

*Catholic Family Catechism Apostles Edition* [CNFRI] in 500 Q&As; (2) new format for *CFC 2<sup>nd</sup> Revised Edition* jointly with Society of St Peter Canisius.

1992: publishing *Cuthbert Joins the Bush Boys* (sequel to *Bush Boys*) and promise of further sequels.

1993: more newsletters, some of 16 pp.

1994: (1) CNCC defending *Catechism of the Catholic Church* [CCC] against contempt for its status; (2) CCC n. 22 approval of brief memorizable catechisms.

1995: retired from parish work with health impaired from fighting officialdom for 25 years.

1996: first Home Schooling family live-in convention (camp) at Wombeyan Caves.

1997: publishing *Bush Boys and Bush Rangers* (3<sup>rd</sup> in series).

1998: more catechetical newsletters.

1999: more catechetical newsletters.

2000: (1) translation into local language of CFCAE in Diocese of Alotau for Trobriand Island; (2) changing the name of Cardinal Newman Catechist Centre, eventually to *Faith Resource*; (3) JT handing ownership to an Incorporated Association of laity & priests to protect it from ecclesiastical takeover.

2001: (1) Archbishop Pell comes to Sydney to reform its many dissidents; (2) rise of the *Handouts* as an effective means to fortify the lay apostolate.

2002: continuing persecution to drive CNFRI out of Merrylands Parish and Parramatta Diocese.

2003: (1) continuing persecution by eliminating entries from official *Australian Catholic Directory*; (2) publication of *Bush Boys on the Move* (4<sup>th</sup> in series).

2004: prompted by success of *ABC of Camping* in its 50 Q&As, JT wrote the *Catholic Family Catechism Disciples' Edition* [CFCDE] in 50 Q&As to be easily memorable.

2005: *Handouts* n. 21 on *My Way of Life* from the CFCDE pp.6-9 on basic piety.

2006: *Handouts* n. 34: on *Conscience: a Compass in need of a Map*.

2007: (1) publishing *New Boys in the Bush* (5<sup>th</sup> in series), about three brothers in the Lawson family; (2) reprint of *Bush Boys* and *Cuthbert Joins the Bush Boys* in one volume.

2008: CNFRI's gift to Abp Adrian Smith of Honiara (Solomons) of a 1,000 CFCDEs and a 1,000 CFCDEs, via an appeal for \$5,000. In fact, \$20,000 was donated, so the excess \$15,000 paid for catechisms to the Missionaries of Charity in Calcutta, Kenya and Philippines and also to Salesians in West India. The depleted stocks meant reprinting, which was paid for by a Sydney benefactor who gave \$20,000.

2009: publication of *Squiggles and Squinter and the Bushrangers* -- twin boys, set in 1875.

2010: *Handouts* n. 88 on clear thinking: *Fun with Figures; Fibonacci; Divine Proportion; Pentagons*.

2011: a 10pp *Handouts* on *Vera Doctrina -- True Doctrine*, on history of CNCC & CNFRI, 1971-2011.

2012: Gratitude for *Vera Doctrina* from Cardinal Piacenza of Congregation for the Clergy.

2013: *Handouts* n. 100 on *Becoming a Catechist*.

2014: submission to NSW Upper House Select Committee on Homeschooling and invite to appear in person.

2015: *Handouts* n. 125 promoting apologetics books by Kengor, Sigman, Grossman, Sullivan, Eberstadt.

2016: *Handouts* n. 139 on *Snippets on Gender Ideology; Hypocrisy; Fantasy Tales & Trickys Numbers*.

2017: (1) publishing *New Boys Go Bush Again*; (2) JT's change of address from Goulburn to The Rock.

2018: submission to the 5<sup>th</sup> Plenary Council of Australia: (1) Christ (incl. Liturgy); (2) Catechetics (incl. Home schooling); (3) Confession (of sins and of faith); (4) Conception of Saints; all in 20pp plus 20pp of Appendices (now available as *Handouts* nn.166-176).

2019: a 4pp. *Handouts* n. 188 on *The Rise and Fall of the Third Rite*.

2020: Sequential *Handouts* nn. 190-193, 201 on Liturgical Movement & Liturgical Reconciliation.

2021: five letters to all Australian Bishop, a month apart, on matters omitted in Plenary Council agenda; (now *Handouts* n. 207 *Family Catechetics*; n. 208 *Catholic Renewal with Vatican II*; n. 209 *Natural Moral Law, Foundation of Civil Law*; n. 210 *Transfiguration of Man*; n. 211 say *No to a Synodal Church*.

2022: *Handouts* n., 213 on *God, the Mystery Awesome & Wondrous, the Creator of Everything*."

### **St John Paul II's MEMORIZATION priorities**

The logic of the Pope's list (set out here in couplets) shows how understanding and memory are not in opposition but give each other mutual support:

1. The Words of Jesus; 2. important Bible passages;
3. the Creeds; 4. the Ten Commandments;
5. liturgical texts; 6. essential prayers,
- and 7. key doctrinal ideas etc. (CT n. 55)

**"The blossoms of faith and piety do not grow in the desert places of a memoryless catechesis"** (*ibid.*) -- such as has predominated in Australia for 55 years.

Every edition of the *Catholic Family Catechism* (1981-2009) has the seven items, and its *Disciple's Edition*, with only 50 Q&A, is easily memorizable

A catechism is a skeleton (hence a necessity to avoid being a jelly fish) but requires a teacher in love with Jesus, other texts, & a worshipping community.

### **"Fight for the Faith once delivered to the Saints"**

Jude v. 3

Father James Tierney

"clear, brief and easily assimilated by all" **PENTECOST** 5<sup>th</sup> June, 2022 *Handouts* n. 214 & Letter  
Open Letter to the **Successors of the Apostles** for the Fifth Plenary Council  
**Dear Archbishops and Bishops,**

## **Teach all nations -- invite all Australians to discipleships**

Let our Plenary Council opt for an **ongoing INTENSE MISSION to AUSTRALIA:**  
with parish missions (including the Four Last Things), public lectures (train apologists if we lack them), inspire our schools & teachers, call for fair debates on the ABC, splurge the social media with what is so often lacking, namely Faith, Hope & Love, hold Sunday outdoor processions (with singing).  
Our countrymen need us to bring God to them, and for us to bring them to God.

The Lord Jesus calls on all to "repent and believe the Good News" which He offers through us.  
Our daily obstacles are the world, the flesh and the Devil.

Therefore we must avoid siding with the Devil, and the false thinking dinned into us incessantly by the mass media and the educational experts, tolerating sexual perversions and gourmet sins.

### **APOSTOLIC ACTION -- not new structures but leadership by Bishops and Priests**

We could call on Australians to take proper notice of our Creator, to thank God as the source of all our human Truth and Beauty and goodness, and for His glory that fills heaven and earth.

We could call on all Australians to pray to God, to say the *Our Father* morning and night.

We Catholics can give up sponsoring the woke agenda of forcing women out of homemaking and mothering by pestering governments to allow women a real choice, such as with income-splitting.

We can challenge unbelievers to face up to the ultimate realities in life and of death:  
Do we believe behaviour is purposive? And yet not know what that purpose is? Nor seek to find it?  
What is life for? Why not proclaim Good News? Life is to express our Godly Dignity, Duty & Destiny.  
Where are we going to when we die? Can we risk the consequences of evading the question?  
Is life just for earthly "success", "security" and "happiness"? Like politicians pork-barreling for votes?  
What is the purpose of our schooling? Can we trust governments with our precious children?

We can show forth the happiness, inner security and success of the Way of the Lord Jesus, of family life in a marriage with many children, and of coping with suffering, difficulties and His Cross.

Our values are under attack, and our catechetics and apologetics have so often served only to weaken them further. We have so much to offer, but tend to hide our light under tubs... May the light of Christ shine on Australia, "the true light that enlightens every man who comes into the world" -- "yet the world knew Him not." However, it can find Him, through us.

Please give me your bishop's blessing and be assured of my prayers for you, as I remain always,  
Yours sincerely and obediently in Our Lord,

Father James Tierney

Born 1935; Convert 1955; Priest 1964; originally A/diocese Sydney, now Broken Bay; retirement apostolate as per letterhead.

P.S. See enclosed extra to *Handouts* n. 214 on "Guarding and Teaching", to evaluate my track record.