

Vera Doctrina - True Doctrine

Cardinal Newman Catechist Centre and Catholic Bookshop Inc and Faith Resources Inc

GUARDING and TEACHING the FAITH

THE DIVERGENCE from Catholic doctrine in catechetics began with reforms in teaching method.

Honest attempts to improve catechetics soon changed gears, from (1) the **Magisterial** Method of catechisms, to (2) a **Kerygmatic** Method of a proclamation as in the Acts, and so on, to finish up with (3) **Life-Situational** teaching of relativism in religion.

The Religious Nuns and Brothers assured the Bishops they were still teaching the same faith, but with new and better methods. The outcome was not so.

The Restoration of Orthodoxy

THE AIM of the Cardinal Newman Catechist Centre (CNCC) later Faith Resources Inc (CNFRI) was always **the upholding of Catholic orthodoxy**:-

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

Blessed John XXIII opening VCII on 11th October, 1962

- **"Guarded"** might sound negative, yet it expresses activities combatting errors from the Devil.
- **"Taught"** is positive and expresses the great thrust of the Church's apostolate, continuing the work of Christ Who is The Teacher and The Prophet.

It means keeping the six Baptismal Promises, to reject Satan, his works and pomps, and to believe in God as the Father and the Son and the Holy Spirit.

An honest enough reform failed to reckon with Satan and gradually gave up on creedal content.

THE KEY Bible text for the CNCC expresses the upholding of Faith and Hope and Charity: not just Faith, but Hope and Charity grounded in this faith:-

The only aim of our instruction is that there should be love coming from a pure heart, a good conscience and a sincere faith.

1 Timothy 1:5. cf. 2 Timothy 4:2-5

In St Paul's epistles to St Timothy and St Titus, *true doctrine* or *good doctrine* or just *doctrine* occur 14 times.

"Moderns" who scoffed at the Middle Ages generally and scholastic philosophy and theology in particular have sometimes regaled us with their fable that, in that dark age, if someone wanted to know how many teeth a horse had, he would look it up in Aristotle. Whereas, they said, we Moderns would find a horse and count its teeth for ourselves.

Father Tierney (abbreviated to Fr T, full name The Rev. B.J.H. Tierney), replying to "Moderns", dubbed their fable, "Aristotle's Horse". It was not quite as famous (nor as real) as Pavlov's wonder dog and Balaam's Ass. His point was that over-enthusiastic catechetical institutions and bureaucracies failed to apply the same common-sense experimental method to education generally and catechetics in particular.

If they had, they would have abandoned their Golden Calf theories which simply did not work.

Fr T had in mind such people as Brother Gabriel Moran, who made revelation subjective; Marshall

McLuhan who, in education generally, reckoned "the method is the message"; Pierre Babin, who wanted senior high school pupils to be left uninstructed, like unplanted paddocks "lying fallow" for a year or two; the atheist Kohlberg, who relativized morality with a false psychological theory of "cognitive moral development"; and ex-priest Thomas Groome who wrapped up his religious subjectivism in gobble-dee-gook such as "shared Christian praxis" and blithely rejected the Magisterium of the Church.

PREHISTORY

(before *The Tracts for the Times*)

and before the *Catechist Centre and Faith Resources*)

THE ORIGINS of the Cardinal Newman Faith Resources Inc stretch back forty years to 1970. Cardinal Newman is John Henry Newman, 1801-1890 whose life's work was Christian orthodoxy. It led him from the Church of England into the Catholic Church.

The background to the episodes in this essay begin when Fr T was assistant priest in the big parish of St Charles Borromeo, Ryde, 1967-1974, where the parish priest, Msgr J.F. McCosker, was generally absent on archdiocesan social work and liaison with the NSW Government and the Separated Brethren.

During 1st term of 1970 (of the 3-term year), Fr T was lecturing weekly for Sydney Archdiocese's **Confraternity of Christian Doctrine** (CCD) at the 10-evenings Catechist Courses at Epping. His was a new course designed for leaders in **Youth Activities' Groups**, young people 16 and over, to prepare them to lead discussions with their peers which would hold their interest, enlighten them, and produce conviction. His lectures themselves involved a lot of discussion.

With other priests he had pioneered this youth course a year before. However, the Epping courses had more attending than all the others combined.

Also in 1970, Cardinal Gilroy (Archbishop of Sydney till 20-8-1971) made Fr T a part-time chaplain at the University of Sydney one day a week, where he ran a successful lunch-hour discussion group for undergraduates — though it was rather incompatible with the daily demands of a busy parish.

Smoke of Satan?

HERE in 1970, at his old *alma mater* where he got his B.Sc, Dip.Ed., he first experienced the rumbles of dissent from Catholic faith and morals in catechetics, and also the corrosive haughtiness not uncommon among those *avant garde* who failed to integrate the good things in the new notions with the old truths.

In the university grounds Fr T ran into a priest recently seconded to the Archdiocesan **Catholic Education Office** (CEO) who had just begun a B.A., Dip.Ed. This priest dismissed Fr T's grave pastoral concern for Catholic high school pupils ignorant of the Ten Commandments. He decried the Commandments and then Fr T himself: "You know nothing about education."

A second experience was soon after, when another priest accompanying a dozen young people to the Youth Activities' Course at Epping boasted that he did not know the Ten Commandments himself.

THE BATTLE FOR CATHOLICISM

IN 1971, CCD HQ closed down the Youth Activity courses at all its catechist training centres.

It also ceased its **doctrine lectures** that had formed the first part of 30 training evenings over 3 years for the classroom catechists. In 1968, Fr T had himself lectured in this doctrine segment, which was now amalgamated — and lost — within the second segment, **How to Teach**, which in turn was totally rewritten, and for the worse. The third segment, a **Tutorial** on preparing next week's lesson, had also to be changed.

SOON there were graver reasons for protest. **The CCD HQ issued a new teacher's book called *Growth***, described as a *discovery programme* for 1st Form (Year 7) in catechists' classes for the government high schools. Worksheets soon followed.

Fr T's first objection was its **ego-philosophy of self-fulfilment**, hence its neglect of the adoration of God — a doctrinally false spirituality.

The replacement of the Catholic faith with a false psychology was later denounced in books by Paul Vitz, William Kirk Kilpatrick and others.

In 1971, the year of its launching, the author of *Growth* set off for Fordham University USA for higher studies. Eventually he left the priesthood. His co-author, a nun, later dropped out of CCD affairs.

Further, Fr T objected to **an assertion in *Growth* that "doctrine could not be taught to teenagers, at least, not the teenagers of the 1970s."**

He supported his objection on the grounds that he and others were currently teaching doctrine quite successfully in government high schools. Therefore it was possible — if you knew how and wanted to.

A **turn-around** did not come till Cardinal Pell's reform with a new CCD director, **July 2004**, plus a huge "book-burning" in their Archdiocesan HQ shop.

THE TRACTS FOR THE TIMES

(which also antedate the Catechist Centre)

OVER the four years 1971-1974, Fr T wrote, or edited for other authors, a series of pamphlets he published as *Tracts for the Times*.

More were added in the ensuing years.

The name was taken from *A Tract for the Times* by an Anglican priest, John Henry Newman, in 1833. He rediscovered Christian Tradition from the early Church Fathers, long lost to the Church of England.

Newman's revolt was the beginning of the Oxford Movement — and of his subsequent conversion to Catholicism in 1845 — and of Fr T's in 1955.

Newman's Tract addressed the Anglican clergy:-

I am but one of yourselves, a Presbyter, and therefore I conceal my name, lest I should take too much on myself by speaking in my own person. Yet speak I must, for the times are very evil, yet no one speaks against them... **There are some who rest their divine mission on their own unsupported assertions; others who rest it on their popularity; others on their**

successes; and others on their temporal distinctions.... I fear we have neglected the real ground on which our authority is built — our APOSTOLICAL DESCENT.

This text was quoted in all Fr T's earlier Tracts.

It shook the Anglican clergy and was followed by a series, 90 tracts in all, mostly written by Newman.

Long afterwards, 1879, when Newman was a Catholic priest, he was Pope Leo XIII's first choice for cardinal. After his installation, Fr Newman resoundingly affirmed his **rejection of liberalism in religion:-**

...to one great mischief I have from the first opposed myself. For thirty, forty, fifty years [i.e. back in his Anglican days] I have resisted to the best of my powers the spirit of Liberalism in religion. Never did Holy Church need champions against it more sorely than now, when alas, it is an error overspreading, as a snare, the whole earth... **Liberalism in religion is the doctrine that there is no positive truth in religion but that one creed is as good as another... It is inconsistent with any recognition of any religion as true.** It teaches that all are to be tolerated, for **all are matters of opinion....** what strikes his fancy...

This was the background to Fr T's demolition of *Growth* in his first Tract on 6-8-1971, *Teaching Religion?* Since it was not for sale and thereby not a publication, no *Imprimatur* was needed. Nevertheless, Msgr McCosker, PP of Ryde, asked Cardinal Gilroy to read it in draft just before the Cardinal's retirement. The Cardinal acquiesced to its printing. Incidentally, Ryde's PP was himself one of the 18 supporting signatories listed on Tract 1's back cover.

The link with Newman was clear: the upholding of Tradition and orthodoxy in Christian Doctrine. It became Fr T's life's work. From then on he became a controversial figure, even a clerical pariah, and harassed by educrats, bureaucrats and some bishops.

Later, the *Censor Deputatus* for *Growth* told Fr T that its *Imprimatur* was a sham, since its introductory chapters had never been submitted to him. Cardinal Gilroy was 75 and felt too old to deal with the censor's protest. So the censor gave Fr T a large donation to pay for the entire printing and distribution of Tract 1.

COME ALIVE

MID-1971 the first ever in-service day for Sydney priests was on catechetics, organized by the CEO.

The last lecture was by the editor of a new Australian programme of religion sheets for senior secondary forms 4, 5, 6 (now Years 10, 11, 12) called *Come Alive*.

A bewildered senior priest asked how did one teach it. Its editor told him enthusiastically and at length that the teacher's book explained it all.

To this, Fr T riposted briefly:-

There is nothing, absolutely nothing, in the teacher's book on how to teach the sheets. The teacher's book is simply a defence of the programme.

The author gulped, "Yes, that's so." There was no apology and nothing was done about it.

Soon after, *Come Alive* was refuted by five catechists and theologians in *What's Wrong with 'Come Alive'*.

Tract 2, 29-6-1972, *A Programme for Apostles of*

Christ in High School, was Fr T's positive alternative to *Growth*, an overall plan of 108 lessons over the 4 years of junior high school, with 9 lessons per term of a 3-term year. It was written without interruptions in the total isolation of Fr T's hut on Webb's Creek north of the Hawkesbury River late in 1971, during 3 months leave from the parish granted him by Msgr McCosker.

The pre-publication draft was much improved by Fr John Newton, PP of East Maitland. He had been the first headmaster at the prestigious Catholic boys' high school in Newcastle. What is more, Fr Newton got half a dozen priests to each prepare a term's lessons and use them in half a dozen government high schools.

Tract 2 did have the *Imprimatur*. However, getting it was an adventure. Fr T was told who his censor was and to have him inspect the text piecemeal as galley proofs came from the printer, even though canon law forbade an author to talk to his censor. This *Censor Deputatus* told Fr T to omit the Ten Commandments, so Fr T had to argue with the censor, thus:-Fr. T: "The Ten Commandments are natural moral law."

Censor: "I'd rather see a New Testament formulation."

Fr T: "You've got it — there are nine lessons on The Sermon on the Mount in 2nd term, 2nd form."

Censor: "The theologians don't like the Commandments."

Fr T: "But the parish priests do."

Censor: "That's too bad for the parish priests."

Fr T: "Look here, you don't seem to understand I'm writing this programme *against your sort* of theologians."

After that, the trendy Censor gave up arguing. Later, they made him a bishop.

"Trendy" is a colloquialism for *dissenters* (from the Magisterium) and *liberals* (in this context, religious 'freethinkers') and *Modernists* (rejectors of supernatural miracles and revelations).

On 15-11-1972, Archbishop Palazzini, Secretary of the Congregation for the Clergy (and catechetics), wrote:-

I do not want to allow this opportunity to pass without commending you for including in your [*Apostles' of Christ*] Programme the complete Ten Commandments; the fact of sin, original and actual; the need for sacramental confession; the basic prayers for Catholics, as well as other essential elements which, unfortunately, are often lacking in modern catechetical publications.

THE COUNTER-REFORMATION HOTS UP

BY 1972, Fr T's counter-reformation extended to government primary schools. Here he promoted the *My Way to God* series for 1st to 4th class, and the Australian *Catholic Catechism Book 1* for 5th & 6th class. These texts had earlier been approved by the Australian bishops but were now being quietly killed off by the diocesan CEOs and replaced by questionable "Guidelines". The technique was to get the bishops' approval for the use of ancillary materials, which was perfectly reasonable, then to arrange a divorce and leave the trendy stuff in possession.

The **turn-around** did not come till Cardinal Pell began the reform of the Sydney CEO with the gradual introduction (from 2002 onwards) of the *Know, Love and Worship* series. Earlier, as Archbishop of Melbourne, 1996-2001, he had named Msgr (now

Bishop) Peter J. Elliott to write/edit it. Cardinal Pell followed up with a new Sydney director of Religious Education and Evangelization, in **April, 2006**.

On 2-2-1973, came Tract 3, *Church Music Today* by Mr Peter Bohrsmann and Mr Errol Lea-Scarlett.

Tract 4, *Why We Believe, Catholicism for 5th and 6th Forms* (later named Years 11 & 12), 22-2-1973, was by (the then) Father Peter J. Elliott. It was the basis and basics of Catholic Doctrine for senior high school and converts. Its recommended text was Dr Rumble's post-VCII update of his famous world-wide *Radio Replies* called *Questions People Ask*, which (good news!) is currently coming back into print.

Some rather cumbersome wall charts were another development: *Timely Teaching Aids* nn. 1-3, being the *Lord's Prayer, Hail Mary* and *Apostles' Creed*, including their carrying cylinders, 25-3-1973.

Tract 5, *Lift up your Heart*, 1-11-1973, was put together by Father Brian Moore SJ as a prayer book to *fill the piety vacuum*. Later, Fr Moore added extra material and Polding Press, Melbourne, reissued it in larger format in 1977.

It included an appendix of Fr T's *Summary of the Catholic Faith* made up of the answers (without the questions) from the Australian *Catholic Catechism* Books 1 & 2 (for Years 5-6, 7-8) which replaced the *Old Green Catechism*. Fr T sought permission to use this copyright material and was granted it, with the proviso that he must **not** say who gave the permission.

CARDINAL NEWMAN CATECHIST CENTRE

FR T's researches, writing, overseeing printers, publishing, distribution, phone calls and letters could no longer be conducted from his small study in a front room at Ryde presbytery. Besides, he was writing lectures for his parish daytime catechist training course. This was an orthodox alternative to the CCD's courses, and attended by catechists of several other parishes, all with the mandate of their parish priests.

Cardinal James Freeman, Archbishop of Sydney, 1971-1983, directed Bishop Edward Kelly MSC, his auxiliary in charge of the CCD (later Bp of Toowoomba), to organize premises for Fr T to continue the distribution of the *Tracts for the Times*. Despite attempted thwarting by a CCD HQ official, Fr T was finally offered the upstairs of a former presbytery of St Patrick's Parish, Parramatta.

Naturally, Fr T named this new organization the **Cardinal Newman Catechist Centre (CNCC)**.

Mrs Meg Bennett was the first manager, 2-7-1974, with an assistant, Mrs Bridie Groves (now RIP). They were, and continued to be, long term catechists at Ryde Public School, where the Catholic children were more than 25% of a four-stream primary school, i.e. catechist classes of more than 40 children each!

The CNCC was first and foremost a **Resource Centre for catechists**. The category "catechist" very soon included not only the government school "scripture teachers" but Catholic school religion teachers, both lay and Religious, and in the parishes, priests, parents and other teachers e.g. in Catholic Sunday

schools. It sold the new *Tracts for the Times* to callers or by phone, and also carried a display of orthodox catechetical books and teaching aids supplied by city shops. Client's orders were phoned free of charge to each supplier, who treated them as normal mail orders.

Fr Tierney was never full time at CNCC premises, but kept in touch by weekly visits and phone.

MUTED VATICAN SUPPORT

NEW SUPPORT (see above re Tract 2) came from Rome, from the Congregation for the Clergy:-Msgr Donald Wuerl, now Archbishop of Washington DC USA, was personal secretary to Cardinal John Wright, Prefect of the Congregation for the Clergy. His brief A5 handwritten note, 1973, said:-

You are quite right but there is nothing we can do about it. Rome is not well obeyed. You will have to fight the battle yourself.

Soon after, 1974, Cardinal Wright spread himself over a full A4 typed page that included these words:

Any support from me would only be counterproductive.

CARDINAL FREEMAN: MORE SUPPORT

OFFICIAL NOTICES of the Sydney Archdiocesan Clergy Conference, 11-12-1974, had Cardinal Freeman's declaration:

The Cardinal Newman Catechist Centre is **an approved private enterprise in the Archdiocese of Sydney.**

In effect, this meant the CNCC was like the British monarch's parliamentary opposition who were there to check and counterbalance His Majesty's government. The CCD and the CEO did not like it.

At Parramatta, the CNCC was rent free, but had to finance wages, phone, electricity, insurance. The only Archdiocesan money it ever got was in 1975, \$6,000 from Cardinal Freeman when he dispersed the nest egg saved by Cardinal Gilroy. The Charitable Works' Fund (which started soon after) refused to help, and donations from benefactors had to supplement sales. After all, it was an apostolate like a Catholic school — business-like but not a business. Any incidental profits were ploughed back into the apostolate.

Meanwhile, Fr T wrote Tract 6, 17-12-1974, *The True and the False Prophets*, on the general catechetical situation and the battle for Catholic orthodoxy.

A MAJOR breakthrough came in 1975 when Cardinal Freeman gave Fr T a year's leave from parish work to write the detailed **Teachers' Notes** for the *Apostles of Christ* programme.

That year Fr T lived a monastic life at St Columba's College, Springwood, which was still a thriving seminary. There he produced teachers' books for 1st, 2nd and 3^r forms (now Years 7 to 9) which became Tracts 8, 9 and 10 on 6-8-1975. A humorous Irish priest said Fr T's rough sketch of a bishop in mitre giving Confirmation reminded him of a rabbit with big ears!

The teacher's manual for 3rd form (Year 9), Tract 10, strongly upheld *Humanae Vitae* against contraception.

Fr Carmelo Sciberras wrote Tract 11 for 4th form (Year 10), published on 20-8-1975. All these were cheaply duplicated in quarto size on two Gestetners.

On 6-8-1975 came Tract 7, *Reasoning Things Out* by Mr John Young, as an introduction to the Church's

perennial philosophy. A seminary professor in charge of philosophy advised Fr T against its publication. In the outcome, it ran to a second Australian printing and a USA printing. In 2008, John Young enlarged it to a book of 339pp called *The Scope of Philosophy*.

On 8-12-1975, Tract 4, *Why We Believe*, went to a new edition as Tract 12.

IN THE EYE OF THE STORM

MRS Marie McNulty succeeded Mrs Meg Bennett as Manager in July, 1983. She had been her assistant for four years. Meg now became her assistant.

Shrewd women! they used staples on \$20,000 worth of catechisms whose "perfect binding" had come unstuck in the humid heat, of a shipping container.

The CNCC was fighting the modernism of **ongoing revelation** then current in the various CEOs. Pupils were to discover God's revelation within their own "life-situation". The result was that even the pupils from good practising homes, now starved of Catholic doctrine at school or even poisoned by falsehoods and swayed by their lapsed peers (who were a growing majority), and those teachers less committed or anti-Church, gave up Sunday Mass and even the Faith itself.

There were isolated Religious and lay teachers in some Catholic schools using the *Apostles of Christ Programme*, as also were catechists in those parishes where the parish priest mandated its use. But the CCD and CEO gradually choked orthodox opposition.

Fr Paul Marx OSB of Human Life International USA told Fr T of an Irish farmer who described to him the state of religious instruction in the Shamrock Isle:-

In primary school they learn nothing. In high school they discuss it.

A university lecturer, a friend of Fr T's added:

At university they research it.

A BOOKSHOP RESOURCE CENTRE

BY THIS TIME the CNCC was selling books, many imported from the USA, plus piety items. From the later 1970s into the 1980s, Sydney's CEO belittled these texts which contained solid Catholic teaching (in the editions of that time), *Christ our Life Series* and *Way, Truth, Life Series* for Years 1-8, plus the *Divine Master* series from Years 9-12.

At that time Sydney CEO and CCD were "**warm fuzzy**", meaning warm feelings and fuzzy thinking, i.e. gushy emotionalism and doctrinal confusion. They should have been **warm hearted and hard-headed** (while rejecting Sir Humphrey's idea of history as "the triumph of the heartless over the mindless").

Another development was the magnificent apostolate of **Sister Maur Woodbury SM (RIP)**. She had been expelled from an archdiocese for co-authoring *What's Wrong with Come Alive*. From 1978 she ran a mobile bookshop to many Catholic schools and parishes, and later a city branch of the CNCC. From 1990 she continued with her own Holy Family Education Centre at Lewisham and weekly catechetical classes in four of five parishes with many helpers.

Meanwhile, **Mr John Young**, author of Tract 7,

worked part-time at Parramatta checking prospective imports for their orthodox doctrine.

All through these turbulent years, **Mr Bill Daly** (RIP) was a guardian angel and the major benefactor, as well as source of many original apostolic ideas.

The **Newman Centre Association** (NCA) was organized by a leading barrister, **Mr John McCarthy**, on 28-2-1978, to raise funds and also to publish *Newman Centre News*, edited by **Miss Margaret Bond**, which was the first CNCC Newsletter. It continued till 1982. Later, Miss Bond illustrated the prayer book *Heart Speaks to Heart*, Tract 15 of 12-5-1979, later in a smaller format as Tract 18 on 25-3-1982, and most important, Tract 17, the *Catholic Family Catechism*, and its subsequent developments in later editions.

On 7-9-1977 came Tract 14, the zig-zag *Bedside Prayer Card*, for standing up on a dressing table.

From 1976-1979 Fr T was assistant priest at St Nicholas' Penrith. Here he trialled the *Confirmation Kit for Home Preparation*, which later became Tract 19 on 24-5-1983. Some Catholic high schools who were holding out against the trendy flood used it.

CATHOLIC FAMILY CATECHISM

FR TIERNEY first thought of writing a *Catholic Family Catechism* (CFC) in 1975. Three times in the next four years he asked Cardinal Freeman for 12-months leave to write it, giving as a motive:-

priestly vocations and a practising laity are drying up for lack of a thorough teaching in Catholic doctrine.

His proposal had ample papal support, particularly :-

The blossoms of faith and piety do not grow in the desert places of a memory-less catechesis.

Pope John Paul II, 1979, *Catechesi Tradendce* §55

A "memory-less catechesis" had been the norm in Australia for many years, hence the religious desert.

On the third asking, the Cardinal gave Fr T the whole of 1980 "to complete his catechetical writings".

The trendies set out to stop it. Fr T was told he could not be paid *unless he lived in a presbytery* — thus rendering effective concentration impossible.

This treatment of Fr T aroused the indignation of Msgr Tom Wallace. As a senior PP he collected \$10,100 from 49 priests to pay Fr T's salary, board and car allowance, and a family in Penrith refurbished an old farm cottage on the Main Dividing Range at Hampton for him to live and work in — a sort of "camping out indoors".

Late in 1980, HQ told Fr T the CFC would be subject to a panel of censors and that this was "the usual thing". A priest friend told him, "You're paying for it: claim the right to nominate half the panel." Fr T went further: he named six trendies who should **not** be on the panel, and with reasons: two CCD priests, a CEO priest and nun, an auxiliary bishop and another demythologizer, and "anyone rejecting the papal teaching on catechisms".

The cardinal sidestepped by replacing the panel with a single theologian. Unfortunately, Fr T boasted of this theologian's high status, not knowing that the latter had told the Cardinal he wanted nothing to do with the CFC. The theologian was enraged and accused Fr T, in the Catholic papers of Sydney, Melbourne and

Brisbane, of lying! Fr T was warned that, if he defended himself, he would make a certain powerful cleric his bitter foe for life. Nevertheless, Fr T defended himself and the prophecy was soon fulfilled...

Soon a demolition of the CFC appeared in a prestigious theological quarterly. Sydney CEO distributed it widely. Fr T was denied any right-of-reply, until a professor of history on that quarterly's Board of Management threatened to resign after Fr T proved to him that the demolition had never quoted the CFC accurately, not even once! One wondered if the reviewer ever read it? Was he determined, or even commissioned, to damn it? Two issues later, Fr T's rebuttal was printed in the quarterly — but Sydney CEO refused to circulate it, thus endorsing the falsehoods.

From 1981 onwards Fr T fought off attacks on the CFC from most of the catechetical establishment in Australia, who apparently feared it greatly. An attempt was even made to ban it at the Bishops' Conference.

ROME RULES ON THE CFC

On 2-12-1982, the new Prefect of the Congregation for the Clergy, Cardinal Silvio Oddi, wrote to Fr T:

We do hope that your catechism will be widely used in all the English speaking countries.

It carried a Protocol number and co-signatory, and an Australian bishop (who declined to be quoted) said "we" meant the Congregation, not simply its Prefect.

OTHER ISSUES OF ORTHODOXY

- Upholding the sense of **the sacred at Mass** against dancing and balloons and overhead projectors.
 - From the mid-1970s, the CNCC opposed the moral relativism in the **MACOS** (Man A Course of Study) Programme which had been around for some time in Queensland Government schools.
 - From the late-1970s there were the morally confusing Values Clarification and Kohlberg's Cognitive Moral Development with Moral Autonomy; there was also the reduction, even elimination, of Catholic faith and morals in Goldman's *Readiness for Religion* which the CEOs were promoting; later, they promoted McBrien's two volume *Catholicism*, which the Australian bishops eventually reprovved for "equating the tendentious opinions of theologians with the Church's Magisterium". The CEOs never published a retraction, never apologized.
 - Again from the late 1970s, the CNCC upheld seminarians' privacy of conscience from intrusive interviews, questionnaires and psychological manipulation in discussion groups. **Cardinal Pell** gave the Sydney seminary a new rector in **January, 2002**, and reform began at the new house of priestly formation at Homebush. The seminary was quite distinct from the academic formation of its students at the Catholic Institute of Sydney at Strathfield.
 - From 1975, the CNCC was opposing immoral sex education in Catholic schools, such as teaching contraception in high school and negating children's latency period in primary school, and violating subsidiarity by usurping parental rights and duties.
- From the late 1970s, CNCC was intensely involved in upholding the Resurrection of Our Lord and His

Virginal Conception by Our Lady against its demythologizers in Sydney's old Manly seminary and some schools — falsehoods which escalated from 1974.

Not being an academic, and growing weary under the burden of his years, Cardinal Freeman sometimes yielded to muscle-flexing of the theological intelligentia. Fr T appealed to him in 1982 to defend the Resurrection of Our Lord and the Virginal Conception by Our Lady. The Cardinal replied:-

Dear James, you are suffering from
the ultimate temptation to discouragement...

but said nothing on the vital issues!

Finally, urged by (then) Cardinal Ratzinger, Sydney's Archbishop Clancy (1983-2001, cardinal from 28-6-1988), stated in *The Catholic Weekly*, 20-9-1988, that a leading demythologizer had now agreed that:-

The physical remains of Jesus, placed in the tomb after His death, were raised in His Resurrection. Hence the empty tomb.

BEFORE Bishop Brennan's new seminary in Wagga (1990) and reforms by Archbishop Pell in Melbourne and later in Sydney, and Archbishop Hickey in Perth, **Fr John O'Neill** spoke prophetic words in verse:-

TRENDY THEOLOGY will lead you all to hell:

It's opposed to Revelation

And the Truth it cannot tell;

And brainy boys in seminaries

fall underneath the spell

And can't tell what's right from wrong.

Glory, glory we can't reach you!

Stories only we shall teach you!

Don't be definite we beseech you!

Let clear confusion reign! [This chorus after each verse]

2. Interpreting the Holy Writ

We have the fun of Cork:

They say he got up from the dead But
that's just idle talk:

Twas made up by "Community" to
make the tourists gawk — "His bones are
still in Palestine."

3. The only consolation

in the trendy train of thought

Is it isn't going anywhere,

its passengers are caught

In carriages all stuffy

as they're shunted back and forth,

And they don't stay aboard too long.

4. Now Catholics, all be ready —

there's a job ahead of you;

Re-educating trendies

when we haul them from the stew; And,

though they have the nicest jobs We're many,

they are few — Their hour is come and gone.

Under the Southern Cross, Poems, 1988, by Fr John O'Neill

to the tune of *The Battle Hymn of the Republic*

Further CNCC work

- Upholding priestly celibacy, Religious Life, marriage and big families, and resisting unisex with its altar girls and women priests.
- Support for family catechetics and homeschoolers.
- For auricular confession, against General Absolution.
- Upholding Biblical inerrancy.

- Adoration of the Blessed Sacrament.
- From 1984 the CNCC was upholding the priesthood itself against the then Archdiocese's Adult Education and its promotion of WJ. Bausch's *Traditions, Tensions, Transitions in Ministry* which said the laity had all the powers necessary to celebrate Mass. A copy, purchased at the CCD bookshop in Archdiocesan HQ, led to the then Cardinal Ratzinger getting Archbishop Clancy to deal with it. Sydney was purged, but the offensive book resurfaced in other dioceses.

The turn-around did not come till Cardinal Pell reformed the Catholic Adult Education Centre with a new director in **February, 2002**.

- By the mid-1980s, the CNCC was countering another adult education programme, *Renew*.
- Late 1980s the CNCC was opposing Groome's "shared Christian orthopraxis", the foundation of many CEOs' Guideline such as *Sharing our Story*. Sister Maur's detailed demolitions of its defective philosophy and theology ousted it from at least one diocese. She had a good grounding given her in the old Aquinas Academy by its founder, her uncle, the Rev. Dr Austin Woodbury SM.
- Another CNCC cause was upholding the complementarity of the sexes against feminist unisex:
In the entire educational program they [school teachers] should, together with the parents, make full allowance for the difference of sex and for the particular role which Providence has appointed to each sex in the family and in society.

Declaration on Christian Education §8, VCII 1965

- Mr Bill Daly inspired Fr T to start a **Family Catechetics movement**, 1982, promoting the CFC in homes; and from 1983, monthly outdoor gatherings of such families with catechetical instructions given in age groups followed by a picnic lunch and bushwalk. It was sometimes dubbed "catechetics in the park".
- Bill Daly also proposed summarizing the CFC on four sheets of paper, for Creed, Sacraments, Commandments, Prayer, and paid for their printing.

ROME AND SOME BISHOPS SPEAK OUT

The Extraordinary Synod of Bishops, 1985, on the state of the Church twenty years after VCII, stated:-

There have been shadows arising from a **defective understanding and application of the Council...**

The St Paul Edition p. 19 mistranslates *defectuoso intellectu et applicatione* as "an incomplete understanding and lack of application",
as though all that was needed was more of the same.

Everywhere in the world today the transmission to the young of the faith & moral values deriving from the Gospel is in peril. **The knowledge of faith and the acceptance of the moral order are often reduced to a minimum.**

ibid. p. 31.

TROUBLESOME MOVES — FOUR TIMES

IN 1984, the Parish Priest of Parramatta gave the CNCC early advance notice to find alternative premises. This meant vacating Murphy House, the old building it had occupied for ten years. The background reasons came later: it was to make accommodation for a bishop for a new diocese of Parramatta. In fact, this did not happen till Easter, 1986. And then that bishop lived at Blacktown.

Just imagine Marie McNulty's task! Four times

moving the stocks of books and piety items, shelving etc and all done without shutting the doors to clientele:

- **First move:** Father Bray, parish priest of Merrylands, kindly offered alternative premises on his church property at 1 Chetwynd Road to use half of an old cottage, with the parish St Vincent de Paul using the other half. The move took place on 30-6-1984.
- **Second move:** Late that year Fr Bray offered an entire old cottage at 9 Chetwynd Road and CNCC moved there to get more space.

It was here that Fr T held a number of meetings of a handful of priests to draw up a constitution for a possible *Australasian Association of Catholic Clergy*, to uphold the priesthood against attacks on it, with plans to include NZ. However, it was **Fr Brian McEwen** (RIP) of Wagga Wagga Diocese and **Fr John Walter** at the latter's parish hall at Riverwood who, launched the **Australian Association** (from 1989, "Confraternity") of **Catholic Clergy** on 7-10-1985.

Early 1985 Archbishop (later Cardinal) Clancy gave Fr T four months long service leave. It included three long sessions with Cardinal Oddi in Rome — which showed his esteem for the CFC. After that, Fr T went to London, Chicago, Boston, New York, Washington.

Cardinal Oddi was willing to upgrade the CNCC to a **Pontifical Catechetical Institute**, if Fr T could find a bishop to support him. None would. One archbishop said he was quite satisfied with his schools as they were, and quoted at Fr T, "Who will rid me of this troublesome priest!" He was not joking, which made it a wonderful, albeit inverted compliment.

- **Third move:** CNCC moved back to 1 Chetwynd Road to occupy the entire cottage. This was slightly bigger than n. 9, and next to the ship's container that was an important part of its storage space.

Here Fr T wrote the *CFC Apostles' Edition* (CFCAE) in nine months leave granted by his new Bishop in the new diocese of Broken Bay. It appeared in several sizes and bindings, and as *Edition II* in 2009.

- **Fourth move:** Mid-December, 2002, some Parramatta diocesan officials inspected the ramshackle building and made the female staff feel intimidated when they stomped through without even "by your leave". Thus began the push to evict this apostolate from the parish and the diocese. Yet by a reprieve from a higher authority, the CNCC moved into 342 Merrylands Road, except for one big room. It was still on the parish property.

It soon became clear that the tenure was insecure, with an imminent prospect of eviction.

This fourth move proved most stressful of all. It lacked yard-space for the ship's container, so Fr T, living and working 200 km away in his retirement quarters, had to give away his wardrobe and most of his clothes, hang his clerical suit on a crammed bookshelf in his study, and forego a deal of his own garage space to store much of the stock, for which there was now no room at Merrylands. However, worse was to come.

CHANGE OF NAME

A **CRITICISM** of the name CNCC had been that it did not sound like a bookshop. Fr T changed it to **Cardinal Newman Catholic Bookshop Inc**

(CNCBI), 15-6-2000. Too late he found how mistaken it was to change a well-established name.

Bishop Manning of Parramatta mandated the use of the adjective "Catholic" (canon 216), rejected Fr T's preference for "Catholic Books" and himself insisted on "Catholic Bookshop".

Also Fr T handed over legal ownership to an "incorporated association" of laity and priests, of whom he was one.

He also renamed his rural retirement apostolate *Cardinal Newman Catechist Consultants* (keeping the initials CNCC) and continued to write the Newsletters in this new name, for Merrylands to print and post.

MAKING ARROWS out of any bit of wood

FALSE or flimsy allegations (the latter easily fixable) were made to force out the CNCBI:-

- "It's not a parish organization — nor diocesan."
- "It's incorporated in civil law! a commercial bookshop!"
- "'Commercial' means the parish must pay council rates."

So on 29-7-2003 the name was again changed: **Cardinal Newman Faith Resources Inc** (CNFRI). Mr Paul Brazier, another leading barrister whose life was dedicated to Catholic restoration with his Catholics Advocacy Centre and The Saint Joseph Foundation, planned a reorganization by which Merrylands parish contracted with CNFRI to service a new parish apostolate mandated by the parish priest. It was called the **Merrylands Parish Faith Resource Centre**.

Harassment continued with further specious charges:-

- "The diocese could be sued for any accident."
- "The CNFRI has no insurance" — in fact, it did.
- "The Council will condemn such a dilapidated building."
- "Besides, its space is needed for a teachers' car park."
- "It cannot be included in the coming parish complex."
- "There are no 'Exit' signs in case of fire."
- "There are obstructions in the entrance hallway."
- Fresh episodes involved the removals of the Cardinal Newman entries from the *Official Directory of the Catholic Church in Australia*, **without consultation or even any notice**. It was only discovered a while after: thus the 2003 *Directory* dropped the entry under Parramatta diocese and the 2005-2006 *Directory* dropped it under Sydney. After 30 years service to the Church there was no listing at all! Fr T's *Catechist Consultant* entry was also removed.
- In 2004, the diocesan monthly refused to print a CNFRI report on its full 30 years of catechetical apostolate, claiming it was by orders to "print nothing from or about the CNFRI". Nevertheless, this paper accepted a paid advertisement. Later, in 2008, it refused to print the triumph of the Honiara catechisms (see below), and this time refused even a paid advertisement.

BUSH BOYS

THE BUSH BOYS' books began as a spin-off from the *Catholic Family Catechism* — though unperceived by the less discerning unless they were told.

This series is published and marketed by the CNFRI as a four volume set, 1997-2007. Vol. 1 is a reprint of two books from 1990 and 1992. There is also a separate 19th century adventure called *Squiggles and Squinter* published by Connor Court, 2009.

Here are some features of these books:-

- First and foremost, they are **adventures** for boys and written to be enjoyed rather than analyzed. It was foreseen that girls would read them and they do.
- They enliven in stories **the camping "doctrine"** of the *ABC of Camping* (*Australian Bush Catechism of Camping*, ABCC) with its 50 Questions & Answers enlarged from 35 Q&As in April, 1989.

- The Camping Catechism came *before the first story was even thought of*. The catechism Q&A format was a **protest** against those catechetical controllers in diocesan HQs who spurned the CFC and any religious catechisms with Q&As — even though they (and secular business) used the Q&A format to explain serious things like money.
- The ABCC was meant both as a joke and a serious instruction on survival outdoors.
- From it came a humorous use of **life-situational catechesis**. It was a send-up of its misuse in the trendy agenda. Life-situational religious catechesis has always been used by good teachers, e.g. Our Lord in His parables — Who also gave detailed instruction in Gospel doctrine, before, during or after. Thus the Bush Catechism and Bush Boys' books teach "bushy" survival. Together they exemplify a mutual support between doctrine and story. Indeed, the Bush Boys stories are *life-and-death*—situational catechesis.
- The adventures are also a life-situational catechesis of **religion, morality and family life**. They affirm both the overlap and complementarity of the sexes. Of course, such stories are *not* "politically correct".

From the success of the 50 Q&As in the ABCC came the inspiration for a simplified CFC. Instead of 500 Q&As there would be only 50. This was like a full turn of the wheel, from CFC to Bush Boys and back again. See *Handouts* n. 13 and *CFC Disciples' Edition I* (CFCDE) in 2004 and *CFCDE II* in 2009.

Of course, Q&As in catechisms are skeletons — without a skeleton we would be jelly-fish. Catechisms "come alive" when enfolded in life-situations.

NEWSLETTERS

Newman Centre News: 1978-1982.

Cardinal Newman Catechist Centre Newsletter:

nn. 1-165H, dated 1-11-1986 to 24-5-2000.

Cardinal Newman Catechist Consultants Newsletter:

nn. 166-183 (continuing the numbering) of 21-11-2000 to 1-11-2004. The link with CNFRI was by the inclusion of the earlier CNCC on both letterheads.

Book News from Merrylands was part of CNCC NLs from 21-11-2000, and freestanding after n. 183.

Handouts nn. 1-72 are a new series of single A4 sheets dated 7-10-2001 to 22-2-2010, especially *n. 1, A Catechism About Catechisms*, in 50 Q&As. The topics are "stand alone" productions by Fr T as sole author, including catechetics, education, liturgy, doctrine, prayer and other piety, mathematics, grammar, children's literature, homeschooling etc.

CATECHISM OF THE CATHOLIC CHURCH

FROM 1994, the CNCC promoted the *Catechism of the Catholic Church* (CCC) against ignorance, apathy, opposition, and a phoney argument that, "It's only for bishops, not for the laity". These mini-malizers ignored CCC §12 and p. 5, which between them list its use for seven groups in all. It was a vindication of what the CFC and the CNCC stood for.

NO DOCTRINE, NO BELIEVERS

DOCTRINE is needed to kindle the fires of faith, hope and charity, but dimmed by ears itching for novelty (cf. 2 Timothy 4:3) or worldliness (cf. 1 John 2:16):-

Tossed to and fro and carried about with every wind of doctrine, by the cunning of men... craftiness... wiles.

Ephesians 4:14

All valiant dust that builds on dust
and guarding calls not Thee to guard.

For frantic boast and foolish word

Thy mercy on Thy people, Lord.

Rudyard Kipling, *Recessional*

Or, as the Irish put it, "There's a lack..."

The Fruit of the Tree of the Knowledge of Good and Evil is "seed that does not die and cannot be destroyed and continues to bear evil fruit even unto the latest days." (*The Silmarillion*, J.R.R. Tolkien)

Satan's demons corrupt man's thinking by the confusion, corruption, negation and **absence of true Christian doctrine**. So, despite the good from VCII:-

- **The Devil continues** to work away to corrupt or destroy all the good God does, or that man does by God's power, e.g. not believing what God has said.
- **Trendies are spiritually sterile** and cannot hand on a living faith to their children or parishioners: they seem to beget atheism. Likewise their churches do not inspire or instruct, there being a lack of nobility and beauty.
- Those who did not or could not persevere with "real assent" to true doctrine became **lax or lazy Catholics**, ex-Catholics, atheists or Church-haters, with vocation failures among priests, Religious and in marriages.

WHAT'S GOING ON

- **Sunday Mass** in Australia — from recent surveys and present and past issues of *The Catholic Directory*, there has been a massive decline in participation in Sunday Mass, from 60% in 1960, to 10 or 15% in 2010: fewer persons at Mass than 50 years ago!
- **Confession** fell off after *Humance Vitae* in 1968, and was largely "abolished" when General Absolution flourished in the 1980s and 1990s. When this was more or less banned, Confession scarcely recovered.
- Priests say their records show far **fewer sacramental marriages**, and assert that Baptism is sometimes sought merely as an entry ticket into a Catholic school.
- Bro Marcellin Flynn FMS (RIP) published his surveys of **declining belief** in faith and morals in Catholic school pupils, and decline in the practices of piety.
- Secular surveys declare Catholics are **not much better** than unbelievers in divorce and contraception.
- **Fewer** priests, graver lapses and too many scandals have led to "priestless parishes" and warnings from Rome against theologically unsound lay ministries.
- The recent upsurge of priestly **vocations** seem rarely due to attendance at Catholic schools.
- Many **Religious Orders** are reduced to remnants; some nuns live alone in flats financed by selling off convents and properties, with no community life.
- Some Catholic schools employ **lapsed/dissident teachers**.
- Some pupils exert strong **peer pressure for evil**,
- So much **theology and catechetics is in tatters**: the creed of trendies is mainly negative and lists what they no longer believe in, or what they don't want mentioned, or what they label Pharisaic legalism.
- **Ecumenism** fails when it ignores true doctrine

Signs of Hope

RECENT GRACES

GOD told Elijah that He had left 7,000 men in Israel who had not bowed their knees to the Baals.

Recent **reasons for hope** are:-

- Pope John Paul II and Benedict XVI's World Youth Days are bearing fruit.
- More youth are becoming lay apostles.
- Some lapsed Catholics are becoming active believers, and some Protestants and even atheists are converting.
- Apologetics as developed for Separated Brethren is now for trendy Catholics, to convince them of:-
 - The Real Presence
 - Confession to a priest
 - Our Lady and her status in our salvation
 - The Pope as supreme authority in the Church.
- There are teachers struggling to mend the catechetical mess and to make our schools Catholic and apostolic; and they hold out bravely against dissent on the Real Presence, sexual morality and Papal authority.
- These teachers, like some priests, are made to suffer for the faith by those who have power over them.
- Big Catholic homeschooling families are proving how much they have to offer the Church and the world, and are signs of hope for a brighter future.
- Brave families are not bowing to the Baals, Molochs, Belial and the Nicolaitans, and there are signs of a Second Spring to fulfil St Pius X's plan for a parish:-
 - ...to have in each parish a group of the laity who are at the same time virtuous, enlightened, determined and really apostolic.
 - Quoted in Dom Chautard, *The Soul of the Apostolate*.
- There are many stirrings of Christian spirituality:-
 - Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication.

Ephesians 6:11-18

CATECHISMS FOR HONIARA

IN 2008, the Archbishop of Honiara emailed for a 1000 *Catholic Family Catechisms Apostles' Edition* and a 1000 *Disciples' Edition* "at the lowest possible price", since in Solomon Islands currency they would cost \$50,000. So CNFRI mounted an appeal to raise Aus \$5,000 from benefactors and *give* them to him.

In the outcome, **the benefactors were so generous** that there was enough left over to give another 2,000 CFCs to the Missionaries of Charity in India, The Philippines and Kenya, and a further 2,000 to the Salesian Fathers and Brothers in another part of India:-

Blessed are you that they cannot repay you, for you will be repaid when the dead rise again.

This global export of 6,000 CFCs in three months was, for an oppressed organization, a miracle of grace.

NEW EDITIONS of CFCAE and CFCDE

THE RECORD exports to the missions exhausted stocks of the earlier editions. A very generous benefactor paid for the printings of the second editions.

Note that the CFCAE II and CFCDE II include the new definitive wording of the *Apostles' Creed* which will become an option at Mass when the new English missal is issued in 2011. This translation will replace 1970's ICEL/ICET which never really caught on. Also, trendies did nothing to promote any version of the Creed. What is more, the new version is nearly that of the 1960s, as still used by the faithful who say the Rosary.

STAFF CHANGES at CNFRI

MRS Marie McNulty, with 30 years of full time loyal service to the end of 2009, including 26 years as Manager, has retired to a part-time role.

Mrs Carolyn Giblin, Marie's daughter, has stepped down to concentrate on her B.A. degree at Campion College and for the sake of her family.

Miss Fiona Gleeson is the new manager, and is settling in with Marie's help, and her other assistants.

Mrs Julie Mackenzie-Oliverio continues as a faithful assistant with several years experience.

Mr John Gordon, Treasurer of CNFRI, takes on the book-keeping, with early assistance from Carolyn.

These lay apostles are to be numbered among the great benefactors of Faith Resources for the Church in Merrylands Parish, in Parramatta Diocese, throughout Australia and indeed in many parts of the world.

BEATIFICATION OF OUR PATRON

POPE Benedict signed a decree on **3-7-2009** for the **beatification of our patron, John Henry Newman**.

He will visit UK, 16-19th September, 2010, as the guest of Queen Elizabeth II. On this visit, dispensing with his own rule to use an envoy, he himself will beatify Newman at Coventry Airport near Birmingham.

Pope Benedict has a personal devotion to Newman, specially for his teaching on conscience, which, he says, is often misquoted and misunderstood.

The CNFRI (with Fr T's new CNCC) is the only body listed in the *Official Directory of the Catholic Church* (after the reinstatement of its "Sydney" entry) named "Cardinal Newman", with three "Newman Colleges" for Melbourne, Perth and Port Macquarie.

It is fitting that the CNFRI and CFC rejoice in their long fidelity to Cardinal Newman and his life's work of upholding the doctrine of the faith.

Let us pray fervently that, by the intercession of Blessed John Henry Newman, the CNFRI will enjoy an even more fruitful apostolate to glorify God, save souls and defeat the Devil, and be enabled to "guard and teach the Sacred Deposit of Christian Doctrine more efficaciously".

The End of the Beginning

HISTORY - the Way Forward

TODAY'S CONFUSIONS among Catholics and in the world will be mended by those who understand the present situation in terms of its causes and who then act with apostolic zeal.

Behaviour is purposive. Ideas have consequences. Good ideas have good consequences, evil or silly ideas have evil or silly consequences. In real life, ideas and conduct are "for better or for worse."

At Vatican II and afterwards, many churchmen drank too deeply of the firewaters of euphoria and **they looked to a rosy future without a past.**

"Descartes scoffed at history and history paid him back in full," said Étienne Gilson, the great Thomist.

"Never pull down the fences till you know why they were put up," said G.K. Chesterton.

"First, do no harm" — *Primum non nocere* — that's the surgeon's motto.

"Fools rush in where angels fear to tread."

"A little knowledge is a dangerous thing."

"Too much too soon, too little too late": J.L. Tierney

"If I was going to Tipperary, I wouldn't start from here": a wholesome Irishism with lots of applicability.

JOHN HENRY NEWMAN (1801-1890) was a man dedicated to the **truth**, hence to **God** and **revealed religion** and to **Christian doctrine**.

Of his Anglican youth he could say of himself: -

When I was fifteen, a great change of thought took place in me. I fell under the influence of a definite Creed, and received into my intellect impressions of Dogma which, through God's mercy, have never been effaced or obscured. ... **dogma has been the fundamental principle of my religion** ... I cannot enter into the idea of any other sort of religion.

Apologia pro Vita Sua (1864) pp.3, 49

He was ordained an Anglican deacon in 1821, worked in a parish, and quickly discovered that mankind could not be neatly divided into the saints and damned. Real people lay in between, including those progressing towards holiness through God's grace and His Church (even with a limited Protestant idea of it). Made an Anglican priest in 1824, he combined pastoral work as with university lecturing.

The Development of Christian Doctrine, 1845, was his Act of Faith in the Catholic Church, and approved without alteration by Bishop (later Cardinal) Wiseman.

NEWMAN'S *A Tract for the Times*, 1833, inspired Father Tierney's series of Tracts from 1971. Both confronted a **dereliction from orthodoxy**. The cure was and still is and always will be, a return to **DOCTRINAL ORTHODOXY**, that is, to Christ's revelation to His Apostles, and handed down through the apostolic succession of Bishops, Priests and Deacons, to us.

This brief account in a mere 10 pages of a selection of the more salient "doings" of the Cardinal Newman Faith Resources Inc. spans 40 years. It is dedicated to those handing on the true faith and liturgy and morality and spirituality in our devastated vineyard.

DOCTRINE - The way Forward

CATECHESIS should be straightforward and **about God, man, sin, Christ, Church, grace, works, glory.**

Or more deeply, God, God-and-man, God-with-man, the God-man, God-in-man, and apologetics.

It can use every means available: from chalk & talk to electronics; from pictures and flash cards to work books and exercise books; from telling to discovering; from memorizing Q&As with understanding to stories and parables; from physics and chemistry demonstrations to religious parables by lateral thinking; and from quizzes and drama to singing and doing projects — **as long as they enhance Faith, Hope and Charity** and are used with prudence, justice, fortitude, temperance.

CATECHISTS are sent by Christ and His Church, like apostles — whether as parents, priests or other teachers, to help young disciples. Their vitality comes from the **spiritual life**: prayer, Mass, Confession, good works, growth in virtues, both supernatural and natural, study, good reading and conversations.

Newman's own words on Q&A Catechisms

Three friends of mine, [Anglican] clergymen, making a tour through Ireland, pedestrians for the day, took a boy of thirteen to be their guide. They amused themselves with putting questions to him on the subject of his religion; and one of them confessed to me on his return that that poor child had put them all to silence. How? Not, of course, by any train of arguments, or refined theological disquisition, but **merely by knowing and understanding the answers in his catechism.**

Newman on memorization accompanied by understanding: *The Idea of a University* 1852/1854, Image Books 1952, p. 350

Inspiring and cautionary quotes

Unless the Lord build the house,
they labour in vain who build it.

Psalm 127[126]

Not to us, Lord, not to us, but to Thy Name give the glory.

Psalm 115[113]

Cor ad cor loquitur — Heart speaks to heart.

Cardinal Newman's coat of arms, 1879

God has created me to do Him some definite service...

I am a link in a chain,

a bond of connection between persons.

J.H. Newman, "Hope in God the Creator"

Meditations and Devotions (posthumous 1893) p. 217

Postscript

Fr T has documentary evidence for most of the assertions in these 10 pages. However, accessing some of it would hinder the performance of other immediate and more pressing duties. On a few points he had depended on his own long term memory, which has proven accurate in many other contexts.

He has written in the third person to emphasize that this is a factual account with many witnesses.

Please advise him of errors and omissions.

Write to *Laureleigh*, 1585 Taralga Road, Tarlo NSW 2580; or phone/recorder/fax (02) 4829 0297.

Please do not call in without prior arrangement.

Father James Tierney

Founder of the CNCC, Priest-Director of CNFRI