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Laureleigh
1585 Taralga Road
Tarlo NSW 2580
Phone/recorder/fax
02 4829 0297

CATECHETICAL NEWS

No. 183

1st November, 2004

Dear Friends - **THIS IS MY LAST NEWSLETTER TO YOU.**

TIME AND ENERGY for writing are at a lower level than ever — as I struggle on in my seventieth year.

I was daunted by the prospect of editing the material already gathered for Newsletter 183, let alone writing new articles. It should have come out on 29th August, two months after 182. That deadline is itself two months old.

Too much needs doing for too many people. So I am closing down *Catechetical News*. It started eighteen long years ago as the Newsletter of the Cardinal Newman Catechist Centre, in November, 1986.

OTHER JOBS CONTINUE

1. For years I have been **writing reports** on documents sent me by those eager to guard and teach Catholicism in our country's newchurch deserts and jungles.

Such reports are time-consuming hard work. They take lots of researching in my library and earlier files in my computer. They are mostly expected 'the day before yesterday' and that means dropping everything else. And such requests just keep pouring in.

2. Promoting the sales of the *Catholic Family Catechism Disciples' Edition* also eats up Time and Energy. It inhibits work on its teachers' manual (the *Catechists' Edition*), which has not got past a basic plan, namely that it will be on A4-size pages which match up the double-page spreads in the *Disciples' Edition*, and include facsimiles of the latter's pages (pictures and all), but reduced a little in size, to fit in a lower quarter of one of the A4 pages.

The *Catechists' Edition* is the sort of job that does not brook interruptions from other work or from the distractions of conversations about other things.

3. Recreationally, I am doing the background for a fifth Bush Boys called *Bush Boy Explorers*, about a new family called Lawson (descended from the explorer) who have been struggling financially to run a Christian bookshop in suburban Boxwatch but, with the birth of a ninth child, have had to give it up. Dad has returned to teaching (maths) and has settled the family on a lonely 40 acres, 4km from Guntawang (see Bush

Boys' map). The house is huge and ramshackle, built of stone, and was once a small boarding school for 'the sons of gentlemen' in the 19th century. The catch is that it lacks electric power. No one else wanted it, and it was cheap enough to buy on an overdraft. The family need to live even more frugally in the strange new world of the Wild Bush Mountains. Well, that's for starters... then there's the bush for the boys.

4. I hope to continue the *Handouts*, which will be available on the Cardinal Newman Faith Resources Inc. website <www.cardinalnewman.com.au> and perhaps printed in its newsletter, *Book News*, whose continuance is unaffected by my decision.

THANKS BE TO GOD, for benefactors!

Thank you for kind wishes, prayers and donations at the time of my 40th priestly anniversary in July.

I have made over those donations to the Cardinal Newman Faith Resources Inc. for its apostolate and for the costs of newsletters — it is desperately short of funds. Thank you, too, for all your interest, support and generous donations over so many years.

FUTURE

If the Lord sustains my flagging mental powers a little longer, I hope to go on upholding Catholic faith & piety, and resisting the incursions of the Modernists, desacralysers, feminists and other secular humanists.

May God bless you and yours and your apostolates.

Yours sincerely in Our Lord,

James Tierney

The Rev. B.J.H. Tierney

THE *BUSH BOY* ADVENTURE STORIES by Fr James Tierney are a 'life-situational catechesis' which puts living flesh onto the bare bones of the 'doctrine' in his camping catechism on a single sheet of paper. The first book, *Bush Boys*, and its sequel, *Cuthbert Joins the Bush Boys*, are bargain priced at \$10 each; after that comes *Bush Boys and Bush Rangers*, \$13, and the fourth book, *Bush Boys on the Move*, is \$16. The bargain price for the set of four is \$45.00, all available from Cardinal Newman Faith Resources, Inc., PO Box 697, Merrylands NSW 2160; <fr@cardinalnewman.com.au>; 02 9637 9406 **Excellent as prizes or presents.**

Discipling

Catholic Family Catechism Disciples' Edition helps disciples to make disciples

THE CATHOLIC FAMILY CATECHISM is designed for teaching at home, though not limited to that. As a former Archbishop of Sydney, The Most Rev. Michael Kelly, said so shrewdly long ago on the 11th August, 1939, in his introductory letter to the old green Catechism, "We must acknowledge the supreme obligation of each Pastor, and of every parent, to have the Catechism lessons taught to their respective children **in the family, in the Church and in the School.**"

Note that order: home, parish, school — and by 'school' Archbishop Kelly meant 'Catholic School' — he did not recognize Catholics in government schools.

These days, an effective way of getting the *Catholic Family Catechism Disciples' Edition* [CFCDE] into parish bookstalls, parish CCD classes, and parish and regional Catholic schools, is to **popularize it through enthusiastic home use**. A parent or youngster brandishing his treasure box of faith and piety is very convincing to other parents and youngsters, and this is gently persuasive for parishes and schools.

TUTORIALS FOR PARENTS — in 10 steps

1. First, master the CFCDE yourself; its contents is "clear, brief, and easily assimilated by all."

2. Invite neighbours/relatives/friends/parishioners to your home to tutor each other in the use of CFCDE.

3. Do not propose anything beyond a 'once-off meeting; let *them* decide if they want more.

4. Display/sell copies (possibly in advance of the meeting); point out that grown-ups themselves can refresh their faith from this catechism.

5. Let them browse through it and get the feel of it: alert them to its features (liven them up with your questioning, rather than telling them every thing): there are 50 Questions & Answers covering, in summary form, all Catholic teaching; plus 50 major Bible texts (and extras); there are concentrated notes; and not least, there are lots of pictures. Quiz them on the pictures!

6. If challenged, explain its mandate: *Imprimatur* (p. 2); previous commendations (p. 126); the Church's discipline on catechisms (p. 127, (especially Cardinal Newman's very own comment); and the Pope's Memorization Check List (outside back cover).

7. There is no need to start at the beginning on p. 13, (neither in your parents' session, nor parents teaching family): e.g. Try a sample lesson on the *Our Father*, Q&A 47; bring out the different elements in this typical double-page spread (pp. 114-115).

8. Question the group on possible usage in their own homes, in a family context, to a wide range of ages all at once. (Those 15 and over can teach younger ones; and even infants appreciate the pictures.)

9. Alert the group to **How to Learn** (inside front cover) and **How to Teach** (pp. 128-129).

10. Try and have one of the invitees propose a further meeting; and leave the way open for invitees

to suggest weekly or fortnightly or monthly meetings.

Don't schedule meetings unnecessarily. Just as it is poor driving to put on the brakes and, only after you have puzzled the following traffic, to signal a right turn, so it is silly to schedule a meeting and then think up something to do at it.

SEE ALSO

Discussion Groups — Yes or No?

(in Newsletter 108/2-3, May, 1992)

Classroom Catechist, Tips for 'Scripture Teachers' in Government Schools, Handouts n. 12.

Catechetical News 168, 15th April, 2001:

Easter Day: on the Apostles' Creed 168/1

Becoming a Catechist 168/5

More Techniques for Catechists 168/6

Some Particular Teaching Skills (Asking Questions Artlessly, and Written Work) 168/7.

Our Pope 's Papal Pluses

1979: *Catechesis in our Time*: he told the Church that "the blossoms of faith and piety do not grow in the desert places of a memory-less catechesis." Australia has had a memory-less catechesis since 1970.

1979 and again in 1980: **Holy Thursday on the Eucharist**, Real Presence, Sacrifice, priest acts in Person of Christ; and restoration of discipline at Mass. But Australian dissidence in doctrine and discipline...

1981: *Christian Family in the Modern World*: good on celibacy, and reasoning against contraception. Not much heeded in Australia: contraception as usual!

1983: *Code of Canon Law*: "Demands observance... so the Church will be able to perfect itself in the spirit of Vatican II." In Australia, the faithful miss out on rights guaranteed them in the Code.

1984: *Reconciliation and Penance*: "This sacrament was, and still is, called Confession." Australian Catholics do not go to confession much.

1985: Extraordinary Synod *Final Report*: "There has been a defective understanding and application of Vatican II". Australian translation said, "There has been an incomplete understanding and lack of application" — as though all we needed was more of the same.

1992 French, 1994 English, 1997 Latin/English *Catechism of the Catholic Church*: which is binding on all pastors, theologians, Religious, and faithful.

1994: *Ordination of Priests* excludes women: contumaciously challenged and denied in Australia.

1993: *Splendour of the Truth* on moral teaching. At an Australian diocesan clergy conference, a lecturer denied that the Church could teach infallibly on morals.

1997: *Lay participation in Ministry of Priests (De Ecclesiae Mysterio)*: against abuses, including Australia.

1998: *Statement of Conclusions* about reforming the Church in Australia: largely ignored — too hard.

2001: *The Lord Jesus* and His true religion: why we aim to convert others to Christ, Christianity, His Church.

2003-2004: *Eucharistic Church and Sacrament of Redemption*: on Eucharistic faith & discipline: fairly much ignored in Australia — too hard.

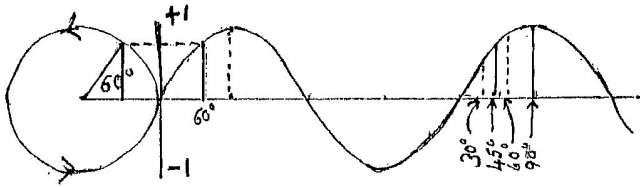
Electricity (the left column is easy, the right a little harder)

There are two sorts of electric current, direct current called DC, and alternating current, AC.

DC comes from batteries, and gives a constant-voltage one-way current. It is easily made with chemicals: e.g. 12 volts from 6-cell lead-acid batteries; 1.5 volts from carbon-zinc dry cells; and 1.2 volts from nickel-cadmium cells.

AC comes from the power point at 240 volts. For 1/100 of a second it flows one way, and then for 1/100 of a second the opposite way, so that positive and negative reverse in one cycle of 1/50 of a second; so it is called 50 cycles per second, or 50 hertz. AC is easy to generate from mechanical energy, and much more efficient than DC to transmit by power lines to distant places, because AC can easily be stepped up to 11,000 volts, or even 132,000 volts by transformers, and these high voltages lose less power on the way.

The AC voltage rises and falls with the angular position of the rotating part of its generator (dynamo, alternator). Hence the voltage is proportional to the sine of this "phase" angle - like the perpendicular from the radial arm in a circle. Graphs of voltage against time (or the phase angle) shows AC as a sine wave, half above and half below the axis of zero volts.



Since the instantaneous AC voltage is changing all the time, what does 240 volts AC really mean? It is not the peak voltage, **but a voltage which is equivalent in power to that many DC volts.**

240 volts AC is called 240 volts RMS, which stands for **Root Mean Square**. It is "squared" because power is proportional to the square of the voltage; it is averaged (the "mean") because the voltage is constantly changing; it is "root" (i.e. square root) to turn the squared voltage back into volts.

The following table gives (1) the data for the first quarter-cycle in the graph above; and (2) the figures for calculating the peak voltage of 240 volts AC:

AC	Phase angle θ	0	30	45	60	90
Sine graph	$\sin \theta$	0	1/2	1/√2	√3/2	1
For RMS	$\sin^2 \theta$	0	1/4	1/2	3/4	1

The mean (= average) of the squared voltages is:
 $0 + 1/4 + 1/2 + 3/4 + 1$ divided by 5 = $2.5 / 5 = 0.5$

The root of 0.5 is 0.7 (0.7 squared is 0.49 = 0.5 approximately)

Therefore RMS voltage is 0.7 of the peak voltage; or the peak voltage is RMS divided by 0.7.

Alternatively, use a calculator for the angles, their sines, squaring them, and adding them up. Try the angles of 0, 10, 20, 30, 40, 50, 60, 70, 80, 90, degrees. The sum of the squares of the sines of the angles is 0.5 (no more accurate than the rough calculation), and the RMS divided by 0.7 is the peak voltage.

Thus 240 volts AC peaks at about 343 volts.

EXACT CALCULATION OF RMS

The problem is :

What DC voltage - say U volts - gives the same power as AC whose peak voltage is V volts?

Let the load be R ohms.

Let the momentary AC volts at phase angle θ be v.

$$v = V \sin \theta \quad \text{and} \quad +1 \geq v/V \geq -1$$

Now power p watts = v volts x A amps;

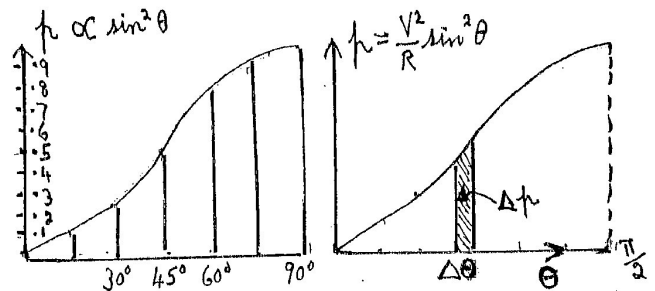
and thus resistance R ohms = v/A;

thus by eliminating A, the power $p = v^2 / R$

$$\text{and by substituting, } p = \frac{V^2 \sin^2 \theta}{R} = (V^2 / R) \sin^2 \theta$$

Because it is AC, p is the instantaneous power, not the peak power at + V or - V, (when = 90° or 270°).

Graph of p against θ



Average power over a quarter cycle of the wave
 = sum of the samples of p divided by the number of samples

i.e. average power = $\sum p_n / n = (\Delta\theta / \Delta\theta) \sum p_n / n$
 which gives the total areas of the strips, divided by their base
 = $\sum p_n \cdot \Delta\theta / n \cdot \Delta\theta = \sum \Delta p \cdot \Delta\theta / \pi/2$

which, in the limit, as $\Delta\theta \rightarrow 0$, becomes

$$\int (V^2 / R) \sin^2 \theta \, d\theta / \pi/2 = V^2 / R \int \sin^2 \theta \, d\theta / \pi/2$$

with integration from $\theta = 0$ to $\pi/2$ radians (or 90°)

To integrate $\sin^2 \theta$ we use the double-angle rule:

$$\begin{aligned} \cos 2\theta &= \cos^2 \theta - \sin^2 \theta \\ &= 1 - 2 \sin^2 \theta \quad (\text{because } \sin^2 \theta + \cos^2 \theta = 1) \end{aligned}$$

therefore $\sin^2 \theta = 1/2 - 1/2 \cos 2\theta$

therefore average power

$$= V^2 / R \int (1/2 - 1/2 \cos 2\theta) \, d\theta / \pi/2$$

with integration from $\theta = 0$ to $\pi/2$ radians)

$$= V^2 / R [\theta/2 - 1/4 \sin 2\theta] / \pi/2 \quad \text{with } \theta = 0 \text{ to } \pi/2$$

$$= V^2 / R (\pi/4 - 0 - (0 - 0)) / \pi/2$$

$$= V^2 / R (\pi/4 / \pi/2) = (V^2 / R) \cdot (1/2)$$

Now this AC power equals the DC power = power U times A

$$= U^2 / R \quad (\text{because } A = U/R)$$

$$U^2 / R = (V^2 / R) \cdot (1/2)$$

$$U^2 = V^2 / 2$$

$$U = V / \sqrt{2}$$

$$U = V / \sqrt{2} \quad \text{or} \quad V = U \sqrt{2}$$

Thus 240 volts AC has a peak voltage of 339.4 volts

Logarithms

LOGARITHM comes from two Greek words, *logos* - reckoning, *arithmos* = number. Thus a loga-rithm is a "reckoning number" for doing calculations from a set of tabulated numbers. Logarithm is abbrev-iated to log, and its plural is logs. **Every number has its own logarithmic "reckoning number", an index.**

Before there were calculators, these "reckoning numbers" were essential for science and engineering. There was a mechanical calculator called a **slide rule**, and circular slide rules are still used in light aircraft. But the 'bottom line' is that the theory of logs must be mastered for calculus.

For instance, the logarithm of 1000 is the index or power 3. It depends on a third number called "the base" — in this case 10. And 3 is the index or power to which the base 10 must be raised to get 1000, i.e. $10 \times 10 \times 10 = 10^3 = 1000$.

This is written back-to-front as a logarithm: $\log_{10}1000 = 3$. A log is an index. Note how the base 10 is tucked in as a subscript after the word 'log'.

More complicated is the logarithm of 2: $\log_2 2 = 0.3010$ — to four-figure accuracy and, assuming we are using 10 as our base, because $10^{0.3010} = 2$ (before starting logs, revise indices, i.e. the raising of numbers to powers, especially to non-integers). The context sometimes makes it clear that the base is 10; it is not always written in.

Try using the key on the calculator marked "log": press 2 to get 0.30103. Next, try 3, from tables or calculator:

$$\log_{10}3 = 0.4771212.$$

Next, by **addition** of these logs of 2 and 3, we get a new number 0.7781512. Check by calculator that this is log 6, the product of 2 and 3; hence the rule that, **to multiply numbers, add their logs.**

FURTHER EXAMPLE:

Take $2^3 \cdot 2^4 = 2^{3+4} = 2^7$ (rule for adding indices)

Now $2^3 = 8$; and $2^4 = 16$; and $2^7 = 128 = 8 \times 16$

Let us rewrite these indices as logs:

$3 = \log_2 8$; and $4 = \log_2 16$; and $7 = \log_2 8 \times 16$

Substitute these in $2^{3+4} = 2^7$ and we get:

$$2^{\log_2 8} \cdot 2^{\log_2 16} = 2^{\log_2 8 \times 16} \quad (\text{the base is understood})$$

But LHS = $2^{\log_2 8 + \log_2 16}$ by the rule for adding indices and so $2^{\log_2 8 + \log_2 16} = 2^{\log_2 8 \times 16}$

Since both LHS and RHS have the same base 2, but raised to different expressions, those expressions must be equal:

Therefore **$\log 8 + \log 16 = \log 8 \times 16$** which confirms that to multiply numbers, add their logs: adding the logs of numbers equals the log of those numbers multiplied.

ADD LOGS TO MULTIPLY — proof

Let h, k be such that $h = bx$ and $k = by$(1)

therefore the product $hk = bx \cdot by$ (2)

But $bx \cdot by = bx+y$ from the rule for indices

therefore the product $hk = bx+y$ (3)

Rewrite (1) as logs to the base b (in this case, to save clutter, we need

not write in subscript 'b'):

thus $x = \log h$; $y = \log k$ (4)

And rewriting (3), $x + y = \log hk$ (5)

Substitute (4) into (2):

$$hk = b^x \cdot b^y = b^{\log h} \cdot b^{\log k}$$

= $b^{\log h + \log k}$ using the rule for adding indices.

Also substitute (5) into (3):

$$hk = b^{x+y} = b^{\log hk}$$

Equate the two expressions for hk, and we have

$$b^{\log h + \log k} = b^{\log hk}$$

Such equality means the indices must be equal:

$$\log h + \log k = \log hk$$

Therefore to multiply numbers, add their logs, to get the log of their product.

LOGS AND INDICES

Logs and indices are inverse functions.

A simpler sort of inverse functions is reciprocals. The reciprocal of 2 is 1/2, and the reciprocal of 1/2 is 2. Further, the reciprocal of a reciprocal is the number you first thought of: $1/(1/2) = 2$.

In a kindred fashion, $\log_{10}10^n = n$; i.e. the log of a number which is raised to the power n, is itself n.

Conversely, if the base number is raised to the log of a number n, then $10^{\log n} = n$; (my typesetting cannot make a subscript for the base 10 to be written after the superscript of 'log', but $\log n = \log_{10} n$).

In brief, **$n = \log_{10}10^n = 10^{\log n}$** .

PROOF

Let n be base b raised to power p: $n = b^p$ (1)

and in logarithmic form, $\log_b n = p$ (2)

Eliminate p by substituting (2) into (1):

$n = b^{\log n}$ (of course, b is the base for the log).....(3)

Next, $\log_b x = \log x \cdot x \cdot x \dots$ (to n terms)

= $\log_b x + \log_b x + \log_b x + \dots$ (to n terms) = $n \log_b x$

In particular case where $x = b$, $\log_b b = 1$ (4)

Putting (3) and (4) together:

$n = b^{\log n} = \log b^n$ (both logs with base b)

Thus a base raised to the log of a number = the log of the base raised to that number = the number itself - an example of inverse functions!

SYMMETRY

Note the symmetry of b^x and $\log_b x$ graphed against x.

For calculus and theoretical calculations, b will be **the exponential number 2.7182...** which is 'e' on the calculator and is called "the natural base" for logs. Note 'ln' on the calculator is $\log_e x$.

Use y^x to try this: $(1 + 1/10,000)^{10,000}$.

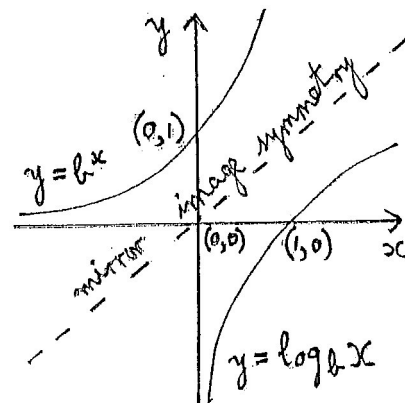
This gives e, because $e = \lim_{n \rightarrow \infty} (1 + 1/n)^n$.

The differentials of $x^3, x^2, x^1, x^0, x^{-1}, x^{-2}$ are $3x^2, 2x, 1, 0, -x^{-2}, -2x^{-3}$.

But where is $x-1$?

It is the differential of $\log_e x$; so $\int 1/x dx = \log_e x$.

Similarly, the area, under the hyperbola $y = 1/x$, From $x = 1$ up to $x = e$, is 1 unit of area



EXCERPTS *Mrs Parkinson's Law*

and other studies in Domestic Science by Cyril Northcote Parkinson (1909-1993),
Penguin Books, 1968.

THE TITLE derives from the author's other and better known book, *Parkinson's Law*, (1957).

Parkinson's Law states that "work expands so as to fill the time available for its completion..." The rise in the total of those employed, especially in government, but often in business and industry, too, is governed by Parkinson's Law, and the rise would be much the same "whether the volume of work were to increase, diminish or even disappear..." Thus the tendency to bureaucratic malpractices by which an official wants to multiply subordinates and officials make 'work' for each other.

The phrase "Parkinson's Law" had entered the language and has been discovered by others over and over again, such as by Lynn and Jay who wrote *Yes, Minister*. Indeed, such discovery has even engendered some reforms.

EXCERPTS: remember, this is from 1968

Bold emphasis and items in square brackets added.

CHAPTER 2, Marriage, includes the gem (p. 37), "**Living together depends, above all, on courtesy**. The affection we have for other people should often make us more than courteous but it should never, surely, make us less. Kindness goes beyond politeness; it should not fall short of it. And it is the more important if we have children, for their ideas of politeness will derive mainly from example. The courtesy which they offer to others will be a reflection of what they experience at home. There is no greater mistake than to suppose that marriage frees us from the need to be polite..."

TEXT from Chapter 2, Marriage, pp. 40-46

BEYOND the forms of courtesy there is the more fundamental problem of who is to lead and who is to follow. Relevant to this question are three characteristics of mankind going back as far as men, recognizable as such, can be traced. Man is carnivorous, first of all, some of his **food** having always been trapped or pursued, fished or shot. Man is social in the second place, used to living in a **family** group or tribe. Last of all, the **young of human species** (born singly, as a rule, not in a litter) are helpless for an exceptionally long period, as contrasted with other animals, maturing very slowly and needing protection and care for anything up to twenty years. Among carnivores with slowly maturing young there must be a difference of function as between the sexes. With the young to be fed and nursed, protected and taught, the more active pursuits must be left to the male. As hunters at least men have always, therefore, regarded themselves as superior to women. But they have also realized from the outset that the survival of the family group must depend upon keeping the women and children out of danger. If men are killed in hunting or drowned in fishing, the survivors may still be enough for breeding purposes. This cannot be said of the women, upon whose number the natural increase must depend. **Men are thus at once superior but expendable, women at once more valuable and**

subordinate. The basic specialization of the sexes is then given further emphasis by the prolonged differentiation between the adult and the immature. The young of the human species must be protected and taught for so long that their **obedience** — upon which their mere safety depends — **becomes habitual**, and remains so, to some extent, after they have reached maturity. In the extended family or tribe it is essentially the older men who rule, their authority being further emphasized in the special relationship — when it comes to be recognized — of father and child.

So far, then, as nature and tradition are concerned, the man's authority is established. But marriage is a partnership, nevertheless, into which two people have entered for a common purpose, and while there is a sense in which the man's leadership must be assumed it is clear that the woman's is the bigger investment. She has given up (as he has not) her potential career and freedom. She faces (as he never will) the discomforts, dilemmas and dangers of maternity. Granted that the financial success of the partnership must depend upon the man's efforts, its failure could bear more heavily on the wife and mother. **Marriage involves, therefore, this central paradox that man, normally the more active partner, is at once superior and subordinate**. If he is responsible for the family's income he must have a certain control over the partnership. If he is to do productive work he must make the decisions. The executive power is in his hands and that is where the Christian [Anglican] marriage service puts it. But if the wife is to obey her husband because he is the more active partner, **the husband is responsible to his wife because she is the larger shareholder; which makes him, to that extent, her inferior**. As men tend to forget that they hold their power in trust, they remind themselves of it (in some countries) by always treating women as their superiors; and it is a mark of our Western civilization that they should do so. Men thus rise when a woman enters the room and hold the door open when she leaves. The woman precedes the man in a doorway and is served before him at table. Her wishes are consulted as to where they shall sit or when they will go. There is an element in medieval chivalry which thus makes every girl a princess and every man her servant. Underlying it, nevertheless, was the law which made every husband the possessor and every wife a person possessed. From all this we may fairly conclude that **the traditional relationship, in Christendom, was one of extreme complexity**; the obedience owed by a wife to her husband being nicely balanced by the deference owed to a woman by a man.

Far from ending at that point, the niceties of tradition ensured that the formal deference on the one hand should be met by a ladylike hesitation on the other. The girl who was entitled to consideration and

compliments was not expected to be opinionated or headstrong. So far as decision-making went, she was not to accept more than a part of the power she was ceremonially offered.

IN A SOCIETY where social relationships had become as complex or refined as this the women suddenly revolted in the name of equality. In the early twentieth century they began to exchange their skirts for trousers. This was, in theory, to demonstrate a new democratic relationship between the sexes. It represented, in later practice, the wartime shortage of men. Women were being employed, and even enlisted, as men and often used in a role where skirts would have been practically inconvenient or dangerous. **The trousers, which were the symbol of defiance, were soon the outward sign of a new servitude, the factory taking the place of the home.** With the trousers came the new freedom and comradeship between the sexes. In the brave new world they were to meet at last as equals. Had the revolution been complete, as in some communist countries it would seem to have been, the subtle relationships of tradition would have been wholly supplanted by the arithmetical crudities of the age. In the English-speaking world there was, however, a compromise. Women were entitled but not compelled to wear trousers. Given the vote, given access to the legislature and to most of the professions, they were also allowed and encouraged to retain the privileges which went with their previous state of subservience. They were allowed to be equal in areas where they had once been submissive and regarded as superior still in the areas where their superiority had always been acknowledged. **In this most subtle of all relationships the earlier sense of balance had been lost.**

If a woman is to be treated as a comrade, G.K. Chesterton once pointed out, she is liable to be kicked as a comrade. She will be exposed, in fact, to jeers, curses and horseplay. But such treatment runs so much against all our customary attitudes that we seldom allow logic to take its course. A girl in the army should be treated, in theory, like a private soldier, addressed by her surname and ordered curtly to do this or that. A minute's thought, however, or five minutes experience is enough to convince any male officer that such treatment would be lunacy. It may be theoretically correct to say, "Corporal Baker, you are to have these letters ready for signature by midday," but one's actual approach is quite different. "Have you a minute, Valerie? Look, we have to get these done quickly. If you don't want me to face a court-martial, have them finished by twelve. Be a dear and save us all from the firing squad!" This sort of appeal will produce results where the brusque order would gain nothing. All this is perfectly obvious, but it illustrates the way in which **the egalitarian theory is practically unworkable. The revolution may succeed in abolishing the gentleman but the woman still wants to be treated as a lady.** With the situation thus changed in her favour she is not always so ladylike as to refrain from using her advantage. **In the USA this is the age of the hen-pecked husband and the age, in consequence, of the deserted wife.**

The realities of the situation are only made apparent when the enlightened folk of the new age choose to visit some more traditional society in which the older values are still upheld. The first instinct of the educated woman is to show a ready sympathy for the downtrodden. "How dreadful!" she exclaims. "Does your husband really order you about? It reminds me of the fairy story about Bluebeard! I never heard of anything so utterly fantastic!" Gradually, however, she is made to realize that her own example is the subject not of envy but of pity. This is made clear to her by the first local woman she comes to know, whose derision is expressed somewhat as follows: "All you husband says is, 'Yes, darling,' and 'No, darling,' and 'What do you think, darling?' Here in Esperanto we like a man who will decide for us and stick to his decision." "But that is positively *medieval!* My husband and I decide things together without any real disagreement. He is too nice a man to oppose me just for the love of argument and he will freely acknowledge, if you ask him, that I often know best. But ours is a true partnership, you know, and not a tyranny of one over the other." All this is received, however, with amusement. The women of Esperanto do not regard the "Yes, darling," husband as a man at all. They suspect, to begin with, that he is impotent. When reassured on this point they doubt whether his virility would come up to an acceptable standard. They prefer a man, in short, who behaves like one. Their rejection of the American ideal is outspoken and prompt and they soon turn from this subject to talk of something else.

Given a normally civilized relationship the wife has her own way in making about three decisions out of four, two of the choices being probably trivial. When she most commonly goes wrong is not in demanding her way every time but in openly grasping what she would in any case be given. The lady of tradition saw to it that her husband's final and Napoleonic decision was the result of her previous advice. She prettily yielded to her lord and master, applauding his wisdom and deferring to his deeper knowledge, openly over-ruled but still aware that the choice was originally her own. The advantages of this manoeuvre were twofold. In the first place she gave her husband the sense of dominance without yielding to his foolish ideas. In the second place she avoided being solely responsible if the decision made were to prove disastrous. It would then have been *his* decision — very natural in the circumstances, mind you, and apparently wise at the time — to which she had innocently yielded without giving the matter too much thought. **When the women of today have sufficiently studied the art of marriage, as their grandmothers did, they will come to realize that they can exert more influence by an attractive diffidence than they will ever achieve by militant assertion.**

The characteristic mistake made by the wives of today are partly the result of the female revolt with which this century began but they are also the **result of their schooling.** There is a tendency for girls to receive their instruction mainly from female teachers at school and college who are often (not always)

unmarried. So far as their formal education goes, they are thus introduced to life by people whose own ignorance is practically complete. The senior professional career woman is a menace in this context, being a rebel against male exclusiveness and an advocate for sex equality. A wiser and more worldly teacher would assure the girls that any such equality is useless and that **the better policy is to offer an open submission in return for a usually decisive influence.** Were but a single school to teach this lesson the demand for its pupils in marriage would be such as to ensure that the example would spread. It is significant in this context that several of the most exclusive colleges for women have professors who are men. There is something in this idea and it seems preferable, at least, to the plan by which co-educational colleges are staffed (as they sometimes are) by old women of either sex. If there is to be a truce in the sex-war it might come through women being educated so as to be themselves.

TEXT from Chapter 9, Teenology, pp. 142-150.

IN THE TWENTIETH CENTURY children became fewer and the feminist revolt was the result. With discipline no longer the chief problem, the pattern of family life underwent a change. Granted a small number of children carefully spaced out, there might, it was thought, be time to **reason with them.** There might even be time to read books of **child psychology.** Father's word had no longer the authority of holy writ and even the Bible itself was relegated to a high shelf as quite unsuitable for the young. Why should women accept their subordinate role? Why indeed? With some hesitation their claim to equality was conceded. The word "obey" was dropped from the marriage service or assumed, by mutual agreement, to mean something else. Among the intelligent there could henceforth be an easier relationship, a more casual comradeship and co-operation, with love to take the place of fear. Married women now retained their property and some of them even pursued separate careers; and most men welcomed the change, readily dropping their role of infallible tyrant in the home. The atmosphere would be one of informality and ease with problems brought into the open and difficulties fearlessly discussed. There is good reason for thinking that the husband contemporary with A.A. Milne [1882-1956] was a pleasanter and kinder man than the husband who had been the contemporary of Charles Dickens 1812-1870]. Family jokes had taken the place of family prayers. The Old Testament had been replaced by Winnie the Pooh.

What people were so slow to observe was that emancipation of the wife destroyed the parents' authority over the children. The mother did not exemplify the obedience upon which she still tried to insist. There was more room now for disagreement between the parents, enabling the child to appeal from one to the other, eventually ignoring both. In bringing the man down from his pedestal the wife and mother deprived herself, in fact, of the means of discipline. To the question, "Why can't we play with the hose-pipe?" she could no longer answer, "Because Father has forbidden it." She had now to reply,

"Because I say you mustn't." That she found difficult and her instinct was one to reason rather than command. The children must leave the hosepipe alone because the neighbours might object, because water might be wasted, because clothes might be soaked, because the children themselves might catch pneumonia and die. **But in matters of discipline she who argues is lost.** All she finally exacts is a feeble undertaking that they will be careful, a promise instantly forgotten and broken. Worse than any of the immediate consequences is the children's realization that Mother can always be lured into an argument and that Father will do nothing even when he learns about the damage done. The tearful wife who finally says, "Why don't you use your influence?" **is appealing to an authority she has herself undermined.** Finding herself in this weak position, she tells herself and others that the old kind of discipline will not do for the modern child. He is to be reasoned with but not coerced. Forms of address have been weakened from the Victorian "Sir", to the later Daddy and from that to the first name or else "Poor Pop. The final conclusion is that the problem of discipline must be left to the school.

THE SCHOOL, however, has itself been weakened by the influence of John Dewey (1859-1952) who urged that authoritarian methods should be abandoned and that pupils should **learn by experience.** The resulting system of **"progressive" education** has since permeated the schools, allowing the progressively minded to rejoice in fifty years of enlightenment. The gloomy gothic prison, with shabby battered desks and fly-blown steel engravings of the Parthenon, has been replaced by brightly-furnished and glass-sided class-rooms with pastel-shade decor and televised uplift. About the final result different opinions are possible. What is certain, however, is that the **process takes a very long time.** Education on these lines would seem to go on for years and years and then for years again. For upwards of fifteen years — rising towards a quarter, perhaps, of many a lifetime — the immature and adolescent are herded together in the gaily-decorated corridors of the co-educational school. This may seem to contrast happily with the older practice of throwing children into the adult world, apprentices at seven or cabin boys at ten. **A century ago the young were always thus outnumbered by the fully grown,** whether in the stable yard, the barracks or the fore-castle... In the progressive school... the young are left to create a world of their own.

IF THESE endless years at school, cut off from adult society, provide the background to the teenage problem, the foreground is certainly occupied by the **means of transport.** Given a motor-cycle or car, some money and a fine weekend, the young can do what they please. Nor is it easy to deny them the use of a car, for this has become necessary to their and our way of life, not a convenience so much as a bare necessity without which they must be miserably marooned and morose. Their weekends and vacations come therefore to be spent not with their elders but with each other. In the teenage world they

remain until such time as they finally quit school or college and have, for the first time, to earn a living.

IT MUST BE admitted, in defence of the young, that the community from which they seek to remain apart is not particularly inspiring. The trouble is, moreover, that the dullness of this adult environment is something the parents have achieved with blood, sweat and tears. Life for many a couple began in a slum where drug-peddling and prostitution were among the familiar types of livelihood, where violence was common and murder not unknown. By self-education and saving, by enterprise and overwork, they have gained a higher level in society. To them the suburban house with its double garage represents success of a kind which they had once thought barely possible. There is high romance for them in the name on the gate, in the grass on the lawn. All has been earned by planning and patience, by thrift and by toil. But what seems so wonderful to them is nothing to their children, who have never, perhaps, known anything else. All the children can see is a dull suburb where the highest drama is represented by a mild scandal or an epidemic of measles. "Nothing every happens here!" they protest. The parents, on their side, can remember times when all too much would happen too often. To live an uneventful life had been their highest ambition, pursued even now with determination and effort. This is more, however, than they can easily explain. It becomes an accepted fact that older people are unadventurous and humdrum, that the young are naturally bored with the adult way of life and that to escape from it all is their inevitable aim...

The only final answer is to allow the young to grow up, with the prospect of an earlier chance to use what talents they have. Failing that, they recoil from society and decide to remain in the teenage world for ever. This is the origin of that movement which has arisen simultaneously in places as remote from each other as San Francisco, Berlin and Tokyo, Amsterdam, London and Paris. The character of the movement is continually changing but it begins, invariably, with the urge to escape. The means of escape are, broadly, six, namely: sex, speed, sound, dreams, drink and drugs...

WHAT IS FAR MORE DIFFICULT is to create an adult society to which the young will clamour for admission. **A start can be made, however, in any family where the need for responsibility is recognized.** The secret is for the parents to decide on a goal which is just beyond their reach, calling upon the children to assist them in achieving what would be otherwise impossible... The success of parental (or any other) **leadership must always depend upon having a goal which is seen to be desirable** and which is almost — but never quite — impossible to achieve. The point at which the children lose interest is when neither community nor family have any object beyond what is easily attainable or has been already attained...

The point is that an effort is being made and that the children are invited — and, indeed, required — to take part in it. **They are urged, in fact, to become adult...**

Failing that, there is the situation which leads to revolt and to our final conclusion that the young are simply revolting. Such are our fears, however, for the institution threatened that we seldom notice what damage is being done to the young themselves. For the shouting of slogans whether derived from Malcolm X or Chairman Mao, is a sign of retarded development. Nor do the young emerge unscathed from a teenage devoted to speed and noise, to dreams and drugs. Even if physically unharmed, the chance they have thrown away — the chance of reaching an early intellectual maturity — is gone and gone for good.

COMMENT by Father Tierney

A CATHOLIC HOME differs from Parkinson's scenario by the grandeur of its World-View.

The Catholic home has a clear-cut noble purpose. It is based on Christ's **Sacrament of Marriage** which is for the sanctification of husband and wife, and their children; hence it exists for the glory of God; for the saving of souls so they might see God in Heaven; and more generally for the lay apostolate in family, work (including school work) and world.

Praying families and larger families and home-schooling families have a head-start in doing these things in our modern-pagan, secular-humanist, unisex-feminist, politically-correct Australian society.

Families are also the faithful's contribution to the reform of the Church. Remember the 'battle-cry' of Vatican II: *ecclesia semper reformanda*, "The Church is always to be reformed." Let's get on with it!

Such a **REFORM OF THE REFORM'** restores:

1. stability (and conceptions) to marriage;
2. dignity and vocations to the priesthood;
3. monasteries and nunneries (suppressed by the trendy heirs of Henry VIII and Martin Luther);
4. content and memorization to catechetics; and
5. the 'sense of the sacred' to Mass and liturgy.

The **CATHOLIC FAMILY** has some features of:

1. a seminary and a novitiate in which: children are formed in faith and piety;
2. a marriage preparation course which helps: a girl become a wife/mother/home-maker; a boy become a husband/father/bread-winner; treating each other to 'bring out the best', not worst;

Note that the Church teaches: "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**," (Vat II, *Christian Education* §8, para. 3). Mere common sense judges that turning women into men, and girls into boys, whether in speech, dress, deeds or work, **weakens the complementarity of the sexes**, and thus weakens the capacity of women to **ennoble** men, and the capacity of men to exercise authority and leadership in the home and in the world — which in turn weakens morality, marriage, family and civilization.

3. a **counter-culture** against Satanic 'stranger-dangers' met in books, radio, TV, VCR, internet, CDs etc.
4. a positive **mission to build up a Godly world.**

The Missing Major

A **SYLLOGISM** means "putting ideas together". It is like a paragraph with three sentences. Two of the sentences are premises (*not* houses in this context):

MINOR PREMISE: this is usually stated first and it asserts a **particular detail**.

MAJOR PREMISE: this is usually stated second and asserts a more **general principle**.

The **CONCLUSION:** this is the third sentence and it completes the syllogism, completes the argument, completes the paragraph. It usually begins with "therefore..."

The standard example of a syllogism is:

Socrates is a man.

All men are mortal.

Therefore Socrates is mortal.

The study of logic develops rules to explain why the following is nonsense:

A cat is an animal.

A dog is an animal.

Therefore a cat is a dog. (!*!*!*!*)

And if you listen carefully to people, you discover that such nonsense is not so uncommon.

The major premise may be left unstated if it seems obvious and indisputable — hence our title, "The missing major". For example:

Socrates is a man.

Therefore he is mortal.

So far, so good.

But it is false if the missing major is untrue; e.g.

Bishop X believes in women priests.

Therefore his Confirmations are invalid.

The missing major premise is:

Bishops who believe in women priests cannot perform valid Confirmations *AND THAT IS NOT TRUE*.

Or again,

Bishop Y hugs trees and kisses the Koran.

Therefore he has no authority to teach and rule.

The missing major premise is:

Prelates who hug trees and kiss the Koran lose their authority to teach and rule. *BUT THAT IS O T TRUE*, certainly not as a generality, anyway.

A better major premise would be that prelates who hug trees and kiss the Koran are using ambiguous body-language (cf. 1 Corin. 14:8). After all, we might reasonably have expected them to foresee our problem with what they are doing. Indeed, it might have been better to pat the trees and kiss the Moslems.

CONCLUSION

Next time you are confronted with a website that claims to prove how bad things are in the Church, ask yourself if the unstated major premises are true. While you are at it, test the minor premises as well: can you verify their bald assertions? And could a fuller context alter the moral interpretations?

False conclusions derived from unstated but false major premises are used as a form of *psychological terrorism* and calculated to induce panic and despair.

Father James Tierney

Maths supports Morals

A **HALF-TRUTH** is worse than a lie. The reason is that a half-truth is like a half-brick, and you can throw it further than a full brick, and, in fact, it does more damage.

Let a brick weigh M grams and be thrown with speed v metres/second. Its kinetic energy is $1/2 Mv^2$.

Similarly, the kinetic energy of the half-brick with speed V is $1/2 (M/2) V^2$

Other things being equal, damage is directly proportional to kinetic energy.

For the damage done by a half-brick to be greater than or equal to that done by a full brick, then:

$$1/2 (M/2) V^2 > 1/2 Mv^2$$

$$(V/v)^2 \geq 2$$

$$V/v \geq \sqrt{2}$$

Now $\sqrt{2} = 1.41...$ So if the speed of the half-brick is 41 % or more that of the full brick, it will do as much damage as or more damage than the full brick.

Does anyone doubt that he can throw a half-brick much much faster than a full brick?

Beware of half-truths. A lot of phony arguments about religion and morals are based on them.

Remember, a half-truth is half-false.

The half-false part leads to error or lies or sin.

Jottings from the Log Book

"BY REASON OF THE SIGN"

This principle was asserted in *Eucharistic Mystery* in 1967. Let us apply it to kneeling. By reason of the sign, namely signs of faith and piety, there should be kneeling for Confession and Holy Communion.

CICERO

"There is nothing so absurd but some philosopher has said it." *De Divinatione* 11:58. George Orwell of 1984 fame said much the same about some academics.

ECUMENISM

A Catholic who adopts Protestant beliefs about ecumenism, such as not believing that the Catholic Church is the one true Church (see Vatican IPs *On the Church* §§8, 14) ceases to be a Catholic.

THREE LETTER WORDS

On nearly every page of the Bible we hear about GOD, MAN, SIN, and the JOY of salvation, and saying YES to God's revelation (which is the Act of Faith). Yet some are so daunted by the sins of churchmen that they break union with the Church. They forget Our Lord's attitude to the lapses of St Peter the coward, Sts James & John the belligerents, and St Thomas the doubter. Call the trendies to repent, and don't leave the Pope out of frustration with them.

LIKE a little CANDLE burning in the night

The wax stands for **FAITH**, the wick for **HOPE** and the flame for **CHARITY**. Though the wick is unseen when alight, hope is still there. If charity is 'blown out' by mortal sin, faith and hope remain.

Father James Tierney

Too much communication

COMMUTERS were going to produce a paperless society. Instead, they made it easier to print lots of paper, like newsletters — mine was a case in point.

However, we are fast reaching the point where the volume and speed of human communication has given us mental indigestion and it is busily suffocating itself, like cars clogged in a traffic jam.

The more verbiage, the less gets read or listened to.

EMAIL

True, there is less paper with email, and less *real* communication. Fewer people than ever write or receive personal letters on a piece of paper, folded in an envelope, and delivered by Australia Post at the cost of a trip to the Post Office and a 50¢ stamp.

However, the brilliant technology which culminated in email is not proof against fallen human nature. Before I cancelled my email address, I discovered that an answer to a query was often so poorly composed that I could not tell if it were saying yes or no. *That* is a breakdown in communications... with nothing achieved at all, except wasted time and effort all round.

Moreover, the lust for speedy communication and a tendency to mental laziness in many emailers has produced a new sort of miserliness which is **always saving time**. It is akin to the old miserliness of counting coins but being unwilling to spend them.

There is a growing mental flabbiness. It is a new sort of obesity, matching that induced by the motor car and modern transport, but not only affecting the body at the computer, but the mind as well. The common element is that speed has become an end in itself, to the detriment of mind and body.

The temptation is to sacrifice thought for speed.

There is not time to write carefully, there is not time to read carefully, there is not time to think. The speed readers and the skim readers go beyond the legitimate usage of their skills, to the point of never doing any other sort of reading but 'speed' and 'skim'. They are starving themselves mentally.

Spelling, grammar, subtleties of thought, courtesies of discourse, are trampled down. The sender is less capable than he used be of accurate expression, and thereby of accurate thinking. The recipient, fed on such mental pap, is also weakened in his perception.

* * * *

LAST YEAR I mailed out some complimentary copies of *Bush Boys on the Move*, and this year of the *Catholic Family Catechism Disciples' Edition*.

Most did not reply at all — not a comment, not a 'thank you'. And these were not rude, unlettered folk.

They were the victims of the email syndrome...

"If you had email," they say, "we might have dashed off a 'thank you'..." But even if I still had my own email, I fear their messages would have been triter than ten years ago. Anyhow, since I could not be reached by email, they did not reply at all. They could have telephoned, but did not.

Every technological advance by the mind and hand

of man makes new demands for virtue in his will.

People used to stay healthier by walking a lot but, with motor cars, they do not walk at all, so in desperation they join a gym or buy an exercise bike, (it makes them feel healthier just to look at it).

* * * *

PRAYING is another victim of the lust for saving time. Racing through prayers dishonours God, and leads to shorter and shorter prayers, until praying is given up altogether. "We were too busy."

Racing through prayers prevents Divine promptings and graces reaching souls.

The same goes for meditative reading. Speed and skim how you like, you cannot read the Bible like that. Nor the writings of the saints and holy fathers.

A vital virtue which suffers particularly is **patience**. Speed engenders impatience — just look at the road accidents. Yet patience is the first item in Christian charity: "Love is patient and kind... (1 Corinthians 13:4), and the Fruits of the Holy Spirit begin with "love, joy, peace, patience, kindness... (Galat. 5:22).

Maturity, which is linked with patience, **is the power to defer our immediate desires or plans according to a scale of values**. We do O T do what we *feel* like. We must make ourselves wait patiently for what we feel like, and meanwhile do our duty.

It is maturity to put oneself to bed at night for the sake of getting up in the morning to adore God and get on with one's work in life. It is immaturity to defer going to bed so that, even though one foresees what will happen, one cannot get up in the morning without a hassle, and with no time to adore God properly, and in a stupor about catching the train and getting to work.

* * * *

JUST AS special virtues are necessary for driving a motor car, so are special virtues needed to preserve Godliness in an age of speedy communication.

The whole internet enterprise should make us:

1. **marvel** at "What God has wrought!" (Numbers 23:23);
2. **realize** that information, knowledge, understanding and wisdom are not the same things, but a gradation, and that one is meant to *lead up* to the next;
3. **beware** of wasting time 'surfing the net';
4. **beware** of falling into evil, whether pride, envy or lust; there is nothing created which the Devil cannot twist to our undoing, if we let him;
5. **offer** all our earthly activities to the Glory of God: "Heaven and earth are full of Thy glory."

* * * *

PLEASE VISIT <www.cardinalnewman.com.au> or ask friends to print bits for you. Recipients of this Newsletter will be added to the Cardinal Newman Faith Resources Inc list for **Book News** — unless they ask not to be. And if anyone is aggrieved at my closing down *Catechetical News*, I shall return any recent donations quite willingly.

Father James Tierney