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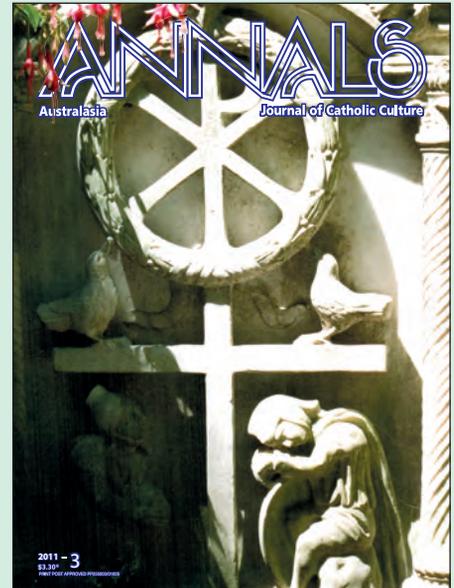
[Sunday Readings at Mass: Year A/weekday readings: Year I]

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Cover Photo: Paul Stenhouse



Front Cover: Monument to the risen Christ in the Teutonic Cemetery in the Vatican grounds. As you face St Peter's Basilica the entrance is on the left after you pass the Swiss Guards. It is the oldest German establishment in Rome. The entire area is surrounded by a high wall. Nero's circus, where St Peter and many other Christians were martyred, was once here. In 799 a Schola Francorum was set up. For this reason, on the wall of the building there is a ceramic depicting Charlemagne as the founder. A fifteenth century Church dedicated to Our Lady of Mercy is in the grounds. It has a chapel to the left of the apse with frescoes of the Passion and Crucifixion by Caravaggio. In 1876 a residence was built for priests studying Christian archaeology, church history and other similar fields.

Back Cover: A selection of booklets available from Chevalier Press. They are ideal as Christmas or birthday gifts or as gifts for relatives and friends interested in the Catholic Faith, for RCIA groups following catechism courses in preparation of baptism at Easter time, or as school prizes.

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WAIT
gladly
for the joy
that follows
sadness.

- St Peter Damian,
[1007-1072] From his
letters, Book viii.6

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In the name of the Father,
and of the Son, and
of the Holy Spirit.
Amen.

AN EASTER RESOLUTION



LET US IMITATE the passion by our sufferings ...
let us be eager to climb the cross. If you are Simon
of Cyrene, take up the cross and follow Jesus.

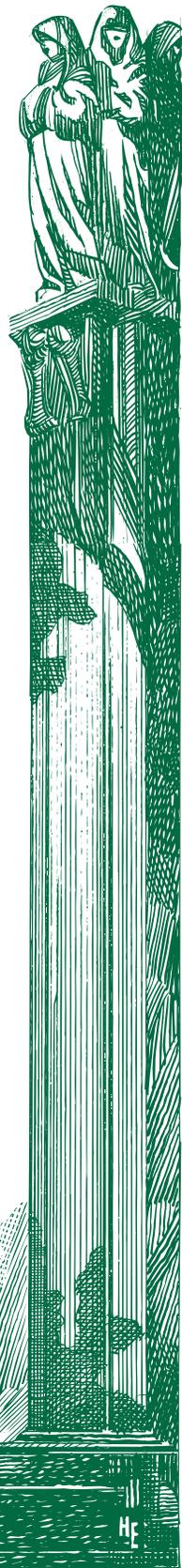
If you are crucified with Him as a robber, have the honesty to acknowledge God. If He was numbered among the transgressors because of you and your sin, you must become righteous because of Him. Adore Him who hung upon the cross through your fault; and while He is hanging there, draw some advantage even from your own wickedness; buy salvation by His death, enter paradise with Jesus and learn what is the extent of your deprivation. Contemplate the glories there: let the murmurer die outside with his blasphemy.

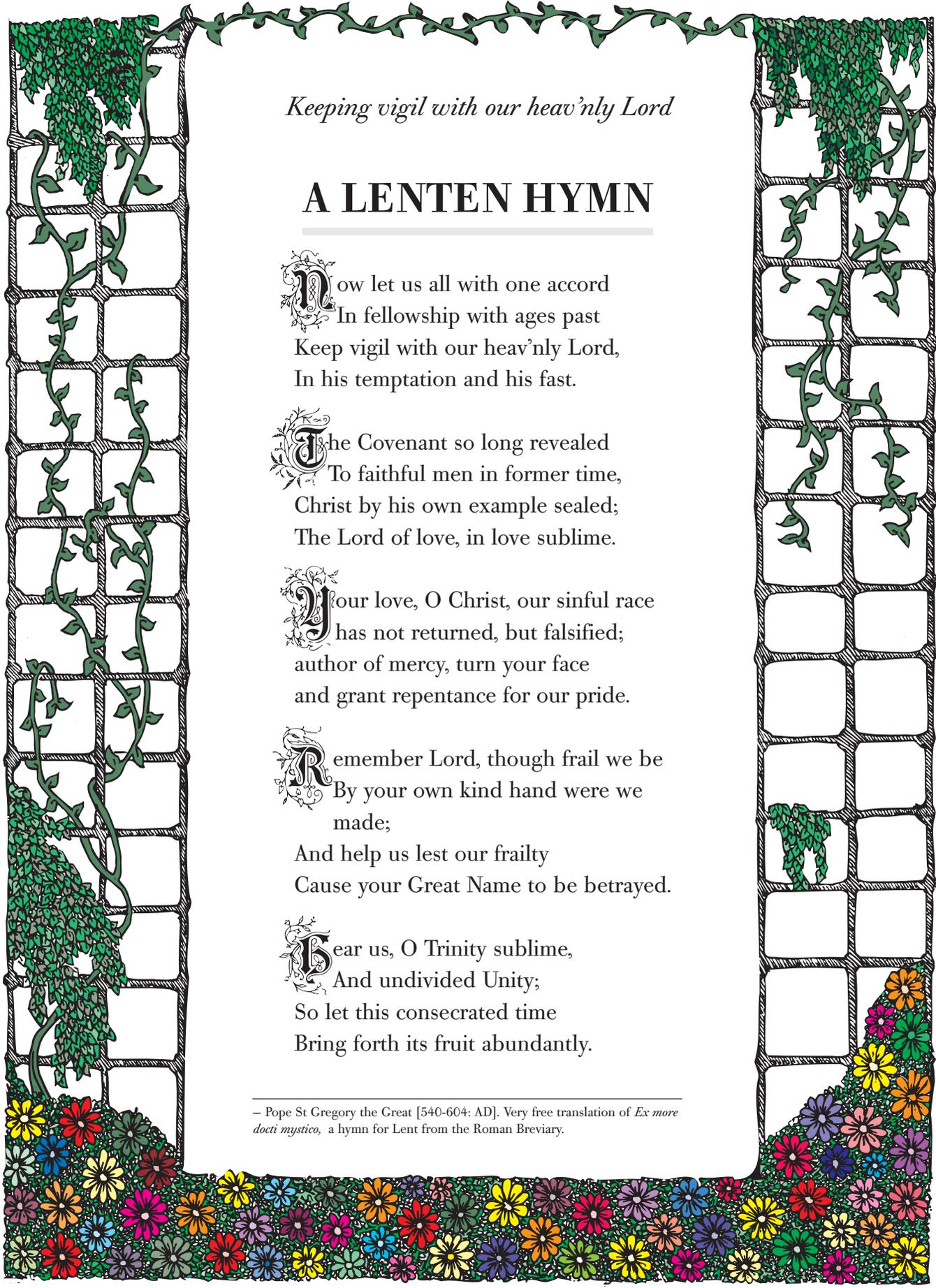
If you are Joseph of Arimathea, ask the executioner for the body: make your own the expiation of the world.

If you are Nicodemus, the man who served God by night, prepare Him for burial with perfumes.

If you are one or other Mary, or Salome or Joanna, shed tears in the early morning. Be the first to see the stone removed, and perhaps the angels too, and even Jesus Himself.

— St Gregory Nazianzen, [329-389 AD] Or 45, 23-24. From the *Roman Breviary*, Second Reading at Matins, Saturday in Week 5 of Lent.





Keeping vigil with our heav'nly Lord

A LENTEN HYMN

Now let us all with one accord
In fellowship with ages past
Keep vigil with our heav'nly Lord,
In his temptation and his fast.

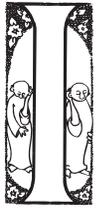
The Covenant so long revealed
To faithful men in former time,
Christ by his own example sealed;
The Lord of love, in love sublime.

Your love, O Christ, our sinful race
Has not returned, but falsified;
author of mercy, turn your face
and grant repentance for our pride.

Remember Lord, though frail we be
By your own kind hand were we
made;
And help us lest our frailty
Cause your Great Name to be betrayed.

Hear us, O Trinity sublime,
And undivided Unity;
So let this consecrated time
Bring forth its fruit abundantly.

— Pope St Gregory the Great [540-604: AD]. Very free translation of *Ex more docti mystico*, a hymn for Lent from the Roman Breviary.



THINK it a reasonable thing to say that God is not impressed by statistics. Nor, for that matter, do big things over-awe Him. And yet, in the parlance of the day, they do it for us. Whether it be the monumental architecture of dictators, the mass rallies of Nuremberg, or the ever-increasing ratings of a sit-com, large numbers are persuasive. To put it succinctly, they speak of success. Christians too fall

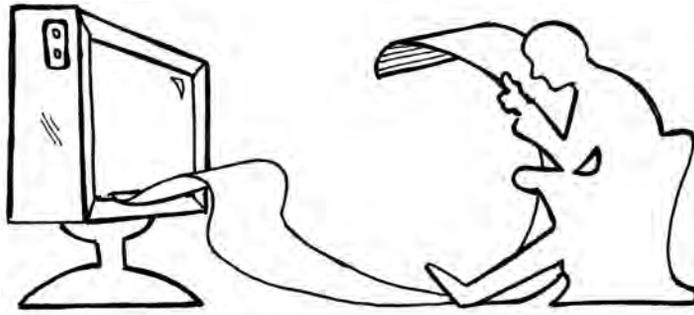
under this spell: a church is alive for it has thousands of young people dancing in the aisles; revival preachers have audiences of millions; televangelists reach billions – God must be with them!

It is as if the sublime can be quantitatively and statistically traced out, so that all we need to do is look at the dimensions and the numbers, and if they are large enough then we know we ought to be impressed. Accountancy and aesthetics are of a piece, and theology, once the queen of the sciences, must bow its head in reverence to God's own wisdom!

Only, it is not God's wisdom; it hails, I suspect, from some other rather different quarter.

In the Bible we can see a theology of revelation slowly form. Thus, in the beginning, in Genesis, God walks around a garden, speaks as a friend to people, and, even after the Fall, He can be encountered out and about. But, as the Bible progresses, God becomes increasingly awesome, terrifying, and mighty – appearing in fire and cloud, telling all except a few to keep their distance lest they die. It seems that as humanity grows increasingly unjust and evil God has to show Himself in, let us say, a large and mighty manner. In this the revelation of God reveals something about us; such is our wickedness that we are impressed only by large and fearsome things. In short, we worship worldly power.

Though God condescends to speak to us in ways we might understand, He always lets us know the truth of the matter. Take 1 Kings 19: following threats to his life, Elijah has fled into the wilderness, and on a mountain top he meets God. There is then a sequence of mighty and spectacular events: a powerful wind that rends the rocks; an earthquake that shakes the mountains;



BIG AND SMALL THINGS

By ROBERT TILLEY

and a fire that melts the stones themselves. A mighty theophany? Well no, for we are told that God was not in the wind, or the earthquake, or the fire; rather He seems to have been in a 'low whisper' (as the Hebrew has it), and, although we are not told what was said, it is on this whisper that the whole story turns.

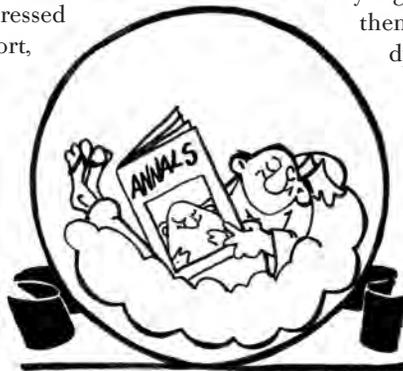
The biblical authors often used contrasting parallels to make their point. Take Isaiah 7: the prophet finds himself in the cosmic Temple in the very presence of

God who is attended by angels who recite the heavenly liturgy. Isaiah is overawed, and it is there that he receives his commission to preach. Which is what he does in the following chapter. He approaches the king in order to offer him a divine sign, but the king will not condescend to ask for any sign. Nevertheless, Isaiah gives him one: a young virgin will become pregnant. The thing is, her child will be called 'Immanuel,' meaning 'God with us.' In other words, the heavenly presence of God seen in chapter six, becomes on earth a presence that is as unspectacular as a pregnant girl.

The Bible's trajectory in respect of the revelation of God might be summed up thus: *the big things of heaven find their home in the small things on earth.* 'Small,' in that they simply do not register on those who think big.

We know that the prophecy of the pregnancy found its perfect fulfilment with the young virgin, Mary, which serves to confirm the above principle: Mary was no great shakes as far as the world was concerned, but as far as the heavens are concerned she is their queen. And it is in her child that the principle of Biblical revelation is fully revealed, for the Gospels tell us that Jesus Christ is God Incarnate and the world 'did not know Him.' After all, if you are looking for

really big things such as attend numbers and success, then a lone figure, naked and suffering, finally dying on the Cross, doesn't look like the *full* glory and presence of God. And yet, it is exactly there that the heavens and the earth meet. Mighty empires have come and gone, but *nothing* has been able to stop that one small Cross.

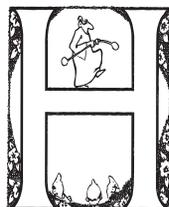


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The Chair of Peter the Fisherman

THE HOLY SEE

By Paul Stenhouse MSC



As anyone else noticed how rarely today we hear of the Holy See on radio or TV or even in ordinary conversation? Almost always it is the code word: *The Vatican*. And usually it is in an unflattering context – stressing the backwardness of the Catholic Church [invariably described as ‘mediaeval’], its complex bureaucracy and its unwillingness to ‘go with the flow’ and ‘give the people what they want’ – especially on moral and doctrinal issues.

And this at a time when media, politicians and even counter-cultural pundits and lobbyists are careful to speak of ‘the Holy Koran,’ ‘Holy City of Mecca,’ and ‘Holy Season of Ramadan.’ Hardly ever does one hear references to ‘Muhammad’ – always to ‘the Prophet Muhammad’.

The Vatican, however, is not the Holy See. The Vatican as a sovereign City State came into existence only in 1929. It is less than 100 years old. The Holy See has existed since the day Peter entered Rome and was later martyred there. The Pope occupies the See of Peter, and he is also Head of Vatican City State.

In 2011, there should be no need to insist on St Peter’s having been in Rome. A plethora of ancient monuments testify to the persistent memory of Peter in Rome. His tomb at the Vatican, even the obelisk that stood in the arena between the Janiculum and Vatican hills where he was crucified; frescoes, vases, inscriptions in the catacombs bearing his likeness, and his name, and the likeness of Paul his co-founder of the Church of Rome. In addition there is the constant and unanimous tradition of the Eastern churches – even of those that are separated from Rome.

And then there is the impressive silence. If Peter had been martyred in

Antioch, or Corinth, or elsewhere, is it likely that the Christians there would not have treasured the memory of his having lived and died amongst them and proudly pointed to his tomb? The fact of Peter’s being in Rome and being martyred there was never denied until the Reformation, when proving he had never been there became the politically correct obsession it has remained for some to this day.

Russian Orthodox Professor Boris Bolotov, however, put paid to four centuries of anti-Catholic polemic when he wrote early in the last century,

‘The fact of Peter’s being martyred at Rome is so anciently testified to, with so much evidence, that there is not the slightest possibility of denying it!’

Among such ‘ancient testimonies’ is that of a certain man named Caius, whom Eusebius of Caesarea describes as an ‘ecclesiastical writer,’ born about the time of Pope Zephyrinus [died in 217 AD], who was arguing about the tombs of the apostles with Proclus, the leader of a Phrygian sect. Among other things, Caius said,

But I can show you the trophies [tombs] of the Apostles. For if you will go to the Vatican or to the Ostian Way, you will find the trophies of those

who have laid the foundations of this Church:

Eusebius [260-340 AD] in his *Ecclesiastical History*² goes on to quote Dionysius bishop of Corinth who around 170 wrote of

‘the flourishing seed planted by Peter and Paul at Rome and Corinth. For both of these, having planted us at Corinth, likewise instructed us; and having in like manner preached in Italy, they suffered martyrdom about the same time.’

The Holy See will not be brought to its knees by media barrages disparaging its antiquity or the dignity of its role or its authority, or the worthiness or intelligence of those occupying it, or its importance in the daily lives of Catholics and other Christians.

Individual Catholics and Catholic bodies, however, may be. All they have to do is continue to stand idly by while the foundations of their Faith are publicly mined, and the Faith of future generations is put in jeopardy by lies and misrepresentation.

For this reason *Annals* thought that it would be helpful to say something about the understanding of the Holy See by our ancestors in the Faith. Perhaps some of their understanding and courage will brush off on us.

Most Catholics know that Cathedrals take their name from the *Cathedra* or *Chair* of the bishop that is to be found in the bishop’s principal church.

Every February 22 since at least 258 AD, and possibly from the time of Hegesippus around 160, the Catholic Church has celebrated the Feast of St Peter’s *Cathedra*.³

Some may find it strange these days to speak of a Mass and Feast of a ‘Chair’ – though, curiously, they seem to have no problem addressing a chairman or woman as ‘the Honourable Chair’ or ‘Madam Chair’. This Feast honours the teaching authority and the spiritual primacy over the Catholic Church, of



St Peter and his successors, the bishops of Rome, symbolized by the chair on which St Peter sat.

Chairs and Gates

The Feast is a reminder of times when a *chair* represented authority. 'See,' as in *Holy See*, means Holy Seat or Holy Chair. Thrones [seats] were symbols of the authority of western and central Asiatic kings and emperors.

The Mongols who conquered China and are still with us in various guises in central Asia, Russia and Eastern Europe, are said to have carried their capital in a *saddle*: wherever the Great Khan was, that was his capital.

For Middle Eastern peoples it was the *gate* of a city that symbolised the authority of its ruler. Many ancient peoples believed that gates were the seats of spirits. Judges, kings, sat in judgement at the town or city gate.

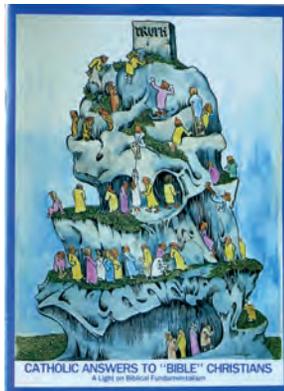
The authority of the Ottoman Sultan of Istanbul was symbolised by the gate that led to the quarters of the *Grand Vizier* in the Topkapi Palace in Istanbul where the Sultan greeted foreign ambassadors. The authority and power of the Sultanate was known as the 'Sublime Porte,' 'The High Gate,' through which visitors entered the open courtyard of the Vizier.

Feast of Peter's Chair

The celebration of the feast of St Peter's Chair on February 22 is mentioned in a Calendar⁴ drawn up in the year 354 AD, that goes back at least to the year 311,⁵ and, as I said above, in all likelihood, to the time of Hegesippus in the 160s.

From at least the early fourth to the eighth century we find the Feast of the *Chair of Peter*, observed by Catholics without any qualification. By the time of the Venerable Bede [675-735 AD] it had been divided into two celebrations: the *Chair of Peter in Antioch* [celebrated on January 18] and *The Chair of Peter in Rome* [celebrated on February 22].⁶ For Peter was the first bishop of Antioch, before going to Rome.

This feast does not celebrate the *foundation* of the Churches of Antioch and Rome. It celebrates the appointment of St Peter as Head of the Catholic Church; and his successors in the See of Rome, after him. The ancient prayer of this Feast makes this clear:



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'O God, who today appointed Blessed Peter – after You – as Head of the Church ...'

Henry VIII should have pondered this prayer well before having himself declared 'Head of the Church in England'. He was not just displacing contemporary Popes Clement VII or Paul III, but Blessed Peter himself; not to mention God.

Prerogatives of the See of Peter

It should be noted that even authors unsympathetic to claims of Papal Primacy admit that before the end of the first century 'it was in Rome that Christianity persisted in locating its primate centre,'⁷ and by the time of Pope Fabian I [i.e. the 250s] the 'pre-eminent position' of the successor of St Peter as a court of appeal was generally recognised among Christians in all regions of the known world.⁸

On September 28, 865 AD, Pope Nicholas I wrote a letter to the Byzantine Emperor Michael III. He had already protested to the Emperor at the forced abdication of Ignatius, Patriarch⁹ of Constantinople, and the appointment of a layman, Photius, in his stead. In August 863 the Pope had been obliged to excommunicate Photius. The Emperor had in turn written to Nicholas complaining bitterly of his interference in the matter.

The Pope's reply, written from his sick bed repeated his earlier objections, and then concluded with these words:

'[The prerogatives] of the See of Peter were rooted and planted by God. They can be attacked, but not transferred; they can be undermined, but not removed. They existed before your empire. They remain still, intact. They will exist after you have gone, and as long as the Christian name shall endure, they shall remain, in their entirety.'¹⁰

The Roman Emperor Decius [249-251] paid his own grudging tribute to the influence of the See of Peter when he said that he would rather see a new pretender to his empire than a new bishop of Rome.¹¹

In 252 Bishop Cyprian of Carthage wrote a letter to Pope Cornelius describing some Carthaginian schismatics who were travelling to Rome to seek Communion with the Pope as

...sailing... to the See of Peter¹²
and to the Principal Church whence
priestly unity takes its origin...¹³

The Council of Nicaea and Pope Sylvester

Then, in 325 AD, after ten generations of Christians had endured torture, martyrdom and unspeakable indignities at the hands of Roman emperors, 318 bishops met in Nicaea in Bithynia with the support and approval of a Roman emperor – Constantine – to resolve issues troubling the Catholic Church: the heresy of the Alexandrian priest Arius, the schism of the Egyptian bishop Melitius, and the date of Easter.

Whose were the first signatures on the Acts of this important Council? The first three signatures approving its decisions are those of Bishop Hosius of Cordoba in Spain, and two Roman priests, Vitus and Vicentius. These three presided over the Council as legates of Pope Sylvester, successor of St Peter, and bishop of Rome.

Their signatures are followed by those of the bishops of Alexandria,

Antioch and Jerusalem. Then follow the signatures of all the other bishops, Province by Province, with the Metropolitan bishops followed by their suffragans.

Despite this, anti-Catholic polemic persists in claiming that the Fathers of Nicaea did not recognise the unique role of the See of Peter.

Rivulets and the Fountainhead

In 416 AD the bishops of Africa met in two Councils: at Carthage on the Bay of Tunis, and at Milevis in Numidia, now known as Milah in today's Algeria.

When the Council at Carthage was concluded, the 69 bishops under the Primate Aurelius sent a letter to Pope Innocent detailing what they had decreed, and begging that he approve them.¹⁴

The Acts of the Council of Milevis, which was attended by St Augustine, were also sent to Pope Innocent by the 61 African bishops who took part,

‘so that by the mercy of our Lord God who guides your judgement and hears your prayers, the authors of these perverse and dangerous opinions may more easily concede to the authority of Your Holiness which is derived from the Holy Scriptures.’¹⁵

In an accompanying letter sent to Pope Innocent, Aurelius the Primate of Carthage, St Augustine and three other bishops apologised for the length of their letter, and explained that their purpose in writing was to have the Pope confirm that their ‘tiny rivulet’¹⁶ was fed

from the same ‘fountainhead’¹⁷ which is the Pope’s ‘mighty stream’¹⁸.

The Pope’s reply endorsed the sound judgement of the bishops in the decisions they reached during the Council, and thanked them for referring the matters to his judgement,

‘knowing what is due to the Apostolic See since we all who occupy this See desire to follow the Apostle himself from whom the very episcopate and all the authority of this title [of bishop of Rome] sprang.’

Catholics and other Christians in these hi-tec years of the third millennium who are tempted to follow their own counsel in matters of Faith and Morals, and to disregard Papal calls for fidelity to Tradition – both unwritten, and written [the scriptures], should listen to the successors of Peter the Fisherman who was the 1st bishop of Rome. Pope Benedict XVI is the 265th, and he and they echo the words of Pope St Clement of Rome [91-101] who wrote to the Christians of Corinth¹⁹: ‘Take our advice, and you will have no regrets’.

1. *Lektii po istorii drevnei Tserkvi*, tome ii, St Petersburg, 1910, p.55. Quoted *Dictionnaire de Théologie Catholique*, [DTC] Librairie Letouzey et Ané, Paris, 1936, vol. xiii, p.265. Translation Paul Stenhouse.
2. The Ecclesiastical History of Eusebius Pamphilus, G.Bell & Sons, London, 1911, pp.68-69.
3. *DTC vol.cit.*, p.264.
4. The Calender of Dionysius Philocalus, sometimes called ‘The Chronographer’.
5. Heinrich Kellner, *Heortology*, Kegan, Paul, Trench, Trubner & Co, London, 1908, pp.138, 306ff.
6. See *Martyrologium de natalitiis sanctorum; cum auctario Flori et aliorum*.
7. Trevor Cervase Jalland, *The Church and the Papacy*, London, 1944, p.106. Jalland is careful to note that this dignity of the Church of Rome had *nothing* to do with Rome’s status as Imperial Capital. Quite the contrary.
8. See J.N.D.Kelly, *The Oxford Dictionary of Popes*, OUP, 1986, p. 21.
9. The use of the name ‘Patriarch’ for those who hold highest office in the ancient Churches dates from the Council of Chalcedon in 451 AD.
10. Nicholas I, Ep.viii. See, *Sacrorum Conciliorum Nova et Amplissima Collectio*, J.D. Mansi, vol. xv, 204.
11. St Cyprian of Carthage, martyred under Emperor Valerian in 258 AD, *Epistola* lii.
12. [ad Cathedram Petri]
13. [ad Ecclesiam principalem unde unitas sacerdotalis exorta est]
14. That ‘the authority of the Apostolic See should be added to our modest statutes, for the salvation of many, and to correct the bad faith of some.’ Quoted Allies, *op.cit.* p.281.
15. *Sancti Aurelii Augustini Hipponensis Episcopi Opera Omnia*, Migne, Parisii 1841, vol.16, tomus secundus Epistola clxxvi,5 p.764: ‘... auctoritate Sanctitatis tuae, de Sanctarum Scripturarum auctoritate depromptae ... facilius sentiunt’. [our italics]
16. *Sancti Aurelii Augustini Hipponensis Episcopi Opera Omnia*, Migne, Parisii 1841, vol.16, tomus secundus, Epistola clxxvii, 19, p. 772: ‘rivulus exiguus’.
17. *Ibid.*: ‘caput fluentorum’.
18. *Ibid.*: ‘[rivus] abundans’.
19. Epistle I, ¶58. See *The Apostolic Fathers*, Loeb Classical Library, trans. Bart Ehrman, Harvard University Press, 2003, vol. I, p.139.

Prime time Catholic Bashing

THE futuristic military/scientific team known as SG1 goes to a planet where mediaeval Catholics have been settled by Goa’uld warriors. These Catholics believe in demons and engage in what are called ‘Dark Age’ [in the words of the linguist in the group, Daniel Jackson, ‘They didn’t call them the Dark Ages because it was dark’] practices of torture, trial by ordeal, and burning at the stake. Not content with presenting Catholics as superstitious and cruel, the Stargate team mocks Christianity, and its beliefs. They go so far as to mock the Resurrection of Christ. As one of their number – Teal’c – revives after an apparent death by drowning, the leader of the team Colonel Jack O’Neill says: ‘You’d think these folks never saw a guy rise from the dead’. Daniel Jackson spells it out by talking about ‘Teal’c’s resurrection’. The evil Canon, who is a ‘padre,’ with power of life and death over his flock, is shown drinking while walking along, his hands being kissed by maidens, and eating while talking. Eventually he is taken over by a Goa’uld and killed. This popular TV show made in Canada mocks and ridicules only Catholics.

— See Stargate SG1, *Demons*, Volume 2, Season 3, Episode 8.

After such a spate of novelties, what would the belief of the average English Catholic, twenty years of age, let us say, in 1534, be like by January 28, 1547, when Henry VIII came to die?

GOD'S CHURCH OR THE KING'S

By Philip Hughes



IF THE AVERAGE Catholic had been none too well informed about his faith in 1529, i.e. about its doctrines, and about the divinely appointed role of the one true Church as the medium through which the Christian takes hold of the truths of faith, what was his condition likely to be by the time Henry VIII died, eighteen years later, in 1547?

- after the experience of such ecclesiastical novelties as the pulpit campaigns against the supreme authority of the pope, annually renewed from 1534 onwards, and against the religious value traditionally ascribed to "good works";

- after the sacramental hesitations of the Ten Articles of 1536, the heretical ambiguities of the Bishops' Book of 1537 and of the King's Book of 1543, and the flagrant heresy which these contained;

- after the propaganda against the ascetic ideals represented by the monasteries;

- after the little touches of Lutheranism permitted here and there, the flood of popular heretical literature, now allowed to circulate freely for the first time, and the great experience of being offered the Bible in his own language – a Lutheran Bible – from which to draw what conclusions he pleased about what God intended man's faith and life to be : conclusions which it might not be safe to avow, but which none told him he must check by some such divinely guided authority as the Church of the popes had always claimed to be?

After such a spate of novelties – let loose upon the nation almost without protest from bishops and clergy – religious State propaganda, as nothing had ever been so brought home before, and all in the short space of thirteen years (1533-1546), what would the belief of the average English Catholic, twenty years of age, let us say, in 1534, be like by January 28, 1547, when Henry VIII came to die?

Amid the riot of contending private judgments in the episcopate – where all that differentiated the apostate prelates, one from another, was the variety of their attitude to the new Continental heresies – what would our average Catholic have retained, by that date, even of the true notion of faith, namely, that faith is an acceptance of a thing as true on the word of God revealing that thing, a believing of God revealing, the fact of God's revealing it being certified to man by the testimony of God's Church?

How much would he be likely to retain of the notion that the core of the

religion of Christ is a Church divinely commissioned to teach His truth? even of this notion in its simplest expression, as the directive, It is God's will that all men should accept as true what God's Church teaches?

What other attachment to the Mass, let us say, would he be likely to have than through his private judgement, after all these years when the voice of the 'Church' (so far as he knew there was such a thing) bade him look only to the king for guidance?

– From *The Reformation in England*, London, Burns & Oates, 1962, p.188.



ANNALS ALMANAC OF CATHOLIC CURIOSITIES

COMPILED BY PAUL STENHOUSE MSC

Illustrated by Hal English and Kevin Drumm

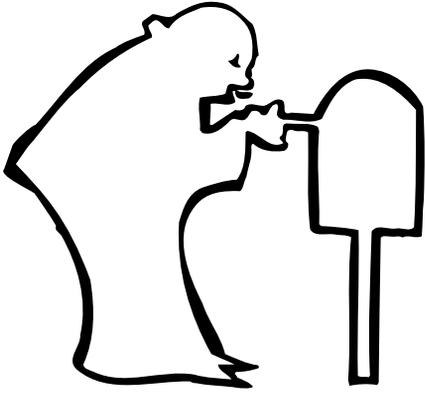
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LETTERS



Media abuse of the Catholic Church

The media's abuse of the Church has been going on for some time and yet Catholics are still buying the Sydney Morning Herald, and are still turning on TV channels which vilify the Church.

Catholics make up a large percentage of the Australian population. If we showed our anger at this vilification by refusing to buy the newspapers/magazines involved and turning off the TV perhaps this would have more effect than violence. It is the apathy of Catholics that has allowed the media to continue their campaign against the Church. Children have a sense of justice and can also be involved by being encouraged to watch DVDs instead of TV after the reason is explained to them.

I rely on *Annals* to keep me up to date with what I consider relevant news.

Helensburgh 2508

Jean Porteous

R.E. and Defeatist Attitudes

The remark about 'lies and brainwashing ... in Catholic and State schools alike' in the recent editorial, 'Islam at the Cross-Roads' [Annals 7/2010], is a familiar theme.

As a grandparent now, but even as a parent a generation ago, I have found it very difficult to penetrate the Catholic education system, being usually confronted with disarming platitudes when I try to question school teaching staff about what is being taught during (senior) RE classes at secondary schools.

My concerns are deepened by the realisation that now Years 11 and 12 R.E. is a secular curriculum, at least in Victoria and, I believe, in NSW. This begs the question of how

an authentically Catholic (secondary) school, even with the will and resources, teaches the Catholic faith at senior level in the face of an imposed secular curriculum? Surely it is at senior level that school students are finely tuned in their understanding and appreciation of their faith, especially its ethical and moral dimensions, to enable them to withstand and confront our increasingly secular society when they 'hit the streets'?

I am bothered by this issue because when I had the opportunity to raise my concerns with an experienced R.E. teacher in a Victorian Catholic secondary college earlier this year, given the College's Prospectus' claim to 'provide excellence in Catholic education' and being committed to 'Witnessing to our Catholic identity through religious education,' I received a 'defeatist' response.

The answer was (in effect) that they couldn't really teach a Catholic

Islam the Solution?

President Obama's top Muslim envoy Rashad Hussain, U.S. special envoy to the Organization of the Islamic Conference, just returned from Afghanistan, where he told locals the antidote to Islamic violence "is Islam itself." "I am of the opinion that one of the strongest tools that you can use to counter radicalization and violent extremism is Islam itself, because Islam rejects violent extremism," Hussain said during a speech in Kabul. Afghans responded to his message by slaughtering a dozen innocent United Nations workers in the name of Islam. Stirred by mosque sermons, a mob of thousands overran a U.N. compound in northern Afghanistan following Friday prayers. They sawed off the heads of two guards before killing the others, including Norwegian and Swedish nationals, inside. It was Afghanistan's deadliest attack on U.N. personnel.

— Source: Investor's Business Daily, April 5

curriculum after Year 10 and so had to rely on 'witness and ministry' in Years 11 and 12. Moreover, because of the significant number of non-Catholic students in the school one couldn't be too dogmatic (or words to that effect) about teaching Church doctrine!

I felt that this sort of reasoning was a cop out because it was all too hard. After all, isn't that what K-12 Catholic schools are about, first and foremost, just as I imagine Jewish and Islamic schools are unashamedly unwavering in their R.E. teachings?

Surely, George Cardinal Pell's statement on the role of (R.E.) teachers in Catholic schools in his collection of homilies: *Test Everything – hold fast to what is good*, (p.234), cannot be disregarded by loyal Catholics: 'Teachers must not take refuge in the false and misleading platitude that schools can do nothing for the religious development of children from irreligious homes.'

I'd be grateful to readers of this steadfast magazine for suggestions about how to deal with the R.E. teacher's position, especially about how to cope with the secular R.E. curriculum in senior years, which I imagine is a fairly widespread dilemma.

CRESWICK, Victoria 3363 Peter Finlayson

'Mere' Delight

Thank you for such a fine publication. It is an outstanding Catholic magazine which is read cover-to-cover and then passed on to others to read. I particularly enjoyed the editor's article on language and life in the November-December issue. It was a 'mere' delight to read and I hope there will be more in the same vein in future issues.

Santa Rose, CA USA

Carmel Palanes

What happened to the Church Militant?

Catholics have been blessed with a precious gift of faith and we better stop sitting back, cowering and pretending to morph on Jesus's words of 'turning the other cheek' as an excuse for doing nothing; and meditate on his saying that 'if you are neither hot nor cold I will vomit you out of my mouth'. Satan has had his go; we better get a bit of verbal and active church militant happening.

Frankston Sth, Vic 3199

Maureen Federico

Invisible

The canonisation ceremonies associated with the recognition of the holiness of an outstanding Australian, Mary MacKillop, have focused attention on the Nation, and on Religious Congregation members involved in public religious proceedings. Will their image or recruitment to the religious Sisterhood, be enhanced or diminished by the abandonment of religious habits that has most Australian religious orders relegated to the 'plain clothes' category?

I remain to be convinced that having our religious front line leaders, depicted as housewives, business types or nondescript community members, promotes the noble vocations of Sisterhood, Priesthood, or Brotherhood.

An invisible army, attracts few recruits. may our good Lord awaken the out of step leadership before our great Orders are rendered, not only invisible, but irrelevant.

Brisbane, Qld 4000

Tom King

Islam and Islamism

I have supported *Annals* for the last eight years and have always enjoyed reading the magazine (apart from the movie reviews). In particular, I have always enjoyed reading your editorials and other articles you have written. However, what I have noticed over the last couple of years is that you have often referred to those Islamic terrorists and other Islamic extremists and supporters of so-called "political Islam" or "extremist" Islam as "Islamists" and the "brand" of Islam they adhere to as "Islamism". I find this extremely annoying as there is only Islam, pure and simple and the followers are Muslims, pure and simple. Father, you know this fact much better than I do. When Mohammed and his disciples and succeeding followers conquered two-thirds of Christian civilisation and harassed Europe for over 1,000 years, were they Islamists and the religion they followed some political form of Islam? Did Mohammed and the caliphs and sultans when they were expanding Islam etc think of themselves as "Islamists" following some political version of Islam? If not, then what differentiates the Muslims today who

conduct the exact same jihad operations as their forerunners?

Campsie 2144

Peter Bou-Samra

[Our correspondent has a point. The West is confronted by a complex and intolerant political system [Islamism] with a complex and intolerant religious face [commonly called Islam]. The two systems cross over, coincide, diverge and mutually interact. In fact what some call 'Activist or Fundamentalist Islam' and *Islamism* are identical. This has been recognized – not always using the same terms – by scholars [Muslim and, on occasion, non-Muslim] for centuries. Not all Muslims, agree with the militant, racist and unequivocally political face of Islam. And because their understanding of Islam is qualified by their country of origin, history, culture and language, we prefer not to speak of Muslims as if the term were unequivocal. 'Islamist', as we use the term, means someone who takes the teachings of the Qur'an, the traditions of the Hadith and the prescriptions of Shari'a to their logical conclusion. The claim by Muslim apologists that 'Islam' means 'peace' when in fact it means 'political and 'religious' submission,' is repeated approvingly by Western liberals at their [and our] peril. Ed]

Is Your Vote a Wasted Vote?

The most common comment to be heard when an election is coming up is: "There's no point in voting for one of the minor parties; they can't win, and so my vote is wasted."

I have heard this from numerous sources, but it only shows that these Australians don't fully understand the preferential voting system. Not very many of us do.

So, is a 1 vote for a minor party a wasted vote?



LAST MONTH the article in our popular feature *Reading Between the Lines* ["The Endarkenment"] did not carry its author's name. We don't doubt that readers recognized the hand of our columnist Robert Tilley. We apologise for the oversight. Ed.

I say "No. Absolutely not!"

There are two main reasons:

1. Minor party preferences get *channelled* to candidates and/or parties that best represent the value-system of the chosen minor parties. A 1 vote for DLP, therefore, will eventually reach a pro-life, pro-marriage, pro-family candidate, or closest to it.

2. A vote for a chosen minor party is also a vote for a value-system, and this sends a *very clear message* to the major parties regarding their choices of candidates. All of the political parties watch the voting trends carefully, and analyse them painstakingly after an election. They know when a sizeable proportion of voters are leaning towards the Greens parties, or the Christian, pro-life parties, or whatever.

Show the government that commitment to decent, moral values is important to a large group of Australians – we may even be in the majority.

Southern River, WA 6110

C.V. Phillips

Mainstreaming Barbarism

Pakistan's blasphemy law allows the killing of those who 'insult' Muhammad or the Koran. Salman Taseer, a senior Pakistani leader, was assassinated recently for protesting against the death sentence of a Christian woman for the 'crime' of converting from Islam.

The Pope, after pleading with Pakistan's leaders to rescind the blasphemy law, was condemned by a senior Muslim cleric for "interfering" in the "Islamic ideological state. Benedict was also accused of "insulting" Muslims worldwide.

Earlier, more than five hundred 'moderate' Muslim clerics and scholars had defended Taseer's assassin. Recently, thousands of Pakistanis took to the streets in support of both the murder and murderer.

One frequently hears that Muslims engaging in violence are a minority; obviously, that's not the case in Pakistan, where being a fair-minded and moderate Muslim may cost your life.

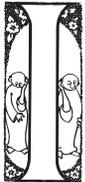
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Henk Verhoeven

(Readers' comments are welcomed, not just on material that appears in *Annals*, but on issues that concern the Catholic and the wider community. Please keep your letters short. They may be edited if too long. Always print your full name and address, and include a daytime phone or fax number or e-mail address at which you can be reached. Editor, *Annals*).

TRIBAL PAYBACK

By John Leary, M.S.C.



N 1955 there were four Catholic Mission Stations in the North of the Northern Territory, namely Melville Island [Garden Point], Bathurst Island, Port Keats and the Daly River which was just beginning. Each place had a two-way radio and communicated twice daily, morning and evening, with headquarters at St Mary's presbytery in Darwin.

Newly settled at Daly River, I was doing the evening 'sked' when there was a commotion outside the presbytery. To my astonishment I saw two men supporting another whose name was Splitlip Mick. He had a long shovel-spear deep in his back. I had the men hurry the victim to the Mission hospital for Sister to do what she could for him. Mick held on to life for twenty four hours. He was able to tell me what had happened.

An older man, Woderwurry, had invited him and two others to go hunting for wallaby across the river. On arriving by dugout canoe at the other side, Woderwurry organised the hunt: He and Mick would do the spearing; the other two would walk through the jungle and stir the wallabies into the open on to the spears of the two hunters.

Woderwurry told Mick to sit for a while to give the others time to work their way into the jungle. After some ten minutes Woderwurry asked Mick to pick up his woomera and spear and make for the open country. Mick had walked only twenty paces when Woderwurry hurled his shovel-spear into Mick's back, calling out as he did so, "You forgot Tiger, now Tiger kills you."

Police came from Darwin to arrest Woderwurry. As I watched the two big policemen taking their prisoner, Woderwurry pushed them both aside, walked calmly back and said, to the astonishment of the policemen, "Sorry, Father, for all this trouble I bring on you."

The incident was a case of tribal payback. Tiger was an uncle of Woderwurry. Some ten years earlier Mick had killed Tiger with an axe. He spent the intervening years in gaol.

On being discharged he had lived six months at the Daly. During that time he and Woderwurry appeared to be friends, often hunting and playing cards together. I recalled this later when talking to an old man at Port Keats. "That's right," he said. "That's the old way. When he thinks he's your friend, that's when you can kill him."

I later discovered that Woderwurry had a nickname "Burrul". It is the Murinbatta word for the large termite hill. Woderwurry had once hollowed out the side of one of these antbeds, buried a victim in it and resealed it. The deed was discovered only when a dingo dug out the remains. Woderwurry was a man of standing and some sort of official executioner for those who did not keep the rules.

After Mick's death I called a meeting at the Daly to see if something could be done to put an end to payback. The meeting was well attended. Many recalled the damage payback had done in the past and would continue to do unless they did something about it. Even some of the children, now in the new school, were destined to die violently. One man suggested all shovel-spears should be registered like the white man's guns. An old man laughed at this, saying that for every shovel-spear registered there would be twenty in the bush. It seems, however, since that meeting, there have been no cases of genuine payback.

Woderwurry, on release from gaol, lived out a solitary life in the bush, hunting and gathering as his ancestors had done. He asked for baptism and died a peaceful death - God's kindly payback for a man who had lived according to his lights.

FATHER JOHN LEARY, lived all of his priestly life amongst the aboriginal people of the Northern Territory of Australia. The 'sked' to which he refers is the pre-telephone radio schedule' that enabled people in remote areas to keep in touch with one another, and the bishop. Nankikurungurr means 'Deep Water'. It is one of the principal language groups on the Daly River, 250km south of Darwin, along with the Waugaman, Marathiel, Maringar, Mulluk Mulluk and Nangiumeri.

'The 'greatest and most ancient Church, known by all... founded and established in Rome by the two most glorious Apostles, Peter and Paul'

'ON THIS ROCK I WILL BUILD MY CHURCH'

By Pope Benedict XVI



Today, the Latin-rite liturgy celebrates the Feast of the Chair of St Peter. This is a very ancient tradition, proven to have existed in Rome since the fourth century. On it we give thanks to God for the mission he entrusted to the Apostle Peter and his Successors.

'Cathedra' literally means the established seat of the Bishop, placed in the mother church of a diocese which for this reason is known as a 'cathedral'; it is the symbol of the Bishop's authority and in particular, of his 'magisterium', that is, the evangelical teaching which, as a successor of the Apostles, he is called to safeguard and to transmit to the Christian Community.

When a Bishop takes possession of the particular Church that has been entrusted to him, wearing his mitre and holding the pastoral staff, he sits on the *cathedra*. From this seat, as teacher and

pastor, he will guide the journey of the faithful in faith, hope and charity. So what was the 'Chair' of St Peter? Chosen by Christ as the 'rock' on which to build the Church (cf. Mt 16: 18), he began his ministry in Jerusalem, after the Ascension of the Lord and Pentecost. The Church's first 'seat' was the Upper Room, and it is likely that a special place was reserved for Simon Peter in that room where Mary, Mother of Jesus, also prayed with the disciples.

Subsequently, the See of Peter was Antioch, a city located on the Orontes River in Syria, today Turkey, which at the time was the third metropolis of the Roman Empire after Rome and Alexandria in Egypt. Peter was the first Bishop of that city, which was evangelized by Barnabas and Paul, where 'the disciples were for the first time called Christians' (Acts 11: 26), and consequently where our name 'Christians' came into being. In fact, the Roman Martyrology, prior to the reform

of the calendar, also established a specific celebration of the Chair of Peter in Antioch.

From there, Providence led Peter to Rome. Therefore, we have the journey from Jerusalem, the newly born Church, to Antioch, the first centre of the Church formed from pagans and also still united with the Church that came from the Jews. Then Peter went to Rome, the centre of the Empire, the symbol of the 'Orbis' – the 'Urbs', which expresses 'Orbis', the earth, where he ended his race at the service of the Gospel with martyrdom.

So it is that the See of Rome, which had received the greatest of honours, also has the honour that Christ entrusted to Peter of being at the service of all the particular Churches for the edification and unity of the entire People of God.

The See of Rome, after St Peter's travels, thus came to be recognized as the See of the Successor of Peter, and its Bishop's 'cathedra' represented the mission entrusted to him by Christ to tend his entire flock.

This is testified by the most ancient Fathers of the Church, such as, for example, St Irenaeus, Bishop of Lyons, but who came from Asia Minor, who in his treatise *Adversus Haereses*, describes the Church of Rome as the 'greatest and most ancient, known by all... founded and established in Rome by the two most glorious Apostles, Peter and Paul'; and he added: 'The universal Church, that is, the faithful everywhere, must be in agreement with this Church because of her outstanding superiority' (III, 3, 2-3).

Tertullian, a little later, said for his part: 'How blessed is the Church of Rome, on which the Apostles poured forth all their doctrine along with their blood!' (*De Praescriptione Hereticorum*,

Out with the old, in with the...

ONE thing that could not be banned [by European States in the mid 18th century], or even stemmed, was the ovine rush to find a new belief-system. People sought either a 'purer' and more essential form of Christianity, or some cosmic system of absolute truth from which all religions purportedly descended. They followed a variety of teachers, such as the mysterious Martines de Pasqually, who started up a fellowship of the 'Elect Cohens' and wrote a treatise on 'reintegration'. He preached a perverted form of Christian dogma, with frequent recourse to the symbolism of numbers, and asserted, amongst other things, that the Earth is triangular in shape. Another whose teachings drew in seekers after truth was the mystic philosopher Emanuel Swedenborg. Swedenborgian societies sprang up in many countries in the 1780s, including one in Moscow whose members called themselves 'children of the New Jerusalem,' and one in Berlin some of whose members claimed to witness people rising from the dead in large numbers." Some flocked to Rosicrucianism or Theosophy, or to one of the many other sects that sprang up, almost in proportion as Catholic monastic orders were dissolved in the name of Enlightenment.

— Adam Zamoyski, *Holy Madness, Romantics, Patriots and Revolutionaries 1776-1871*, Weidenfeld and Nicholson, London, 199, p.52.

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– Editor, *Annals*

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36). Consequently, the Chair of the Bishop of Rome represents not only his service to the Roman community but also his mission as guide of the entire People of God. Celebrating the 'Chair' of Peter, therefore, as we are doing today, means attributing a strong spiritual significance to it and recognizing it as a privileged sign of the love of God, the eternal Good Shepherd, who wanted to gather his whole Church and lead her on the path of salvation.

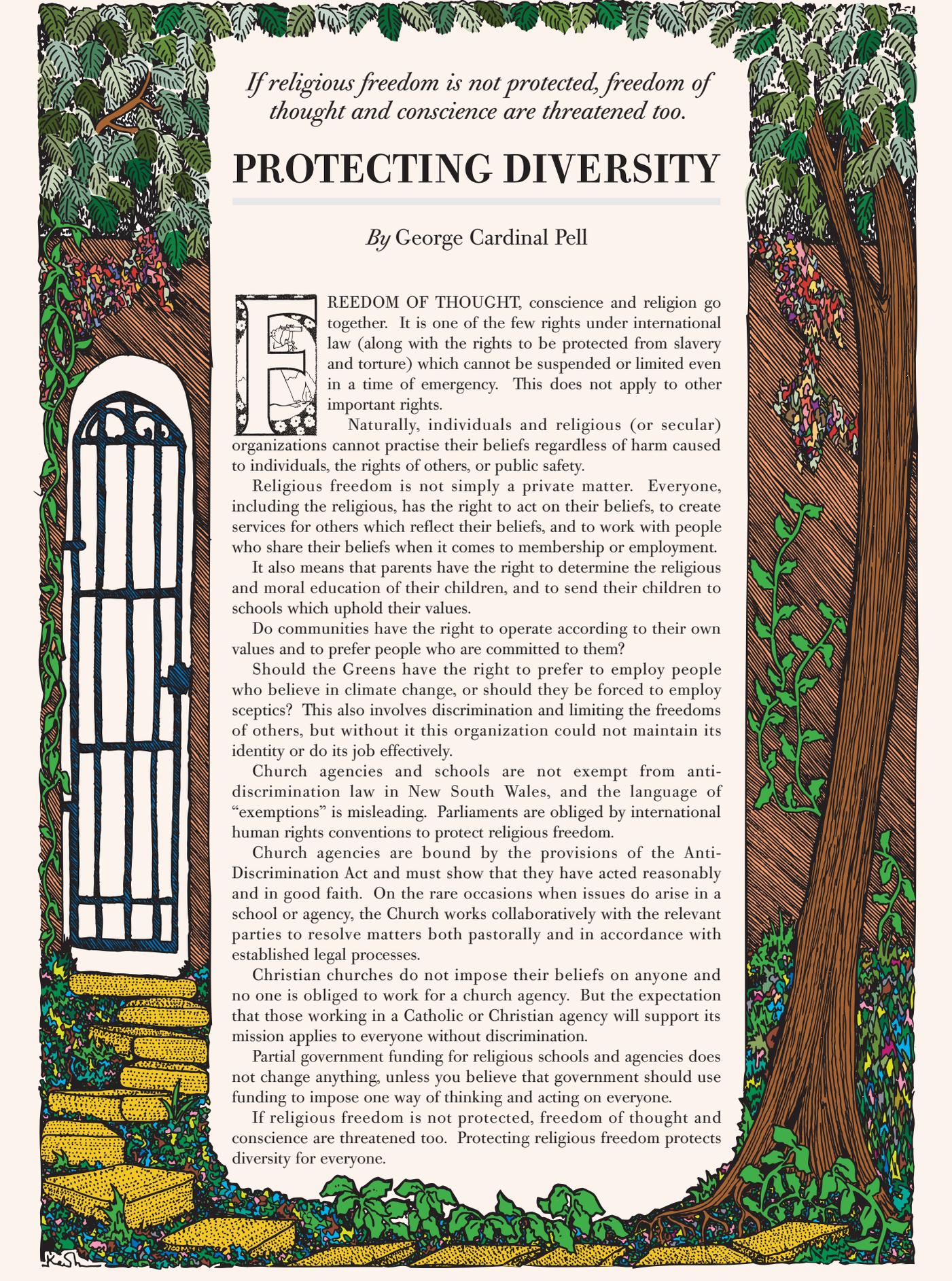
Among the numerous testimonies of the Fathers, I would like to quote St Jerome's. It is an extract from one of his letters, addressed to the Bishop of Rome. It is especially interesting precisely because it makes an explicit reference to the 'Chair' of Peter, presenting it as a safe harbour of truth and peace.

This is what Jerome wrote: 'I think it my duty to consult the chair of Peter, and to turn to a church whose faith has been praised by Paul. I appeal for spiritual food to the church whence I have received the garb of Christ. As I follow no leader save Christ, so I communicate with none but your Beatitude, that is with the Chair of Peter. For this, I know, is the rock on which the church is built!' (cf. *Le lettere* I, 15, 1-2).

Dear brothers and sisters, in the apse of St Peter's Basilica, as you know, is the monument to the Chair of the Apostle, a mature work of Bernini. It is in the form of a great bronze throne supported by the statues of four Doctors of the Church: two from the West, St Augustine and St Ambrose, and two from the East: St John Chrysostom and St Athanasius.

I invite you to pause before this evocative work which today can be admired, decorated with myriads of candles, and to say a special prayer for the ministry that God has entrusted to me. Raise your eyes to the alabaster glass window located directly above the Chair and call upon the Holy Spirit, so that with his enlightenment and power, he will always sustain my daily service to the entire Church. For this, as for your devoted attention, I thank you from my heart.

Address given by our Holy Father Pope Benedict XVI at the *General Audience in the Paul VI Auditorium, Rome, on Wednesday, 22 February 2006.*



If religious freedom is not protected, freedom of thought and conscience are threatened too.

PROTECTING DIVERSITY

By George Cardinal Pell

FREEDOM OF THOUGHT, conscience and religion go together. It is one of the few rights under international law (along with the rights to be protected from slavery and torture) which cannot be suspended or limited even in a time of emergency. This does not apply to other important rights.

Naturally, individuals and religious (or secular) organizations cannot practise their beliefs regardless of harm caused to individuals, the rights of others, or public safety.

Religious freedom is not simply a private matter. Everyone, including the religious, has the right to act on their beliefs, to create services for others which reflect their beliefs, and to work with people who share their beliefs when it comes to membership or employment.

It also means that parents have the right to determine the religious and moral education of their children, and to send their children to schools which uphold their values.

Do communities have the right to operate according to their own values and to prefer people who are committed to them?

Should the Greens have the right to prefer to employ people who believe in climate change, or should they be forced to employ sceptics? This also involves discrimination and limiting the freedoms of others, but without it this organization could not maintain its identity or do its job effectively.

Church agencies and schools are not exempt from anti-discrimination law in New South Wales, and the language of “exemptions” is misleading. Parliaments are obliged by international human rights conventions to protect religious freedom.

Church agencies are bound by the provisions of the Anti-Discrimination Act and must show that they have acted reasonably and in good faith. On the rare occasions when issues do arise in a school or agency, the Church works collaboratively with the relevant parties to resolve matters both pastorally and in accordance with established legal processes.

Christian churches do not impose their beliefs on anyone and no one is obliged to work for a church agency. But the expectation that those working in a Catholic or Christian agency will support its mission applies to everyone without discrimination.

Partial government funding for religious schools and agencies does not change anything, unless you believe that government should use funding to impose one way of thinking and acting on everyone.

If religious freedom is not protected, freedom of thought and conscience are threatened too. Protecting religious freedom protects diversity for everyone.

Puzzling happenings in a world allegedly governed only by material and physical laws

'YOU'LL REMEMBER NOTHING OF THIS'

By Leslie Rumble, MSC



WOULD you mind running through that again, Mr Erdecken? said the Superintendent. The two men were seated at the Superintendent's desk in his private office at Headquarters of the Criminal Police, Heidelberg, Germany. It was Thursday, 24th August, 1934, at 4 p.m

Hans Erdecken began again. 'For the past three years and more my wife has been paying large sums of money to a man who claims to be a doctor, but whose correct name she does not know. He has for long been giving her hypnotic treatment, during which he suggests further illnesses to justify continued demands for money. She seems to be entirely under his control and has already paid him over £3,000.

'She knows him only as 'Dr Bergen,' but that is a fictitious name.

All addresses where she has visited him for treatment – apparently in a trance-like state – have proved false, and every effort to find him has failed. She cannot recall any helpful details or even describe what he is like in appearance. There is nothing more that I can tell you.'

'There's certainly not much to go on, Mr Erdecken,' said the Superintendent, after some moments of thoughtful silence. 'But you have mentioned hypnotism, and there is one man here in Heidelberg, Dr Ludwig Mayer, whose expert opinion I'd like to get on that.'

He rose, and accompanied Mr Erdecken to the door.

'If,' he said, 'you could come back this day week, I may have some definite line of action to suggest.'

'They tell me, doctor,' said the Superintendent, 'that it is quite impossible for a subject's will to be totally under the control of a hypnotist, so that even a law-abiding citizen

can be induced to commit a criminal action?'

Dr Ludwig Mayer had come at the Superintendent's request to visit him at Police Headquarters, and they were discussing the Erdecken case.

'Normally,' replied the doctor, 'that is so. Such a person's moral personality would rebel against such suggestions and render them ineffective. It is only in popular fiction that one reads: "The queer-looking, masterful stranger on the opposite seat in the railway carriage cast a terrifying look at me as soon as we were alone. I lost all power of movement. My head began to swim. All grew hazy. When I came round he was gone; and I had been robbed of all I possessed"'

'Professional criminals on reading that would just laugh and say: "Too good to be true." All the same, criminal use of hypnotism is possible.'

'How?' asked the Superintendent.

'As a result of long-continued hypnotic influence,' answered the doctor. 'Each time a person is hypnotised he becomes more and more receptive of suggestions. Repeated treatments can break down all resistances. A master of the technique can pile one hypnotic state upon another, so deepening the hypnosis

that the patient's judgment and will are completely suspended.

'Moreover, such a master can cause a post-hypnotic *amnesia* or loss of memory, erasing all recollection of details he does not want his victim to remember. He creates what we call 'memory-blockages'.

'And is there no way of breaking such hypnosis?'

'There is a way. By counter-hypnosis. I think every amnesia can be lifted in such a way. But it is an exceedingly slow process.'

'Doctor,' said the Superintendent, 'I'm going to ask you to try.'

Dr Ludwig Mayer, an expert in hypnotic treatment, agreed to undertake the task. From first to last it was to occupy him at regular intervals for the next two years!

When Hans Erdecken returned to see the Superintendent on the following Thursday, the latter asked him to arrange for his wife to visit Dr Ludwig Mayer.

She did so, and the first general examination revealed no trace of any organic illness, whilst her replies on all ordinary matters indicated a perfectly normal memory.

But once the supposed doctor she had consulted was mentioned her memory completely failed. However, she fully agreed to be hypnotised by Dr Mayer so that he could deal directly with her subconscious mind.

In his book *Open Your Mind*, the New Zealand born stage-hypnotist 'Franquin' [Francis Patrick Quinn] says, on p. 12: 'Hypnotism is not a mystic force, no devil-devil, supernatural, diabolical manifestation. No; it is simply the result of auto-suggestion in receptive minds.'

But that is to over-simplify things altogether. There is no need to bring the devil into it. It can readily be admitted that only natural, and not supernatural powers, are involved.



But to say that hypnotic influence is a fact, is not to explain it; and it remains a very mysterious thing. Sigismund Freud said of hypnotism: 'It is a mystical phenomenon. I don't understand the mechanism of it.'

Normally, in our everyday, waking life, we receive impressions through our senses, whether it be through our sense of smell; or of sight, hearing, taste or touch. These impressions set up reactions in the physical brain-cells, the mind interpreting the registrations in order to form the ideas which make up our conscious knowledge.

But in hypnotism the senses are by-passed. The mind of the hypnotist communicates directly with the subconscious mind of the patient, and can even suggest perceptions, or the absence of perceptions, which *in* no way conform to external realities. The motor-nerves and various sense-organs do not then provide the conscious mind with food for thought; rather, they act as directed by the subconscious mind.

For example, a hypnotised person can be made to eat onions and relish them, actually experiencing them as tasting like peaches! Or, again, a deeply-hypnotised person can undergo a surgical operation without the senses registering in any way at all the incisions of the surgeon's knife. Perhaps it would be better to say, in this last case, that any mechanical reactions on the part of the senses are in no way felt by the patient.

Materialists have found it impossible to explain this mysterious influence of the hypnotist directly on the subconscious mind of the subject, the intelligence and soul apparently receiving impressions independently of the brain and body.

The efficacy of hypnotism is certain; but its effects cannot be reduced to exact scientific laws, and there are often quite unpredictable results. The process involves the employment of mysterious, secret and hidden forces of nature, and it reaches down into depths of our personalities which natural physical science cannot penetrate. It has to do with the realm of *psychical* realities, of which it is generally admitted that very little is as yet definitely known.²

It is not possible to give here full details of Dr Ludwig Mayer's many sessions with Mrs Erdecken.

After repeated preparatory hypnoses, she began to recall how she had first met 'Dr Bergen.' Every word she said whilst in a hypnotic state was taken down by stenographers. But for the most part she gave isolated, disconnected and apparently meaningless items of information, interrupted by powerful memory-blockages, proving how successful post-hypnotic influences can be.

What, for example, could one make of statements such as this, dictated by her unconscious mind and of which she had no recollection when brought round from the hypnosis: 'Shoe – Schuhmacher – five mark – 'Leicht-bino – auto 6071 – 'Combarus' – 17 to write not come – dark – 19.3 – 'Loxitiv'?

But Dr Mayer did not despair. Week after week, month after month, he persevered with his counter-hypnotism. Words and expressions Mrs Erdecken had previously used were put to her again and again in the hope of awakening associations and discovering the connecting links.

After months of painstaking work, it appeared that the bogus 'Dr Bergen' had purchased a pair of shoes at Schuhmacher's store in Speyer, some twenty miles from Heidelberg, for five German marks. 'Leichtbino' was a 'memory-blockage' word. 'Dr Bergen' had told Mrs Erdecken that if she began to reveal anything about him the word 'Leichtbino' would come to her mind and that at once she would be tongue-tied.

'Auto 6071' was the number of a car he had hired in Speyer. 'Combarus' was another artificial word to serve as a 'memory-blockage.' 'When that word comes to your mind,' 'Dr Bergen' used to say, 'you'll remember nothing of this!'

If ever she should not be able to come to keep her appointment she was to write to '17 Behren Street'; and the moment she had written, all would grow 'dark' around her, and she would not know what she had put down in writing. 'Loxitiv' was another invented word which 'Dr Bergen' had always used whenever he put her into a deep hypnosis. It had only to come to her mind later for her to fall into a hypnotic state at once!

Despite all difficulties, however, Dr Mayer never lost patience. Under his suggestions and probings through almost two years, Mrs Erdecken's subconscious mind revealed during the counter-

hypnosis not only details of incitements to murder her husband and to commit suicide herself – anything to get out of the way those who might discover or betray him – but also names of localities and streets, numbers of houses, and descriptions of 'Dr Bergen's' rooms, together with their furnishings.

Again and again, whilst counter-hypnotised, the patient would cease to talk, shake her head several times, make warding-off movements with her hands, and repeat the words that had been so constantly drilled into her: 'You know nothing of this, and you will know nothing of it later either.'

'Dr Bergen' had tried to set up an insuperable barrier between the layers of Mrs Erdecken's subconscious mind in which memory-impressions were recorded, and the layers of her conscious mind. But the 'memory-blockages' were broken.

More than enough information was eventually obtained which could be fitted together like a mosaic, enabling criminal-investigation officers to arrest Franz Walter, of Speyer. In June, 1936, after three weeks' trial, he was sentenced to ten years' gaol.

Franz Walter was undoubtedly a master of hypnotism. But he had not allowed for counter-hypnosis by the equally proficient Dr Ludwig Maher, of Heidelberg, only for whom it could have been permanently true of his victim: '*You'll remember nothing of this.*'

1. These and the following details are based on the fully-authenticated report published in Germany by Dr Heinz E. Hammerschlag in his book 'Hypnose und Verbrechen: Ein Beitrag zur Phänomenologie der Suggestion und der Hypnose. Munich /Basel, Ernst Reinhardt Verlag, 1954,' translated into English under the title 'Hypnotism and Crime,' by John Cohen, Professor of Psychology, University of Manchester, 1956.
2. The Catholic Church teaches that the practice of hypnotism is never morally lawful except under four conditions, namely: (1) for reasons of health; (2) when there is no equally good alternative treatment; (3) the practitioner is of the highest moral integrity; (4) in the presence of witnesses, if possible. Under no other conditions has the Catholic Church ever sanctioned the practice of hypnotism.

DR LESLIE RUMBLE, MSC was, in his day, one of the most widely-known Catholic priests in the English-speaking world. His two-volume *Radio Replies* sold many millions of copies world-wide, as did his numerous pamphlets on aspects of Catholic faith and doctrine and on various non-Catholic Churches and sects. He died in 1975. In response to many requests we print the eleventh of his fourteen articles on psychic phenomena which first appeared in *Annals* in 1958. The remaining articles will appear in subsequent issues. *Next month:* 'Can some people read minds?'

UZBEKI SCHOLARSHIP OF THE MIDDLE AGES

By Jude P. Dougherty

This is a valuable work not merely because it is an impressive study of the philosophy of Avicenna but because it places him in the context of his time. McGinnis describes at some length the classical philosophical curriculum

which formed Avicenna and the complex **intellectual** milieu in which he functioned at the time.

Nothing much has changed in the thousand years since his death. The curriculum which launched Avicenna still prevails in those institutions of higher learning that still take philosophy seriously and the internal Islamic quarrels that contributed to his distress have yet to be resolved.

By the time of Avicenna, there were two schools of Islam, the Mu'tazilites, who rejected a literal interpretation of the Qur'an, and the Ash'arites, who favored a literal interpretation. The latter came to dominate Sunni Islam.

Born in AD 980 in Bukhara in what is now modern day Uzbekistan, Avicenna produced, before his death at the age of fifty-eight nearly three hundred works, including no fewer than three (extant) Summas. His crowning achievement is undoubtedly his monumental encyclopedia known as the Cure.

His last years were spent in the central mountain country of modern Iran where he had been forced to flee after having been imprisoned in 1023.

In his autobiography he relates that by the age of ten he had memorized the entire Qur'an as well as many works of Arabic literature. Before the age of sixteen he had read Porphyry's *Isagoge*, Euclid's *Elements* and Ptolemy's *Almagest*, and had studied Indian arithmetic and Islamic law. He confesses that he had read Aristotle's *Metaphysics* forty times without comprehension before he discovered al-Farabi's short treatise on the aims of metaphysics which opened the work to his understanding.

By the age of seventeen he had so mastered the medical texts of his day, and since his hands-on care

Jon McGinnis. *Avicenna*. Oxford: Oxford University Press, 2010. pp. xiv+300. \$99.00 (cloth); \$29.95 (Paper).

for the sick had given him clinical experience, he was called to advise physicians at the Bukhara court of Mansur.

In his exposition of Avicenna's philosophy, McGinnis follows the order in which classical philosophy

was traditionally taught in the schools of Athens and Alexandria, beginning with logic, followed by natural science, psychology, metaphysics, and finally ethics. The bulk of the present volume is devoted to Avicenna's psychology and metaphysics, with the section on psychology divided into two parts, Part I, dealing with that which is common to sentient life, and Part II devoted to the human intellect. Avicenna's analysis of the abstractive power of the human intellect and of intellectual memory leads him to affirm the immaterial character of the human soul. Given the soul's immaterial being, he infers that it is capable of existing apart from the body. Thus, with the introduction of an immaterial intellect, Avicenna has moved beyond the science of physics and into the realm of metaphysics.

Metaphysics he defines as the science of existence *qua* existence. Given Avicenna's acknowledgment of a real distinction between essence and existence and his recognition of the contingent existence of the beings of sense experience, he reasons to a Necessary Existent, the cause of the existence of things. A discussion of the attributes of the Necessary Existent follows. There quickly arises the question, "Was the world created in time or did it exist from eternity?" Avicenna is led to defend the eternity thesis.

McGinnis makes it clear that Avicenna's work is important not only in itself, and for the value it retains for contemporary metaphysical discussion, but for the influence it had on Aquinas, Scotus, and Maimonides. A detailed examination of that influence was not the intent of the present volume, but one can hope that McGinnis may one day undertake it with his admirable thoroughness.

Professor Jude Dougherty is Dean Emeritus of the Philosophy Faculty, Catholic University of America, Editor, *The Review of Metaphysics*, and General Editor, *Series Studies in Philosophy and the History of Philosophy*, Washington, D.C.

*'...a considered criticism of misguided public policy
and of a general failure by governments worldwide...'*

A NECESSARY DISTINCTION

by Giles Auty



THE ONLY PEOPLE who don't think there is a problem with Islam are those who live on some other planet.' When a widely respected, humane and moderate journalist uses immoderate-seeming language such as the above surely it is high time for the rest of us to listen with due attention.

In the course of an article of close to 6,000 words in *The Weekend Australian* April 2-3, foreign news editor Greg Sheridan traced his transition from being an enthusiastic promoter of so-called multiculturalism to becoming a critic of what he sees now largely as national and international naivety and blindness in that regard.

Inevitably Sheridan has been labelled already as a racist for attempting to inject some overdue notions of sanity into future discussions of a sensitive subject. Being an intelligent and articulate man Sheridan would have been well aware in advance, of course, of the likelihood of such an ignorant and unhelpful response.

In Australia we claim to believe in free speech yet have subtle and unsubtle means at times of ensuring such freedom cannot occur. Yet Sheridan was at considerable pains to point out that his article was far from a blanket attack on any race or religion. Rather it was a considered criticism of misguided public policy and of a general failure by governments worldwide to grasp and deal with a problem that isn't likely to go away.

In Europe where Sheridan spent a recent month studying problems associated with widespread Muslim immigration an almost ubiquitous disenchantment with so-called multiculturalism now exists. As Sheridan explains: "German Chancellor Angela

Merkel said recently Germany's attempt to create a multicultural society had failed completely. Britain's Prime Minister David Cameron recently denounced European-style multiculturalism saying: 'We have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We've failed to provide a vision of society to which they feel they want to belong. We've even tolerated these segregated communities behaving in ways that run completely contrary to our values'. France's President Nicolas Sarkozy has agreed with Cameron and Merkel, that multiculturalism is a complete bust, as has Spain's former leader, Jose Maria Aznar".

Arab Science and Islamic Orthodoxy

BY THE death of Alfonso X of Castile [1221-1284] surnamed The Wise... 'Arab civilisation and science — dominated from that time on by Islamic orthodoxy — rapidly devolved into an unstoppable decadence. True — one could still find occasional names worthy of mention but from that time on Arab science had only a very indirect relationship with general history. ...our historians of Arab science have a long way to go before they arrive at a sufficiently acceptable level of knowledge that is comparable, for example, to what we have actually attained of classic Graeco-Roman antiquity.

— Aldo Mieli, *La Science Arab et son rôle dans l'évolution scientifique mondiale*, Leiden, E.J.Brill, 1966, pp.246-7. Trans. Paul Stenhouse

Etymologically speaking multiculturalism belongs to a lexicon of so-called post-modernist virtues which have attempted to supersede and replace the values formerly associated with traditional Western societies. While most of such societies were once at least nominally Christian, today post-modernist initiatives of all kinds generally push the causes of secularism via thinly disguised waves of propaganda followed swiftly — as often as not — by some form of 'human rights' legislation.

The latter tactic is a none too subtle blending, in fact, of polemic, rhetoric and coercion.

An impression is given in short that all right-thinking people 'must' by now agree with the social and moral imperatives of, say, multiculturalism, feminism, relativism, political correctness, post-colonialism or a host of other 'isms' of relatively recent origin.

But, as politicians and others often learn to their cost, while people may appear to agree with certain notions in public they often disagree with them very firmly in private.

Legislation such as anti-discriminatory laws thus often create an outward appearance of agreement while, in the meantime, the hearts and minds of a great many people may stay entirely unconvinced.

Australia which — in non-intellectual terms at least — is generally a quite generous country thus remains deeply ambivalent about the sort, condition and number of people we wish to welcome to these shores.

Imagined acceptance of multiculturalism thus provides a very inaccurate barometer of genuine public sentiment.

While widely spruiked as an undeniable virtue multiculturalism also has an undesirable undertow — to my mind at least — of less agreeable sentiments.

To paraphrase an old adage what multiculturalism appears to me to promote is the notion that any religion is as good as any other and that no religion is thus possibly the best option of all. Hands up if you believe that is a desirable outcome.

Multiculturalism provides a very public slight, say, to Catholicism which has a long and honourable history of ethnic diversity in Australia. In some cases, at least, Catholic immigrants to Australia have fled persecutions by Muslims in their homelands. Why then should we welcome such present or potential persecutors of Christians here? One must presume the most likely answer to this is that Australia no longer regards itself as a Christian country.

Sheridan deals specifically with one of the salient factors that distinguish at least some Islamic institutions here very clearly from those of other faiths: "Many Australian Islamic institutions receive funding from Saudi Arabia, but I know from my work in Southeast Asia that the Saudis almost always fund an extremist interpretation of Islam".

To have concerns about these matters is not racism or xenophobia. It is reasonable.

It may be also that when young men of Islamic background experience failure and alienation they are much more readily prone to entrepreneurs of identity who offer them purpose through jihadi ideology, which has a large overlap with what they hear at the mosque and that they see on Arabic TV.

This is simply not true for Buddhists or Confucians or Sikhs or Jews or Christians, and to pretend so, to make all religions seem equal, is to deny reality.

Father of New Age Polytheism

THROUGH years of reflection on Jung's considerable impact on the culture and spiritual landscape of the twentieth century, I have come to the conclusion that, as an individual, he ranks with the Roman emperor Julian the Apostate (fourth century AD) as one who significantly undermined orthodox Christianity and restored the polytheism of the Hellenistic world in Western civilization. I realize this is quite an incautious statement, reflecting the hubris of the historian who succumbs to the fantasy of being a demiurge. Nevertheless, I believe that, for a variety of historical and technological factors - modern mass media being the most important - Jung has succeeded where Julian failed. For the first sixty years of his life - the period of his "secret life" largely lost to history - Jung was openly hostile to Judeo-Christian orthodoxies, particularly Judaism and Catholicism. Contemporaneously, the patriarchal monotheism of the orthodox Judeo-Christian faiths has all but collapsed. Filling that void, however, we increasingly find Protestants, Catholics, and Jews adopting alternative, syncretistic belief systems that often belie a basis in Jungian "psychological" theories. I place the term "psychological" in quotation marks because I believe - and argue in this book - that this twentieth-century mask was constructed deliberately, and somewhat deceptively, by Jung to make his own magical, polytheist, pagan worldview more palatable to a secularized world conditioned to respect only those ideas that seem to have a scientific air to them.

— Richard Noll, *The Aryan Christ*, Random House New York, 1997 p.xv.

Islam is a deep sea with a tradition of much spiritual goodness and genuine insight.

However, the Koran itself contains numerous injunctions to violent jihad and suppression of infidels."

Having been intrigued by Sheridan's extraordinarily long article I was naturally no less interested to discover how some readers at least of *The Australian* would react to his thesis via that paper's correspondence columns of the following day.

The first letter to be printed was from a Dutchman who recounted in convincing detail why he personally lost faith in multiculturalism owing to

experiences in his homeland all of 25 years ago.

Predictably perhaps the next letter to be printed was from someone widely described - if certainly not by me - as 'Australia's leading public intellectual'. Preposterously Robert Manne prepared Sheridan to the Nazi apologist Julius Streicher thus summing up, unintentionally, much of what is wrong and seemingly hopeless about Australian intellectual life. Far from attempting to answer Sheridan's arguments constructively Manne - who occupies a very senior academic post in Victoria - reverted at once to the worst form of populist name-calling.

Actions such as the latter bring none of us closer to the answers we seek.

What many advocate in relation to immigration is that all who might wish to become legal immigrants not just to Australia but to a raft of other desirable 'host' nations should be compelled to undertake study not only of the national language but also of how the host nation's principal national institutions operate as well as being asked to see the desirability of conforming to some form of over-arching national ethos as a necessary prelude to acceptance and citizenship. If would-be immigrants cannot or will not meet such minimal requirements, many believe that they should take their business elsewhere.

Arab science

THE TERM 'Arabic science' while not absolutely exact, is nevertheless the best among the many terms that one could use to describe the science that flourished from the eighth to the thirteenth centuries in countries dominated by Islam, as it is reflected in practical and literary works. To speak of 'Muslim' science, however, would be less exact because numerous Christians, Jews, Zoroastrians, and pagans contributed to it [by writing in Arabic]. ... one would not be justified when looking at the history of science in separating from one another those works written in Arabic and others written in the same locality in Syriac, in Persian, or in Hebrew. ... The term 'Muslim Science' properly applies only to things like Jurisprudence and Islamic theology. It cannot in any way be applied to what today we call 'science,' that is to say mathematics, physics, biology etc.

— See, Aldo Mieli, *La Science Arab et son rôle dans l'évolution scientifique mondiale*, Leiden, E.J.Brill, 1966, pp.77-78. Trans. Paul Stenhouse.

However, to state, that does little more than scratch the surface of the problem. Almost all 'economic' migrants as well as genuine refugees would probably agree to anything to gain acceptance. That said, the ability to remain in the host nation should be made dependent on certain forms of civic behaviour and this should be made clear to applicants from the outset. This is precisely where a sizable minority of Muslims in a variety of 'host' nations would almost certainly fail the test.

What such would-be immigrants need to enter into is a contract, in fact, in which in exchange for the gift of acceptance they are required to pledge a high degree of loyalty to national and democratic principles in return.

The matter of an over-arching form of national ethos is evidently much more complex and I am sympathetic here to would-be immigrants who, having survived undoubted hardships themselves, possibly see their Australian 'host' nation itself as becoming increasingly intellectually soft, materialistic and decadent.

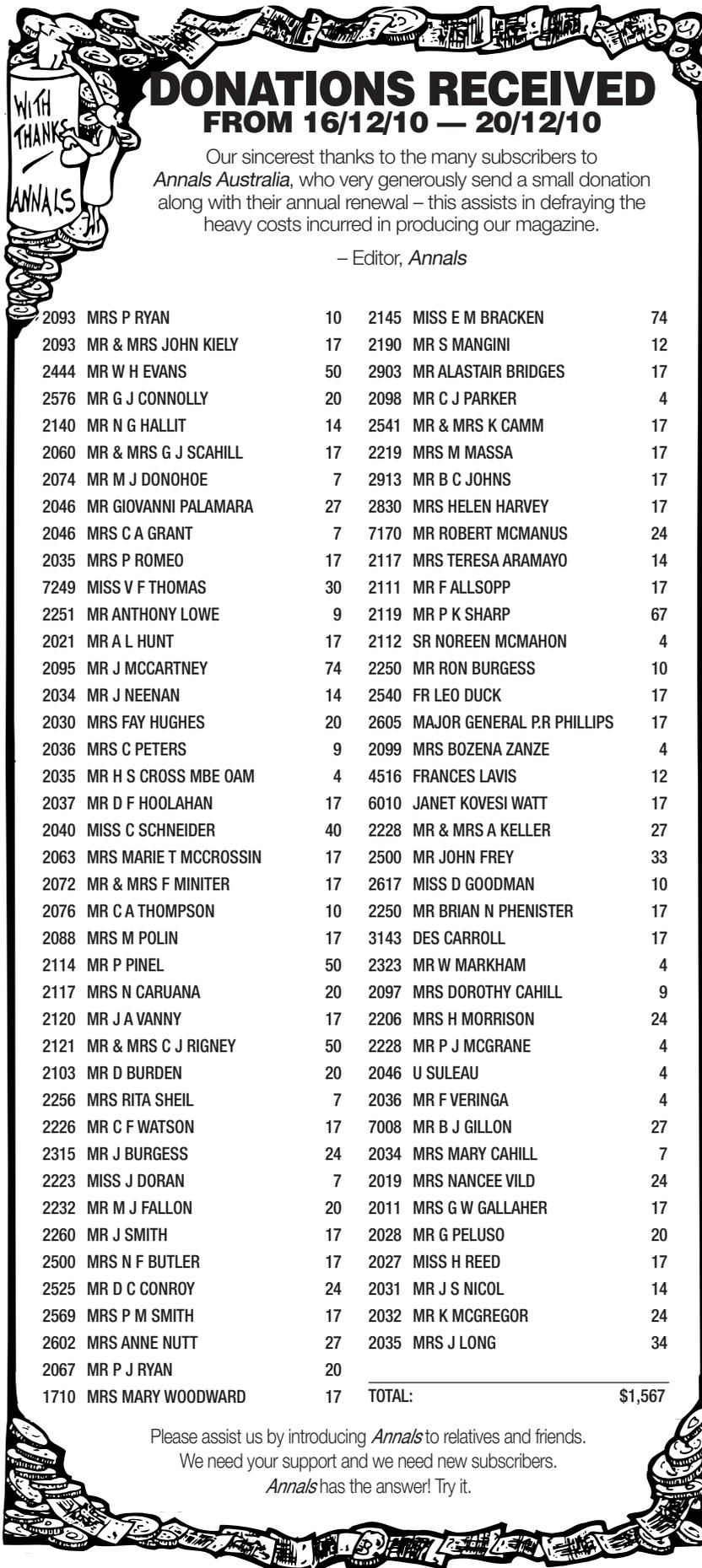
Ironically the major cause of such intellectual and moral decadence is the set of post-modernist ideologies of which multiculturalism itself forms a far from negligible part.

Post-modernist ideologies are largely Marxist and thus atheistic in origin. Dedicated post-modernist ideologists therefore treat religions of all kinds largely as outmoded forms of superstition which at times interfere with or delay what they imagine to be progress.

Unlike widely shared religious notions of virtue which have generally stood the tests of time most adequately, post-modernist 'virtues' may, in time, come to be seen not as virtues at all but simply as semi-totalitarian attempts at social coercion.

If, as seems likely, the myth of multiculturalist virtue is due for imminent implosion one rather wonders which other recently invented post-modernist virtue will be next.

GILES AUTY was born in the UK and trained privately as a painter. He worked professionally as an artist for 20 years. Publication of his *The Art of Self Deception* swung his career towards criticism. He was art critic for *The Spectator* from 1984 to 1995. He continues to devote himself to his original love – painting. He is a regular contributor to *Annals*.



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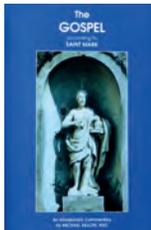
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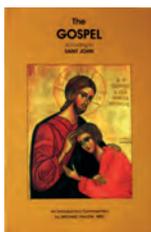
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MISDIRECTED TALENT

'Tyndale was simply one of those wild theorists who would subdue everything in heaven and on earth to a preconceived notion of his own'

INGENIOUS IN INVENTING FACTS

By Thomas Huntley



WILLIAM Tyndale [1494-1536] is best-known as a translator of the Bible into English. He was also a Protestant reformer. He left England in 1524 and never returned, settling in Hamburg.

When Tyndale's translation of the Bible appeared in England in August 1537 - almost two years after his execution in Belgium - Archbishop Cranmer wrote to Thomas Cromwell that he liked it better than any other translation, and thought that it should be read by everybody until the bishops could come up with a better one 'which I think will not be till a day after doomsday'.¹

'Priests,' 'Church' and 'charity' had become 'seniors'/'elders,' 'congregation' and 'love' respectively - and Tyndale's intention of destroying the authority of an ordained priesthood, and an organized Church, was obvious to all.

In another work, a treatise entitled *The Practice of Prelates*,² he defended Henry VIII's marriage to Catherine of Aragon. In the course of this book, filled, as historian James Gairdner says, 'with a very absurd, quasi-historical review of the misdeeds of prelates from the days of Charlemagne, he comes particularly to the misdeeds of Wolsley in recounting which he is equally ingenious in misinterpreting and inventing facts.'³

Because the king's plea for divorce was founded on Scripture, [Leviticus xviii,16 which forbids marrying a brother's wife] Tyndale goes on to

discuss the forbidden degrees of consanguinity in marriage. In the course of this he states that he sees no objection in principle to a man's marrying his sister:

'The marriage of the brother with the sister is not so grievous against the law of nature (thinketh me) as the degrees above rehearsed. And therefore it seemeth me that it might be dispensed with in certain cases and for divers considerations.'⁴

Gairdner comments:

'It is really too monstrous. In his eagerness to vindicate the King's marriage with Katherine, according to Scripture and the law of nature, Tyndale positively would have allowed a union which even pagan nations regarded as incestuous - that of a man with his own sister ... Tyndale was simply one of those wild theorists who would subdue everything in heaven and on earth to a preconceived notion of his own, where he could not explain things in accordance with it.'⁵

That this was the case also with his translation of the Bible and his other writings is well-known to historians and scholars of sacred scripture, but in some Anglican churches he is regarded as a saint. His 'feast day' is October 6, the day he was strangled and burnt at the stake at Vilvorde, Belgium, in 1535.

1. James Gairdner, *The English Church in the sixteenth century from Henry VIII to Mary*, London, Macmillan & Co, 1904, p.188-189. Gairdner was a respected Scottish Protestant historian, who was a public servant working in the Records Office for more than 50 years..
2. Tyndale's *Expositions* [Parker Society].
3. James Gairdner, *Lollardy and the Reformation in England, An Historical Survey*, Macmillan and Co, Ltd, 4 vols, London 1908, vol.1, p 376.
4. *Expositions*, pp.319-331 quoted Gairdner, op.cit. p.378.
5. *Ibid*, pp.378-379.

*What makes 'Gothic' so special?
Read this book, I beg you, and your appreciation will be transformed*

BUILDING WITH CONVICTION

Reviewed by Cliff Baxter



GOETHE WROTE 'I call architecture frozen music'. Cathedrals have also been rightly described as 'prayers in stone'.

As in musical classics, however, we need a pilgrim's guide, so that our response is thankful and educated: an initiation enabling understanding of the design.

Sunlight is only permitted to enter this darkened palace for Jesus and his people, after being transformed by holy images, to illuminate the rich colours of stained glass. It is a world within. We need to understand those who created this fabric for worship. It's not magic. It is mystery.

Such buildings are called 'gothic' not because they have anything to do with Goths who ravaged Europe, but because when they appeared they created such a shock as they replaced traditional architecture.

What makes 'Gothic' so special? Read this book, I beg you, and your appreciation will be transformed. Your future visits to a cathedral will be a new experience. Link up with the architect's holy vision and your prayers to the Blessed Sacrament will be uplifted.

Building with Conviction is a masterly biography about a master, the English and Australian workaholic architect William Wilkinson Wardell, 1823-1899, whose crowning works are his two cathedrals, St Mary's golden Pyrmont sandstone monument in Sydney and Melbourne's flinty, towering St Patrick's which has no rivals thanks to Archbishop Daniel Mannix, determined not to be upstaged by anything.

I would place this book in the hands of everyone who wants to enlarge their appreciation of a place of worship. It will enhance their respect for the hard yakka and sheer artistry behind the edifices.

William Wardell: Building with Conviction by Anthony G. Evans (Connor Court Publishing), 314 pp, 60 illustrations, pb \$39.95, hb \$49.95.

A.G. Evans describes for the first time the early life of Wardell, born in 1823 to Thomas Wardell, baker, and his wife Mary at Poplar, London, and baptized on 3 March 1824 at All Saints Church of England. His parents became Master and Mistress of a Workhouse in Poplar. The family was reasonably well off, contrasting with the surrounding misery and disease, depicted so graphically by his friend Charles Dickens.

Seventeen-year-old Wardell was indentured to an engineer, and spent a short time at sea. He was employed by the commissioners of sewers for Westminster and part of Middlesex,



Consecrated Buildings have 12 candlesticks attached to their walls. These candles, mounted on sconces [the brackets attached to the wall] are lighted on the anniversary of the consecration.

a blow against the deadly unsanitary conditions killing thousands.

When only twenty he had his own architectural practice.

Between 1846 and 1857 he designed twenty or more English Catholic churches.

His interest in Gothic Revival architecture was stimulated by Augustus Pugin and Cardinal John Henry Newman. Wardell and Pugin, also a convert, were important figures as English Catholicism recovered from centuries of oppression and penal laws and began to build. The Catholic renaissance quickly became Gothic. The Protestants must have marvelled.

Wardell and Newman converted to Catholicism around the same time. In 1847 Wardell married Lucy Anne Butler, daughter of an Oxfordshire wine merchant.

He enjoyed the friendship and intimacy of Dickens and other prominent writers, artists, and actors. He participated in some of Dickens's productions as an amateur actor.

Wardell feared for his health in 1858 due to the wretched climate and stinking conditions that claimed the lives of thousands of Londoners.

Ill health led him to migrate and in September 1858 he reached Melbourne in the *Swiftsure*.

Australia is fortunate that ill-health brought Wardell to Australia. At that time xenophobes claimed that many Englishmen suffering from TB were 'coming to Australia to die'. St Vincent de Paul founder in Australia, Charles Gordon O'Neill told them, 'No, they are coming here to live.'

In 1859 he was appointed inspecting clerk of works and chief architect in the Department of Works and Buildings. In 1861 Wardell was promoted inspector-general of public works, with the right of private practice.

Despite the slant against Catholics in government employ, Wardell was responsible for all public buildings in Victoria: notably Government House, Melbourne (1872).

Wardell directed works on the Gippsland lakes, harbour works at Warrnambool, and the completion of the reconstruction of the foreshores of the lower Yarra River. He was a member of the Central Board of Health from 1860, a trustee of the proposed zoological gardens, Royal Park, a member of the Board of Land and Works and of the Board of Examiners for the Civil Service from 1862, and was a commissioner for the 1865 Dublin and 1873 London international exhibitions.

In 1875 Wardell examined plans for the Western Australian government, reported on Fremantle harbour and suggested King George Sound as the overseas terminal.

Before entering the civil service, Wardell had contracted to design and supervise the construction of St Patrick's Cathedral, Melbourne, one of his greatest works; he prepared plans in 1858 for St John's College, within the University of Sydney; he also designed St Mary's Cathedral, Hobart Town, but was not responsible for faults in its construction.

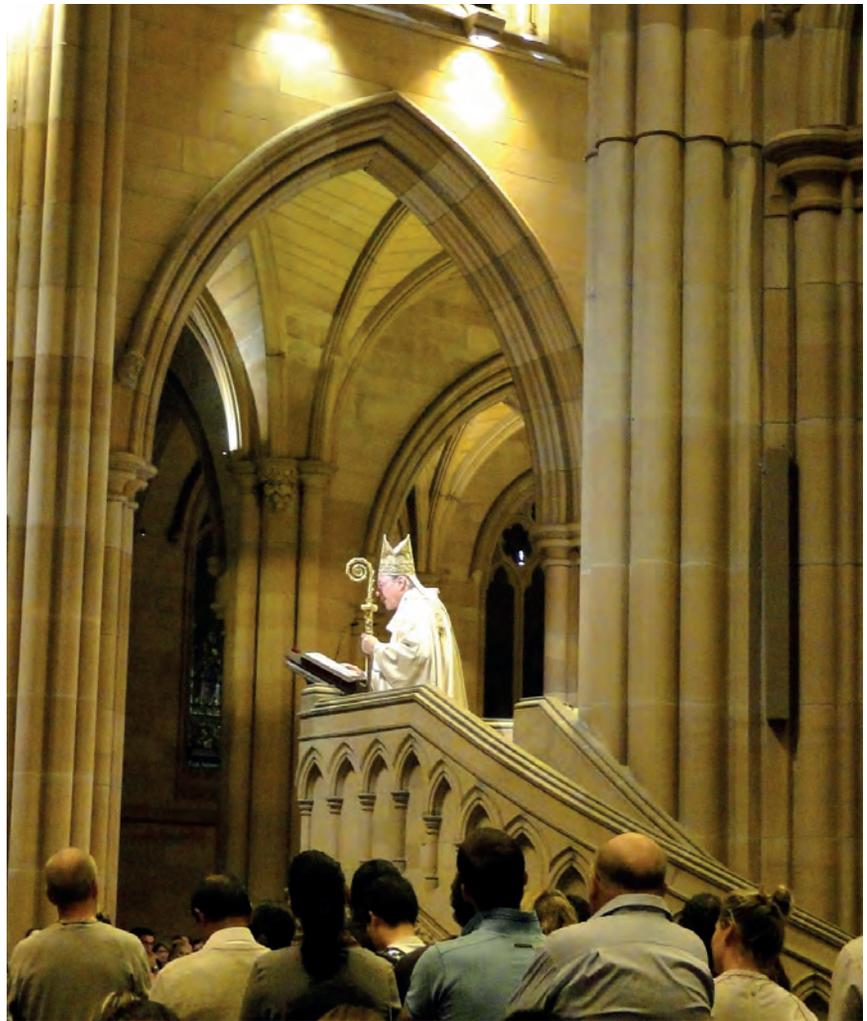
Critics were jealous of his monopoly of Catholic work. Others claimed he tried to cajole the Protestant clergy.

Such criticism worked in Sydney's favour.

Wardell did not lack enemies. During his early years in Australia he suffered sectarian animosity and jealousy, and in 1873 a royal commission described The Old Custom House buildings as 'monuments of utter waste and extravagance' and accused Wardell of ignoring private architects.

In 1874 a board inquired into charges published in a pamphlet by Thomas Eaton, a disaffected superintendent of works, who claimed he had been victimized as an Orangeman and refused promotion; Wardell countered that Eaton's work was unsatisfactory. The board dismissed Eaton's charges, but censured Wardell for poor administration and for allowing an inefficient officer to draw his salary without giving satisfactory service.

Wardell was persuaded by Archbishop John Bede Polding to



George Cardinal Pell, preaching from the pulpit of Wardell's masterpiece, the Cathedral of St Mary in Sydney, at a packed midnight Mass on Christmas Eve 2010.

settle in Sydney. He was welcomed, honoured and revered as a leader of his profession. He created the Union Club, the New South Wales Club. He showed he had not lost his Melbourne touch as he left his mark on Sydney.

The English, Scottish and Australian Chartered Bank's head office in Melbourne, has been acclaimed as 'the most distinguished building of the whole Australian Gothic-Revival era'.

At his death, aged 76, a newspaper stated: *His architectural legacy in Australia is rich and varied but it is for his two monumental cathedrals that he is best remembered.*

This is also the story of how the author, A.G. Evans, fell in love with Gothic architecture and discovered Wardell, one of its supreme creators, rivalling and, at times, excelling even the great Gothic genius, Pugin himself.

It was a fortunate day when Evans flew from Perth, clapped his eyes on St Mary's and decided to investigate

Wardell, its creator. He has brought not only the architect, his contemporaries and challenges to life, but also his rivals and the skinflints who did not pay him properly or did not respect his masterpieces.

This *tour de force* contains a handy glossary of architectural terms with special reference to their use in the text. As a reader who would not know an apse from an armpit I found a whole new appreciation of features I had been barbarically bypassing for years.

Despite its exquisite attention to detail, the book also describes the characters who peopled the world of Wardell in England and Australia. He faced sectarianism, but also meanness and lack of imagination from some of his clients. Those who have obscured or renovated his work need to think again.

Wardell did not live to see some of his 'frozen music' treated at times so shabbily. Some have been demolished.

The author, who worked for the ABC for many years as a presenter, reporter, writer and producer for television, left in 1989 to freelance. His books: *The Conscious Stone*, a biography of the priest-architect, John Cyril Hawes; *Fanatic Heart*, the life of John Boyle O'Reilly; and *C.Y.O'Connor, His Life and Legacy*, have received many awards and such acclaim that he can now be placed among the highest ranks of Australian biographers.

Launching the biography, Cardinal Pell described it as a splendid tribute to a man who made an irreplaceable contribution to the colonies of NSW and Victoria: 'I have a mild affinity with Wardell that comes from the fact that he designed the two magnificent cathedrals in Sydney and in Melbourne, and I'm the only one, so far, who has been archbishop in both those two beautiful cathedrals. 'Wardell worked for 20 years on St Mary's Cathedral and was a stickler for excellence, even insisting to Hardman's, the stained glass manufacturers in England, that the stained glass they had chosen was much too pale for the Australian sunlight, and that he needed deeper colours ... and he eventually got them. 'He also was the architect of the beautiful St John's College at the University of Sydney, the first Catholic college at a university in the British Empire. It has been proposed, and I am entirely sympathetic to it, that we have a plaque in some appropriate place in our beautiful cathedral to commemorate the wonderful work of Wardell.'

The cardinal omitted to say that there was haggling over the fee for St John's. Cardinal Pell said the 'magnificent Gothic revival buildings rival anything in most parts of the world'. 'I have encountered many, many Europeans who have come here and have been absolutely amazed that they would find such fine buildings.' Nobody who has read this biography will ever feel the same when they walk into a Gothic building that stands as a testimony to the architectural genius of William Wilkinson Wardell.

CLIFF BAXTER is a journalist, historian and adult educator. He is the author of *Reach for the Stars 1919-2009, NSW Knights of the Southern Cross: Bold Men of Faith, Hope and Charity* (2009 Connor Court Publishing)

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– Editor, *Annals*

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The Catholic Church is subjected to a great deal of suspicion, if not outright scorn, when it comes to its treatment of women.

PRIESTHOOD NOT ABOUT POWER

By Christopher Kaczor

THE RESERVATION of priestly ordination to men is perhaps the sorest spot among contemporary critics of the Catholic Church's treatment of women. Many people understandably believe that the Church feels that women are less holy, less intellectually capable, less pastorally sensitive, or less capable of leadership than men. It is true that medieval theologians defended male priestly ordination with just such arguments, but the reservation in and of itself does not imply the inferiority of women. As the *Catechism of the Catholic Church* recalls, Christ himself established what constitutes the sacraments. The Church, in obedience to the Lord, is free only to follow what Christ has ordained.

Baptism must make use of water and not sand. This does not imply that sand is in and of itself less than water; indeed, those lost at sea need sand much more than they need water. Similarly, the Church teaches that Christ established that the proper recipient of the sacrament of holy orders is a baptized male; this in no way implies that men are better than women. The teaching itself does not imply in any way inferiority on the part of women.

Some theologians have even speculated that one reason for the reservation of priestly orders to males could be that men are typically worse people than women. Most murderers, rapists, thieves, and scoundrels of the highest order are men. It is, therefore, men and not women who are in particular need of models of self-sacrificial service and love. A priest is one who gives sacrifice, and the sacrifice is not only something he does but something he is:

'We who have received the sacrament of orders call ourselves 'priests.' The author does not recall any priest ever having said that 'I was ordained a victim.' And yet, was not Christ the Priest, a Victim? Did he not come to die? He did not offer a lamb, a bullock, or doves; he never offered anything except himself. 'He gave himself up on our behalf, a sacrifice breathing out a fragrance as he offered it to God' (Eph. 5:2)... So we have a mutilated concept of our priesthood if we envisage it apart from making ourselves victims in the prolongation of his Incarnation'. (Fulton J. Sheen, *The Priest Is Not His Own*, McGraw-Hill, 2).

The priesthood is misconstrued in terms of domination, power, and exultation; it is properly understood in terms of service, love, and sacrifice, and there are more than

enough opportunities for both men and women to exercise these offices outside of the priesthood.

It is almost always assumed by advocates of women's ordination that the 'full and active participation' in the Church called for by the Second Vatican Council (*Sacrosanctum Concilium* 14) requires priestly ordination. The view that only priests are called to holiness or to important roles or to 'full and active' participation in the Church is often called clericalism, an idea rejected by the Council.

A lay person can participate actively and fully in the Church — as a lay person. The Spirit bestows different gifts on different people. As the first letter to the Corinthians indicates, just as the human body has different members and each member a different purpose, so, too, the various parts of the body of Christ — successors to the apostles, prophets, teachers, healers, helpers, administrators — are all essential, valuable, and vital (cf. 1 Cor. 12:4–30).

The 'clericalist' view implies that Mother Teresa, St. Thomas More, St. Francis of Assisi, and the Virgin Mary did not fully participate in the Church because they were not priests.

Of course, the ordination question is much more complicated and involved. But having read the literature extensively, I know of no argument in any contemporary source defending the reservation of priestly ordination to men that invokes the idea that men are better, holier, smarter, more worthy, more pastorally sensitive, or superior in any talent to women. I have also never read a criticism of the Church's teaching that did not explicitly or implicitly rely on clericalist assumptions.

The myth of Catholic misogyny is well addressed in terms of the practical care the Church offers to women (and men) throughout the world. Has any institution educated more women? Fed more women? Clothed more women? Rescued more female infants from death? Offered more assistance or medical care to mothers and their born and unborn children? Members of the Church have undoubtedly behaved badly, but no less have members of the Church undoubtedly behaved well, heroically well. When they have done so, they have been even more fully incorporated into the mystical body of Christ whose Head came to serve all, love all, and save all, and in whose image — as God — he created both male and female.

— Christopher Kaczor is Professor of Philosophy in the Bellarmine College of Liberal Arts at Loyola Marymount University. Excerpted from his 'Does the Catholic Church Hate Women?' *This Rock* [San Diego: Catholic Answers Inc., March 2006].

A Challenge to Sceptics and Believers

BEARING WITNESS TO CHRIST'S LOVE

By Wanda Skowronska



IN NOVEMBER 2009 a religious brother from Italy, Brother Elijah – more commonly known by his Italian name Fra Elia – visited Sydney to give talks at Catholic churches in Terrigal, Marrickville, Bonnyrigg, Chatswood and Merrylands. Fra Elia has founded a new congregation in Tuscany called the ‘Apostles of God,’ which aims at helping the marginalised in society.

This would be an interesting story in itself but for the fact that Fra Elia bears the wounds of Christ’s passion – the stigmata – on his hands, feet and side. His bishop, Monsignor Vincenzo Paglia, Bishop of Terni, has given him approval to speak wherever he is invited and thus Fra Elia came to Sydney. [He had previously visited Melbourne and Perth in 2007].

Slovakian Bishop Hnilica, who met Fr Elia has said that he is ‘a precious gift of God’s mercy for Holy Mother Church and for society.’ Sydneysiders sensed that someone akin to Padre Pio was visiting, and churches were packed wherever Fra Elia went.

Many have a healthy scepticism about stigmatist claims, as many charlatans abound in our age and use psychological manipulation to prey on vulnerable people seeking spiritual and emotional solace, fleecing them of their money in the process. However, the fact that Fra Elia has been very docile in following his superiors and, as recorded by his biographer Fiorella Turulli, never sought the interest generated by the stigmata, suggests that he bears his situation as a loyal religious brother who has the interest of the Church at heart.

In her book *Charisms and Stigmata: A Life in the Wake of Padre Pio: Brother Elijah, an Extraordinary Angel Visited My Home* [2007, translated to English 2009], Turulli relates that Fra Elia was

born in Apulia in 1962, eighth child of a devout Catholic couple, surrounded by a large family of cousins, uncles aunts and grandparents.

From his earliest years he had strange health problems every spring [every Lent leading up to Good Friday]. In fact, when he was twelve, before Easter, he was so ill that all thought he was going to die but on Easter Sunday he recovered, got up from bed and ate a healthy meal in the kitchen. The annual ‘illness’ persisted and neither Fra Elia nor the doctors were any the wiser about its nature or cause. However, Fra Elia kept the angelic visitations to himself, not speaking of it till he was older, to priests, trusted friends and Turulli.

On leaving school, Fra Elia took a job in a post office and one day had to deliver a parcel to a friary. As he stood at the door he heard the elderly friars complain that they had no one to build them a Christmas crib that year. He offered to build them one and this was the beginning of his subsequent decision to devote his life to doing God’s work by entering religious life as a Capuchin friar.

From this time many unusual signs and events occurred – the healing of

a brother’s painful knee, sensing a person’s illness before it was mentioned, the perfume of roses pervading the friary and accounts of angelic visions. While doing the most ordinary work in the monastery – cleaning, polishing, working in the kitchen, the laundry and the stables – Fra Elia aroused more than a little curiosity.

One day his room was searched to find the origin of the rose-scented ‘perfume’ he was suspected of using which pervaded the entire building. The prior thought it a scandal that a friar dedicated to do God’s work would soak the monastery in such a perfume. The mystery remained unsolved.

While sitting at his desk studying one day, Fra Elia saw blood falling onto the book before him. Wounds mysteriously appeared around his head and after a period of intense bleeding, quickly healed. Then came Holy Week and his mysterious annual illness began anew.

Fra Elia, then a novice Capuchin, had befriended a local family [as his own family lived far away] and called his friend and confidante ‘Mama Anna’ to help him that year. Amazed, Mama Anna saw the deep wounds between wrist and palm, on his feet and open side, and witnessed his severe pains in the shoulder, bones and joints.

Another year, on Wednesday in Holy Week, Fra Elia was so sick that he fell unconscious in the monastery corridor, only to be dragged to his cell by a fellow friar, Fr Julian, who tried to console him during the excruciating, painful hours of the passion.

After Easter Saturday, he recovered, carrying the marks of Christ’s wounds on his body, working with great physical strength, often lifting things others were unable to lift, healing, advising, helping the poor of the area. From this time grew a deep friendship between Fra Elia and Fr Julian, who

Progress

PROGRESS is Providence without God. That is, it is a theory that everything has always perpetually gone right by accident. It is a sort of atheistic optimism, based on an everlasting coincidence far more miraculous than a miracle.

- G.K. Chesterton, “Wells and the World State” in *What I Saw in America*.



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had been profoundly moved in witnessing his fellow brother's agony.

When it was first suggested that he had the stigmata, Turolli writes that Fra Elia, then 27, said he felt 'terrified, confused, troubled by the enormity of what was perhaps happening to him,' and that he 'refused to believe it'. He left the Capuchin novitiate thinking this would make it all cease. The stigmata remained, however, and Fra Elia came to understand God was calling him in a special way to bear witness to Christ's love.

In subsequent years, Turolli and medical professor Marco Marginelli and many priests witnessed his Passion Week agony – it was once filmed in Rome in 2003. They saw the enlargement of wounds, soaking of bedsheets with blood, the sudden appearance of head and back lacerations, the sudden dislocated shoulder, the wracking extreme pain, the cries of desolation, the death agony...and the perfume of roses emanating from the wounds. Some witnesses wept, some were silent, some tried to console.

Not all believed the stories of the healings, reading of souls, accounts of visions, bilocations and the pervasive perfume, but in time some sceptics, such as Father Marcello, came to change their minds very dramatically and even

ask for Fra Elia's prayer and help.

The testimony of 'Curzio of Bergamo' is one of many included in Turolli's book. In 1998, Curzio was invited by Fra Elia to spend a few days with Elia's family in the Apulia region where he was for Holy Week that year. Curzio notes the 'intense and persistent fragrance of roses that lasted during my whole stay and that we could detect even outside the dwelling'.

Curzio recounts seeing drops of blood on Fra Elia's forehead, his body temperature rising to the point where the thermometer shattered, the wounds opening on his wrists, side and his feet. Curzio records that he touched the raw wound on his side and notes that 'these wounds were bleeding profusely to the point that the sheet was soaked', that they exuded a rosy perfume, that Fr



Elias's face was 'swollen' and comments, 'I myself was able to see tears of blood.'

Curzio, understandably is very moved but insists that even if he has 'dwelt on the physical phenomena', he is more focussed on the 'powerful and sacred grace' and Fra Elia's constant exhortation to seek God not in these phenomena but within the church. Curzio notes that the wounds grew smaller [though they did not disappear] after Holy Saturday and Fra Elia again recovered, behaving like a gregarious, cheerful Italian ever attentive to those who came seeking his help.

In time Fra Elia understood that God was calling him to establish a new religious order, the Apostles of God, reaching out to the marginalised and those in emotional pain, for whom he has a special affinity. An abandoned convent was found in Calvi in Umbria and since 2003, Fra Elia and his brothers have been helping vulnerable people, welcoming them as family.

Catholics, being who they are, know that the eternal world touches this one in unexpected ways and news of Fra Elia's tour spread quickly in Sydney.

I missed the public talks and when asked by a Polish friend Jolanta Kotowicz to see if we could visit the presbytery where he was staying, I rang Fr Henry Micek of St Patrick's parish in Kogarah who kindly invited us to come over. When we arrived, however, Fra Elia was not there. Fr Henry explained he was out, but we were welcome to stay for coffee. He said that he himself had witnessed the agony which Fra Elia undergoes each Friday – he and another priest Fr Radek, went into his room where his wounds had opened and were visibly bleeding. The priests quietly said Mass in the bedroom. The next day Fra Elia had recovered. The scent of roses had pervaded the Kogarah presbytery and all its inhabitants including two priests and three guests from Melbourne, had noted it.

My dejection at missing out on meeting Fra Elia was turned to amazement when a car pulled up in the driveway half an hour later and out he came with his interpreter. My first impression as he walked up the path and inside the door was of a quick moving man, like a bolt of lightning, who is open, friendly but

has a seriousness about him, a urgent mission. He was gracious with my few words of Italian and invited us all to pray with him.

He then went into another room and returned only to be delighted at the little fluffy koala bear I gave him. I could see the child-like delight alternate with a serious otherworldly gaze. When Fra Elia looks at you, it is fair to say one feels he looks right thought you, and many have testified that he seems to be gazing at things we cannot see. He not only sees earthly things, but also their meaning in an otherworldly sense.

Fra Elia has told Turulli that Padre Pio came to him several times encouraging his mission as a healer, a witness to Christ for all. By now Turulli is accustomed to miracles in her own life, having Fra Elia ring and tell her what she has done that day [without her telling him first], telling her of looming illnesses of her husband and friends.

Another time Fra Elia [who was witnessed by many in another town] appeared to Turulli, which shocked her to the core. However, now she says she has come to understand that God has a purpose using him in this way. Fra Elia lives on earth but the wonders that surround him point to the mysterious life of the spirit beyond time and space.

While there may be sceptics, Fra Elia has spent his time helping others, lives modestly, and does not profit from what he does. He is God-focused and when others seek his help and advice he is there for them. He speaks to their souls and evangelises through his healing.

Though an initially reluctant stigmatist, this witness to the passion of Christ, will continue to elicit amazement for many years to come, in the ineffable mysteries of realms beyond this world, of eternity touching time, of reminders of infinite mercy in the midst of suffering.

Source: Fiorella, Turulli, *Charisms and Stigmata: A Life in the Wake of Padre Pio; an Angel visited my Home*, IKTUSmedia, 2007. See also, idem: *The Mystery of the Light*, IKTUSmedia, 2008.

WANDA SKOWRONSKA is a registered psychologist who works as a counsellor in inner city schools in Sydney. She has done voluntary work for the Catholic pro life organisation Human Life International, and is a regular contributor to *Annals*.

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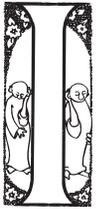
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The way out of World Poverty

THE GRAMEEN BANK

By James Franklin



IN THE OLD DAYS, when the benefits of big government and massive public programs seemed more self-evident than they do today, it was presumed that untied aid to governments would solve world poverty. Give the governments of the Third World massive aid for dams, roads and other large “development projects”, it was thought, and the poor would automatically gain opportunities to help themselves.

It did not work out like that. As explained in the 2009 book by the Zambian economist Dambisa Moyo, *Dead Aid: Why Aid is Not Working and How There is a Better Way For Africa*, there was a problem with what are euphemistically called “cultural factors”. Without accountability of aid funds, the corruption that has already entrenched poverty in so many countries simply diverts aid funds to rocket launchers, mobile phones and Swiss bank accounts for the elite. Even apart from that, the inflow of aid is likely to create economic distortions that mean people are dependent on continuing funds instead of economic development being created from the ground up.

Those of a more “economic rationalist” persuasion have concluded that the free action of market forces is more likely to drag the Third World out of poverty, as it allows individuals to make free decisions on how to allocate their resources responsibly, at the same time providing opportunities for those who provide the goods and services that people actually want. That plan has had its successes, but it is not much help in the short term for the poorest of the poor. They have no resources to allocate and no effective freedom of choice.

Can the very poor be supplied with money in a way that enables them to use it productively, without

simply creating welfare dependence? The idea of “microcredit”, small-scale lending to the poor, has some history in the Christian West, from the Monti di Pietà of late medieval Europe to the credit unions of 1950s Australia. But the most successful plan of this kind has been the Grameen Bank, begun in Bangladesh in 1976 and now operating in many countries. Muhammad Yunus, a university economist, investigated

how the village economy near his university actually worked. He found that women weaving bamboo into stools and men pulling rickshaws were economically productive, but unable to escape from poverty because of their debts to moneylenders. The debts, at effective rates of hundreds of percent per year, ate up all the workers’ income and prevented them from saving or investing in improvements. Traditional banks do not lend to such customers, both because of the tiny sums involved and because of the poor credit risk. (Normal banking is based on the principle: if you need the loan, you can’t have it.) He had his students take a survey of the village. They found that 42 people had initial capital requirements totaling \$US26. Yunus lent the money from his own pocket.

He gradually expanded the plan into a bank and had immense success. Some \$10 billion has been lent to some 8 million members (and a very high though disputed proportion repaid). In 2006 Yunus and the Grameen Bank won the Nobel Peace Prize, the only commercial organization to do so. The Bangladeshi economy has advanced rapidly in that time and poverty has been reduced greatly. That is contrary to expectation; in the 1970s Bangladesh was regarded as a basket case and perhaps the least likely country in the world to make economic progress. Grameen has been one factor in spreading wealth.

The idea of microcredit faces certain inherent problems, and it is in the solutions to them that the Grameen Bank shows its genius. First, how is it possible to lend to poor people without collateral, in such a way as to ensure that most of the money is spent productively and is repaid? Secondly, there are high overheads in lending such tiny sums of money – how are they to be paid?

Mubarak gone Copts still attacked

EGYPTIAN soldiers attacked for the second time the Monastery of Saint Bishoy Alexandria in Wady el-Rayan, Fayoum, 110 km from Cairo. Two monks and six Coptic labourers were wounded. Four people were arrested — three monks and a Coptic lawyer who was visiting the monastery to investigate a similar incident the day before. The army stormed the monastery using five tanks, armoured vehicles and a bulldozer to demolish the fence built by the monastery last month to protect the building and its residents from the lawlessness that has prevailed in Egypt since the 25 January uprising. In fact, the monastery since that day has been attacked by common criminals who escaped from prisons. “We contacted state security and they said there were no police available for protection,” Fr Bemwa said. “We were put in touch with the military personnel who told us to protect ourselves until they reach us.” The army also attacked the Monastery of St Makarios of Alexandria in Wady el-Rayan, Fayoum, 100 km from Cairo, for the same reason. One monk was shot and more than ten were beaten. – Source: Asia News.

Grameen lending is not a matter of simply handing out money and hoping it will come back. The Bank has many branches, and obtaining a loan involves considerable discussion of plans for its spending and repayment. An individual taking a loan must do so as a member of a group of about five – typically the members of the group take loans consecutively and support one another's repayment. Although members are not legally liable for one another's debts, a group with a defaulter will not obtain further loans. There is strong pressure on each group member not to (in Australian terms) let down one's mates. Meetings for repayments take place normally weekly. The group also commits to following Grameen's "Sixteen decisions" for sound living, including growing vegetables, educating children and avoiding the practice of dowries. Thus the loan exists in an ethical context involving practices tending to economic advance. Finally, Grameen has had success by making an increasing proportion of its loans to women. In recent years some 97% of borrowers have been female.

Although the loans have been generally repaid, with some interest, the cost of making, supervising and servicing the loans is high – very high, compared with the value of the loans. This cost has been met from outside, from the Bangladesh Bank and from foreign foundations. International organizations such as the Grameen Foundation and Grameen Foundation Australia accept donations which provide seed funding for new loans and support the cost of operations. They allow Westerners an avenue for donating funds that are reliably used by poor individuals to escape poverty, and that by recycling can be used many times.

It could well be asked if the principle of the Grameen Bank is applicable in remote aboriginal communities in Australia, which suffer from lack of economic development (as well as health and violence problems) similar to the Third World. As in the Third World, the massive spending of government funds on well-meaning top-down programs has proved largely ineffective in making changes on the ground.

It is certainly worth experimenting with indigenous microcredit, but there

ANNALS CRYPTIC CROSSWORD 25

Across Clues

1. Wine and gold price around beginning of November in Caribbean capital (4,2,6)
9. Chap with unruly pile of Roman soldiers (7)
10. Let out after this to get a prickly plant (7)
11. Lasso carried by some Monsignori at a rodeo in Italy (5)
12. Violent storms ripped commercial canoes in half (9)
13. Cherub to angle for scalare (9)
16. High priest in the role of a Douay Bible Old Testament prophet (5)
17. University student has third of tucker found on golf course (5)
19. My, Tim does produce some indecency (9)
22. Religious recluse stops ship from drifting away with knotted tie (9)
24. Medieval warrior aboard train in Jakarta (5)
26. After half a pint, drunken saint plays music (7)
27. A month ago world power left nun with a many sided shape (7)
28. At Omsk tech, be converted by Canterbury's martyred archbishop (6,6)

Down Clues

1. National Guard carries father on a small fishing boat (5)
2. Her pal is confused over a heavenly helper of Tobit and Sarah (7)
3. Central Ghana Department is proficient (5)
4. Heavy woollen overcoat made from Apostle's pigmeat (9)

5. Parrot? ... one mate swallowed it (7)
6. Protestants oppose them distributing coal chits (9)
7. Code of silence at Rome is out of order (6)
8. Safest ingredients for slap-up meals (6)
14. Terrible charges at party when you come uninvited (9)
15. I can turn up with first Irish broken seat for novices (9)
17. Takes long walks with public transport to outskirts of Paris? (6)
18. Tim goes funny with narcissism (7)
20. Finished task leaving a Ukrainian city (7)
21. Longs for ages around top of Norway (6)
23. Our hero decided to eat away inside (5)
25. It's dark near the middle of Austria (5)

SOLUTION TO CRYPTIC NO.24

R	E	P	E	N	T	A	M	A	R	E	T	T	O
A	O	E	E	A	E	E	E	E	E	E	E	E	E
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I	M	T	H	E	Y	A	H	A	E	A	E	A	E
O	B	S	C	E	N	E	W	H	I	T	I	N	G
N	G	A	A	N	N	S	S	S	S	S	S	S	S
A	R	M	A	G	H	C	R	Y	S	T	A	L	E
L	I	A	D	E	T	E	E	E	E	E	E	E	E
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A	R	V	D	S	R	H	H	H	H	H	H	H	H
P	I	O	N	E	E	R	C	R	I	S	P	I	N
E	W	R	O	T	A	I	I	I	I	I	I	I	I
S	H	A	M	E	P	A	T	R	I	O	T	I	C
V	A	O	S	H	A	E	E	E	E	E	E	E	E
C	R	E	A	T	I	V	E	C	H	I	S	E	L

© Brian O'Neill September 2010

are obstacles to success. First is the lack of an economic base in remote communities; except for a few that are located near mining and tourist sites, there are few economically viable potential projects in which an entrepreneur could invest. A second obstacle is cultural. In contrast to Bangladesh, where entrepreneurial self-employment is common, the indigenous cultural practice of "demand sharing" obliges anyone with resources to share them with an extensive network of kin. That makes it difficult for a recipient of a loan to maintain control of how it

is used. Whether microcredit could be adapted to lending to a kin group is difficult to predict.

Further information can be obtained from the Grameen Foundation Australia (<http://www.grameen.org.au>) They are particularly active in the Philippines. The book *The Price of a Dream*, by David Bornstein (1998) gives a readable account of the earlier part of the Grameen story.

JAMES FRANKLIN is professor of mathematics at the University of New South Wales and author of *What Science Knows*.

Condoning injustice, and implying that the end justifies the means

REPORTING ANYTHING BUT THE FACTS

By G.K. Chesterton



WE ARE perpetually in danger of the same mistake [as during the reporting of the trial of Drefus] in all our modern English indignations about Russia, about Spain, about the Congo. It is only too probable that there is much wrong; but I want to hear the wrong, not to hear about it. As it is, it is almost always on some utterly extraneous and impertinent point of creed, social type, or historical analogy that our protestors insist.

I will give but one example. I did not see the unfortunate Ferrer [a theoretical anarchist, accused and convicted of instigating anti-government riots in Barcelona in July 1909. He was executed in October that same year. *Ed.*] tried; but I can easily imagine that this trial may have been hasty and unjust. I remember what our own courts-martial were in Africa, in face of a far less formidable rebellion.

Now, if Ferrer was unfairly tried, his judges should be denounced, though he were the filthiest brigand or pickpocket in Spain. But the indignant journalists do not say, "In such and such respects Ferrer was unfairly tried." They tell me instead that he was a great educationist. That is what I mean by introducing irrelevant moralities instead of the story. Why should not a great educationist be shot like anybody else; why should he not deserve shooting like anybody else?

I know more than one educationist whom I should like to have a pot at. Great educationists before now have been oppressors and profligates, cruel torturers, or vile corruptors of youth. I do not say that Ferrer was not a just and honourable man; I do not know anything about it, thanks to the newspapers. He is not the

first just and honourable man that has been executed by other just and honourable men in times of armed rebellion. I am only concerned to protest against the intellectual method which transfers the public feeling from the injustice of his sentence to the excellence of his profession or his hobby.

Plenty of poor people have been killed in the Spanish riots, and I confess I am not comfortable about this English journalistic habit, which feels the blow of the tyrant not as a blow against humanity, but only as a blow against education and eminence.

— G. K. Chesterton, *The illustrated London News*, November 6, 1909

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(Pope Paul at the Canonisation of the 40 Martyrs of England and Wales, 1970)

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James Packer, for example, no Ita Buttrose, no Barry Humphries, no Bruce Beresford, no Peter Coleman, no Ross Dimsey, no Trevor Kennedy, no Richard Walsh, no Graham Richardson, no Malcolm Turnbull (the latter quartet Packer retainers).

Instead Luker includes Adams-provided transcripts from the ABC's *Late Night Live*. These further enhance his status: a yabber artist who rides zeitgeist thermals with rare skill.

Authorised extracts from letters to Adams (500 boxes, The National Library of Australia) show that his relationship with people extends benignly to outer reaches of erudition, eccentricity and loneliness.

Access to Adams oral history in the National Library, again authorised, cross-fertilises the suspicion: namely that Adams, ex-adman, is playing creative-director to Luker the copywriter.

So a predictably secular hagiography? Not quite. The old daily-journalism rule applies: first is best and Luker, not a stylist, writes with plain directness to show that Phillip Adams is a superlative promoter of his selfless self. Or possibly a rebel with three causes: Ego, Super Ego and Id.

To head a chapter, Luker describes Adams as an enigma. True enough. He is also a pilgrim without a destination, lacking faith in the guide who did not write a line, except in dust, yet whose direction endures: 'I am the way, the truth and the life...'

Grub out

Former Chief of the Army Peter Leahy got it right in one word when he described the male cadet involved in the Australian Defence Force Academy voyeuristic sex scandal as a 'grub' who should be discharged. He got it right again when he suggested the ADFA was unnecessary and that cadets could be educated at civilian universities before posting to army, navy and airforce training establishments.

He got it wrong when he joined others in criticising the style of Defence Minister

Stephen Smith's intervention. There are times when justified anger is the only response (as no one knows better than soldiers ambushed as a result of poor intelligence).

In addition, ministers carry the can of ultimate responsibility to the parliament and people, not senior military officers whose brass can sometimes migrate to their necks.

Mythic reality

Reports of endemic ADF bastardisation, present and past, do not sit well with the golden myth of the Anzac heroes. There again before they went ashore under fire at Gallipoli, the Anzacs did burn down Cairo's brothel area, the Wazzir. By today's politically correct standards, this would constitute interference in sex-worker rights.

More seriously, the Wazzir episode does not mean that the Anzacs were heartless louts. Their surviving diaries and letters show remarkable themes of tenderness, faithfulness and care for their womenfolk.

What is extraordinary is that feminists, who might have been expected to try to limit war, seek to extend its death-dealing grab and that politicians like Stephen Smith (great timing) assist with the option of deploying women in frontline combat.

Limitation of war was a preoccupation of the Catholic Middle Ages. Total war was the concept not of Attila the Hun or Genghis Khan the Mongol but of Von Clausewitz the Prussian, offspring of the Enlightenment.

During World War II, Tito's active-service partisan groups, in common with the Soviet army, included women. Death was the prescribed penalty for molestation of a woman comrade.

Irrelevant to the present? Israeli women soldiers were once used in close-combat areas. Later they were withdrawn to perform a still critical, armed role in less hazardous areas as throughout military history second-line male units have been.

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THE IMPORTANCE OF CHRISTIAN NAMES

By Father Roger Landry

ON JANUARY 9, after baptizing twenty-one infants in the Sistine Chapel on the feast of the Baptism of the Lord, Pope Benedict captured international headlines by reminding Catholic parents throughout the world that they should be choosing Christian names for their children

The choice of a name, he emphasized, shouldn't be done "by chance" or whim, but should reinforce and communicate to the growing child and others one of the essential realities of the sacrament of baptism and the Christian life. The Christian name — in contrast to a non-Christian name — signifies that in baptism "every baptized person acquires the character of a child of God" and is "an unmistakable sign that the Holy Spirit gives birth to man 'anew' from the womb of the Church." A Christian name manifests that through baptism a child is "raised to the supernatural order" and "placed in communication with God," who then calls that child by that given name. Naming the child after a Christian saint or Biblical hero is a concrete reminder for the child and everyone else that God is calling that child, like his or her Christian namesake, to holiness and heaven. A Christian name concretely that there is, and is meant to be, a connection and continuity between natural and supernatural life, and between earthly and eternal life.

Much of this connection has been getting gradually lost in Christian practice, which is the reason why Pope Benedict needed to bring it to our attention. Recently, the Social Security Administration published a list of the 1,000 most popular boys' and girls' names chosen by American parents in 2009. The main headline for most of the press accounts was that the name "Mary" — which in every year from 1910-1965 was either the first or the second most popular girls' name — was no longer even in the top 100. American parents as a whole were choosing the names Alyssa, Aubrey, Avery, and Aaliyah, Hailey, Bailey, Kaylee, and Riley, Layla, Makayla, Morgan and Destiny more than they were choosing to name their child after the spiritual mother whom Jesus on the Cross gave to the human race.

On the boys' side, things are not much better. Beginning in 1910, when the frequency of names began to be documented, through 1972, the names of the foster-father of Jesus and of the four evangelists were firmly entrenched in the top ten each year. They haven't fallen nearly as much as the name of Mother of God, but Joseph is now 16th (its lowest since records began getting kept in 1910), Matthew is 13th, John is 26th, Luke is 48th, Mark is 154th. Parents are opting just as much or more for Braydon, Brody and Bryson, Colton, Caden and Camden, Jayden, Jaxon, and Jace.

One of the questions young couples should ask themselves is what their child will think later of the name chosen and the reasons for which it was chosen.

A baptismal ceremony begins significantly with the minister's asking the parents, "What name do you give your child?" This name is given before God. The Catechism says the child's name and God's name are thereby linked. "The sacrament of Baptism is conferred 'in the name of the Father and of the Son and of the Holy Spirit.' In Baptism, the Lord's name sanctifies man, and the Christian receives his name in the Church. This can be the name of a saint, that is, of a disciple who has lived a life of exemplary fidelity to the Lord. The patron saint provides a model of charity; we are assured of his intercession. The 'baptismal name' can also express a Christian mystery or Christian virtue. 'Parents, sponsors, and the pastor are to see that a name is not given which is foreign to Christian sentiment.'" It adds, "God calls each one by name. Everyone's name is sacred. The name is the icon of the person. It demands respect as a sign of the dignity of the one who bears it" (CCC 2156, 2158).

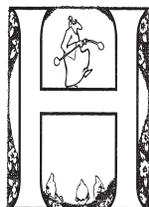
The name is a holy icon of the person. In our age of titular iconoclasm, Pope Benedict is calling Christian parents back to connect the names of their children with the name of God and the names of those who have lived — and continue to live forever — in God's holy name, entrusting their children to their namesakes' saintly patronage so that one day the Good Shepherd will call those children to his eternal right side by the names they've chosen for them.

— FATHER ROGER J. LANDRY is pastor of St. Anthony of Padua in New Bedford, MA and Executive Editor of *The Anchor*, the weekly newspaper of the Diocese of Fall River. Excerpted from "The Importance of Christian Names." *The Anchor* (February 18, 2011). by permission of Father Roger J. Landry.

Western adventurism, and knowing when enough is enough

AFGHANISTAN, IRAQ AND VIETNAM

by Michael O'Connor



HAVING been asked recently to speak to a Melbourne luncheon club on the issues raised by Western interventions in Vietnam, Iraq and Afghanistan, I was forced to re-examine my own views developed and expressed at the time. As has so often been the case during my dubious career as a commentator on strategy, I find myself out of sympathy with much of the political and official views on Vietnam, Iraq and Afghanistan as expressed at the time and especially with the benefit of hindsight.

Let me begin by setting out a number of critical tests that in my view should be the basis of policy and then examine necessarily briefly just how each of these Western interventions met those tests. In general, these can be divided under the headings of aims and methods.

The first and most fundamental principle of war is the selection and maintenance of the aim. In all three

cases of Vietnam, Iraq and Afghanistan, we see a US-led Western military intervention to achieve – presumably – some desirable objective whether that be real or declared. The critical factors that should determine the aim are:

- the political and cultural environment of the target country;
- the strategic challenge to the West posed by the circumstances of the target country; and from my perspective,
- the effect of the principles of just war; and
- whether the objective can be sustained in the face of adversity.

Implicit in these considerations is some measure of when the objectives are considered to be achieved.

On the issue of methods, there are several basic tests that need to be dealt with in advance:

- are we dealing with conventional warfare, an insurgency or terrorism?
- what is the enemy's source of supply and how reliable is it?

- What is a credible duration of the conflict and do we have the political will to go the distance?
- Do our forces have the numbers, equipment, doctrine and training needed for the task?
- Is our information management up to the task of 'selling' the intervention to an inevitably sceptical media and public that demand quick results?

All of these can, of course, be expressed in different ways but, as a basis for discussion, they will serve.

For me, a consideration of all these factors leads to different conclusions in each of the three cases – Vietnam, Iraq and Afghanistan.

Vietnam was a political and military defeat. In the longer term and from a Western perspective, however, it was a strategic victory and, indeed, could have been characterised as such in 1975.

Iraq in 1991 represented an outstanding military, political and strategic victory. In its 2003 and later manifestation, it is claimed as a military and political victory. In strategic terms, it represents a potential defeat and the jury is still out on that assessment. Personally, I remain pessimistic.

Afghanistan will inevitably be marked as a military and political defeat. But strategically, I suspect it will have no impact because both Afghanistan and Pakistan are strategically insignificant from a Western perspective.

Having then nailed my colours to mast, let me explain how I have come to those conclusions and did so at the time.

In Vietnam, we – that is the West – were supporting a nascent nation under external threat. The French had governed through traditional political structures and these had been kept in place by the Japanese occupiers between 1941 and 1945. After the French were driven out by the

The other face of America's ally

THE VARIOUS Saudi publications gathered for this study state that it is a religious obligation for Muslims to hate Christians and Jews and warn against imitating, befriending, or helping such 'infidels' in any way, or taking part in their festivities and celebrations. They instil contempt for America because the United States is ruled by legislated civil law rather than by totalitarian Wahhabi-style Islamic law. Some of the publications collected for this study direct Muslims not to take American citizenship as long as the country is ruled by infidels and tell them, while abroad, above all, to work for the creation of an Islamic state. The Saudi textbooks and documents our researchers collected preach a Nazi-like hatred for Jews, treat the forged Protocols of the Elders of Zion as historical fact, and avow that the Muslim's duty is to eliminate the state of Israel. Regarding women, the Saudi state publications in America instruct that they should be veiled, segregated from men and barred from certain employment and roles. In these [Saudi Government] documents, other Muslims, especially those who advocate tolerance, are condemned as infidels. The opening fatwa in one Saudi embassy-distributed booklet responds to a question about a Muslim preacher in a European mosque who taught that it is not right to condemn Jews and Christians as infidels. The Saudi state cleric's reply rebukes the Muslim cleric: 'He who casts doubts about their infidelity leaves no doubt about his.'

— Saudi Publications on Hate Ideology Invade American Mosques. New Report On Saudi Government Publications, January 28, 2005 -- Freedom House's Center for Religious Freedom.

See http://www.freedomhouse.org/uploads/special_report/45.pdf

combined nationalist and communists, Vietnam divided and South Vietnam and North Vietnam became two distinct political entities. Despite all the Communist propaganda, the south was attacked by a revolutionary movement organised and directed by the Communist north and supplied by China and the Soviet Union. The movement was even named a 'Front' using classic Leninist techniques and when the Front's military forces, heavily manned by the north, were defeated, they were replaced by northern conventional forces. This was a clear case of northern aggression as they publicly admitted after they had won.

The US-led response was consistent with and driven by the 1947 Truman Doctrine of containment of communism that had held the line in Greece, Berlin, Korea, Malaya, Iran and the Philippines. That it failed in South Vietnam was due to a range of factors including poor strategies, bad doctrine and training, excessive intervention in South Vietnam's politics and, ultimately in what I have called a great betrayal, the refusal of supplies to South Vietnam and Henry Kissinger's green light given to Moscow to finish off the South. The pro-Hanoi cheer squads in the US and Australia played their part but depended heavily upon the issue of conscription to rally support.

The great strategic benefit of the Vietnam War was to allow countries like Malaysia, Singapore and Indonesia to buy time to stabilise their own countries.

Turning to Iraq, it is important to note at the outset that Iraq is a pseudo-



'He who pays the Danegeld never gets rid of the Danes'. A mediaeval truism. The Danegeld was the tribute demanded by marauding Vikings for sparing English and Irish villages.

nation. Its borders are artificial and its constituent peoples are, as we have seen, mutually hostile. Iraq has been governed since its creation by strong men deriving their authority from the use of force. Iraq was also a strategically important buffer state between the militarily weak Gulf states and Saudi Arabia on the one hand and populous, rich and strong Iran.

Religion played a crucial role. Islam does not recognise the validity of nationalism or nation states but only of the Muslim Umma, the community of believers. Iran's dominant religion is that of the Shia sect of Islam whereas the Saudis and Gulf States are mainly Sunni. Iraq's population is mainly Shia but has been kept under control by dictators whose nominal allegiance is Sunni. Tension between Sunni and Shia harks back to the earliest days of Islam and has nothing whatever to do

with national boundaries. As well, Iraq is ethnically allied with the Arab Saudis and the Gulf states, whereas Iran is ethnically Persian.

In 1991 in the aftermath of Iraq's invasion of Kuwait, the simultaneous collapse of the Soviet Union allowed US president George Bush senior to organise a United Nations-authorized, US-led force to expel Iraq from Kuwait and, in the process, seriously damage Iraq's ability to be a disruptive force in the region. Bush senior was clever. He rejected pressure to go further and invade Iraq and get rid of Saddam Hussein's regime, thus legitimising a post-Soviet UN peacemaking role that became more active in the 1990s. Unfortunately and perhaps inevitably, the UN dropped the ball and made a mess of peacemaking in places like Rwanda, Somalia and Yugoslavia.

In 2003, George Bush junior, egged on I suspect by vice-president Cheney who had been Bush senior's Defence Secretary decided, as it were, to finish daddy's job. It was clear at least from mid-2002 that the US was trying to construct a case and was actively preparing for invasion. But, as I wrote in January 2003, the case had not been made. There was no international political underpinning for the intervention and, while the US would certainly defeat the Iraqi forces very quickly, no thought seemed to have been given to the aftermath.

The aftermath was of course a *de facto* civil war blood-bath as the US forces struggled yet again to learn and implement counter-insurgency doctrines. Having destroyed Iraq's



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governing structures, the US set out to build a parliamentary democracy from scratch in very infertile ground. The insurgency was devoted, adequately if not well supplied from Syria, Iran and, very likely, Saudi Arabia, and it was ruthless. Most victims were from rival Islamic sects.

The key question is whether the end state is better than the beginning. For me, it is too early to say. To be sure, Iraq has an elected government that has been effectively disarmed, is not less corrupt than its predecessor and owes allegiance to the more radical Shia majority. The Iraqi buffer against Iran has gone and the prognosis for the region is not good. The region – and the world – might have been better off leaving Saddam, even with weapons of mass destruction, in place. Arguably the Iraqi people might have been no worse off.

Afghanistan is even worse. The US went in nominally to capture Usama bin Laden, the mastermind of the 9/11 terrorist attacks on the US. The then Taliban government of Afghanistan had been politely asked to hand him over but refused. Nine years later, Usama bin Laden has still not been captured but the Taliban government has been converted into a persistent insurgency which 120,000 foreign troops together with Afghan security forces of dubious ability and loyalty cannot suppress.

As Alexander the Great discovered centuries ago, as the British discovered in the 19th and early 20th centuries and as the Soviets discovered in the late 20th century, Afghanistan cannot be conquered. It is not even a nation but, together with Pakistan's northern territories, a collection of often antipathetic tribes loyal to their Muslim religion and intensely hostile to outsiders, especially Christians (or even pagans in our more modern Western world).

The Taliban are well supplied, probably from Iran, Pakistan and China. Their religion is extremist, even by Islamist standards, and they can and do portray the intervention force as the enemies of the Faith. The government that the US has constructed is extremely corrupt, ranking 179 out of 180 on Transparency International's corruption index. (Incidentally, Iraq stands at 176 and Somalia at 180).

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In all three cases, the justification for the intervention and the stated objectives changed periodically as the hoped-for outcomes were not achieved. But, in the case of Vietnam, the ultimate and fatal change was driven by domestic American politics. In both Iraq and Afghanistan, the changes have been driven by events on the ground and because no clear and credibly achievable objectives have been stated. In Iraq, intervention was intended to get rid of Saddam. But no one asked or answered the question – what then?

In Afghanistan, intervention was supposed to prevent that country from becoming a base for terrorism. So, for a time, the terrorist base moved variously to Somalia, Yemen, Sudan and Pakistan. Organised terrorism does not require large and static base facilities; it can and does move around. All that has been achieved is to extend the recruiting base for terrorism in the Muslim communities of the world – and turn

Afghanistan into the world's largest producer of heroin where the growers are protected by the troops of their principal markets.

Perhaps more to the point, the Western intervention in Vietnam was essentially defensive. In both Iraq and Afghanistan, whatever the spin, the West is the aggressor.

George Bush junior himself said late on the afternoon of 9/11, terrorism cannot be defeated by military force but only by good intelligence and well-resourced police forces at home. Moreover, terrorism is not strategically significant. Certainly it is a bloody menace but can only sting, not destroy. We in the West should wash our hands of Afghanistan, Pakistan and the Muslim world, leaving it to Islam to sort out its own mess. Because we cannot!

MICHAEL O'CONNOR is a former patrol officer in Papua New Guinea. He also served in the Royal Australian Navy as an intelligence officer.

Excerpt from an address given on October 14, 2010 by the then U.K. ambassador to the Holy See, at St. Mary's Cathedral in Newcastle-on-Tyne, U.K.

THE UNITED KINGDOM AND THE HOLY SEE

By Francis Campbell



THE CROWN'S oldest diplomatic relationship is with the Papacy – itself the oldest diplomatic entity in the world. It is a relationship that brings together much of what we have been speaking of here this evening. It has, like many relations, seen moments of triumph and of failure over the centuries as diplomatic ties have been strained, broken and strengthened.

It is a diplomatic relationship which illustrates very clearly the global dimension of religion and it avoids narrow frameworks which too easily associate religion and violence. Today, the diplomatic relationship between the UK and the Holy See speaks powerfully to the positive contribution faith can make to the mutual benefit of all societies.

But there can be some confusion about the diplomatic nature of the Holy See. Our diplomatic ties – like all other 178 states – are with the Holy See. It is not the same as the Vatican City State.

The Holy See is the universal government of the Catholic Church and operates from the Vatican City State, a sovereign, independent territory of 0.44 square kilometres.

The Pope is the ruler of both the Vatican City State and the Holy See. The Holy See acts and speaks for the whole Catholic Church. It is also recognised by other subjects of international law as a sovereign juridical entity under international law, headed by the Pope.

The Holy See dates back to early Christian times. Ambassadors are officially accredited to the Holy See and not the Vatican City State, and Papal representatives to states

and international organizations are recognised as representing the Holy See, not the Vatican City State.

The Holy See as legal person bears many similarities with the crown in Christian monarchies. The Vatican City State on the other hand is a sovereign independent territory which was founded following the signing of the Lateran Pacts between the Holy See and Italy on 11 February 1929. Its nature as a sovereign State, distinct from the Holy See, is universally recognised under international law.

Although the Holy See is closely associated with the Vatican City State, the independent territory over which the Holy See is sovereign, they are two international identities. The Holy See is not the same sovereign entity as the Vatican City State, which only came into existence in 1929 with the Lateran Treaty.

Formal diplomatic links between the Crown and the Holy See were first established in 1479 when John Shirwood was appointed by King Edward IV as the first resident Ambassador. Shirwood was also the first English Ambassador to serve abroad, making the Embassy to the Holy See the UK's oldest Embassy. I have also to note, as I am in Newcastle, that Shirwood was a former Bishop of Durham.

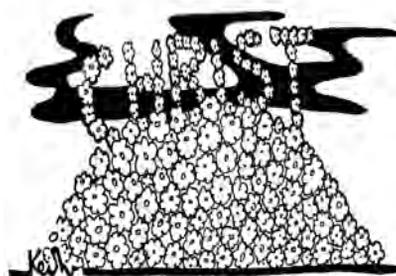
Formal diplomatic relations between the Crown and the Holy See were interrupted in 1536 at the time of the

English Reformation. Diplomatic links were restored in 1553 under the reign of Queen Mary I. Sir Edward Carne – Mary's Ambassador – was initially Queen Elizabeth I's ambassador too, but when relations with the Holy See deteriorated he was recalled. Unofficial ties were maintained between the Crown and the Holy See through much of the 18th and 19th centuries: for example, Lord Odo Russell was the Crown's unofficial Minister to the Holy See from 1858 to 1870. The United Kingdom re-established formal resident diplomatic relations with the Holy See in 1914.

While the Vatican, which is the headquarters of the Holy See, is exceedingly small in physical size, the Holy See is a sovereign entity with an unusually large global reach which touches one sixth of the world's population and many more beyond. The Papacy is one of the world's key opinion formers and it is because of this that it is a key part of the UK's diplomatic network.

The Catholic Church is a force on the world stage: a global religious institution with over 1.1 billion adherents (17.5% of the world's population and over 10% of the UK's population); reaches into every corner of the planet through its 500,000 priests, 800,000 sisters/nuns and 219,655 parishes; serious influence in as many countries as are in the Commonwealth, a privileged status as interlocutor with the two other Abrahamic faiths – Islam and Judaism – and two generations of intense experience in inter-faith dialogue and many centuries of co-existence.

Pope John Paul II's funeral brought together the single largest gathering of Heads of State in history. The Holy See



Of Gods and Men

(Des Homes et Des Dieux)

In Algeria a small community of Cistercians live in mountainous terrain which echoes to the Plain Chant of their daily office. A similar harmony inspires the relationships of the local Muslims and the monks who live their faith, exemplifying not proseletising, cultivating crops and giving medical aid to men, women and children.

Peace, imperfect peace, threatened by the activities of fundamentalist rebels who initially receive medical help from the monks. The Algerian Army offers a protected retreat. The monks, in an age-old procedure that, like the Greek agora, contributed to modern parliamentary democracy, vote go or stay.

Director Xaviour Beauvois, and his principals, Lambert Wilson, Michael Lonsdale and Olivier Rabourdin, have created a masterwork deeply redolent of faith manifested as fortitude, their work underpinned by the heroic reality which inspired it.

One quibble: Beauvois should have resisted the temptation to make wine and a recording of Tchaikovsky's *Swan Lake* central to a sequence of relaxation.

Okay wine but not schmaltzy *Swan Lake*; the sequence music should have been in accord with the thematic Plain Chant, perhaps the *Credo* or *Resurrexit sicut dixit!* - *He has risen as He said!*

Search for it, find it and meditate.

M★★★★★ SFFV

Brighton Rock

Director Rowan Joffe up-dates Graham Greene's classic narrative from the 1930s to the 1960s. What he gets from this is side footage of Rockers and Mods conflict on Brighton Beach for intercutting with his main footage but, strangely, no period Merseyside music.

The update produces a more crucial anomaly. As the anti-hero Pinkie, Sam Riley delivers a rivetting performance but it is one where the character is a psychopath not a tortured soul of Catholic faith. Andrea Riseborough as the doomed Rose does evince that faith.

Overall, however, Joffe goes for symbols - votive candles, a crucifix - rather than grace and faith. Helen Mirren as Ida, the moral catalyst of Pinkie's fate, is made over to gentility compared to Hermione Badelley blowsy

MOVIES

By James Murray

barmaid in the Boulting Brothers 1947 version.

Yet for the majority of cinemagoers such comparison are of as little account as recalling the dark, magnetism of Richard Attenborough's performance as Pinkie.

The movie's ending is topped for speciousness by an earlier sighting of razor-gang leader, Colleoni looking silly in a brocade smoking jacket that might have come from the wardrobe department of Noel Coward's *Privates Lives*.

Perhaps it did. This is not the first, nor the last, time when you could wish that classic movies had a cultural heritage restriction against their being remade.

MA15+★★★★NFFV

The Tempest

Mirren again. Mirren forever. As Prospero become Prospera, she dominates this movie version of the play. Director Judy (*Titus Andronicus*) Taymor and her special effects team bring out visually the play's Ariel verbal magic. Taymor, however, eschews a reading that would have brought out the coded Catholic sub-text as interpreted by Clare Asquith in *Shadowplay: The Hidden Beliefs and Coded Politics of William Shakespeare*.

Thus the title *The Tempest* is code for *The Reformation* and the play's elements of exile, storm, shipwreck, vengeance and reconciliation are code for the spirit of the era.

Felicity Jones and Ben Wishaw make a charming Miranda, and Ferdinand. As Caliban, Djimon Hounsou's screen presence, enhanced by startling make-up, makes it difficult for even Mirren to maintain her dominance.

Tom Conti plus jokey beard is the Councillor Gonzalo. Russell Brand and Alfred Molina play the drunken Jester, Trinculo, and the Butler, Sebastian. They show that the stage business of the first Elizabethan age can still raise a laugh on the cinema screen of the second Elizabethan age.

Chris Cooper, David Strathairn and Alan Cummins are the play's

conspiratorial courtiers. Splendid actors and, like the rest of the cast, diamonds to Mirren's pearl.

She has announced that she wishes to play Hamlet (Hamleta?). She does have a precedent: Sarah Bernhardt did the part on stage in the 19th century.

M★★★★SFFV

Another Year

And another Mike Leigh in which he shows that Drearie England has replaced Merrie England though there are still some cakes and ale, or more exactly supermarket plonk and allotment pumpkins.

Tom (Jim Broadbent) and Gerri (Ruth Sheen) are respectively a geological engineer and counsellor. Long married, they provide a planet of sanity around which revolve various more or less nutty friends.

Leigh is a genius a least in persistence and elicits from his cast performances of stunning authenticity, stunning being the operative word. GK Chesterton wrote: 'We are the people of England. And we haven't spoken yet.' Leigh lets them speak. But could GKC ever have imagined such dullness? In a funeral sequence, Leigh bows to the reformed church which, as far as it was Calvinistic, snuffed the candles of Merrie England.

Low budgets are part of Leigh's method. Couldn't the budget have run to at least a second pumpkin? The same one appears in several scenes, Leigh being Leigh no chance of it turning into a fairy tale coach. A hearse perhaps.

M★★NFFV

Never Let me Go

Director Mark Romanek and scriptwriter Alex Garland, working from Kazuo Ishiguro's novel of the same title, have brought off a thriller of uncanny force

They present us with what appears to be an boarding-school, Hailsham, presided over by Miss Emily (Charlotte Rampling) who comes on as Miss Jean Brodie's English cousin.

Not a whimsical reference. The movie is haunted by the spirit of Muriel Spark. We sense that the children are orphans protected and matured for a particular purpose. What that is provides an uncanny tension. Nor is the tension broken when a teacher,

Miss Lucy (Sally Hawkins), reveals the purpose. She is re-assigned but rather than taking off for the hills the children remain accepting of their fate.

Crown up, the orphans move to a cluster of remote farm buildings somewhere in England. There they are not kept in close confinement and are allowed outings.

Romanek close focuses on three of them: Kathy (Carey Mulligan) Tommy (Andrew Garfield) and Ruth (Keira Knightley). It is no insult to the adroit performances of Garfield and Knightley to say that it is the fey ordinariness of Carey Mulligan's performance that enthral.

Horror without buckets of blood and things that go bump in the night. A parable about what can happen when government allies itself with science for a seemingly benign purpose.

M★★★★NFFV

Something Borrowed

Neat title derived from the bridal rhyme, 'Something old, something new, something borrowed, something blue.' Director Luke Greenfield takes it from Emily Griffin's novel about the courting times of a gaggle of thirty-somethings.

Rachel (Ginnifer Goodwin) is a lawyer and single, a status her best friend, party girl Darcy (Kate Hudson), is inclined to harp on. Between them stands a handsome, rich lawyer Dex (Colin Egglesfield) to whom Darcy is engaged.

Mingling with them is a sub-group composed of Rachel's friend Seth (John Krasinski), his admirer Claire (Ashley Williams) and the roving eyed Marcus (Steve Howie).

What to do about nothing much? It's a question Will Shakespeare, quill in hand, pondered. From her computer Jennie Snyder Urman answers it with a script that although predictable is not tedious, result of sharp ensemble playing in locations ranging from New York to Long Island to London and back again.

Too early to rate it a change, nevertheless there does seem to be tendency, where women (here Hilary Swank and Molly Mickler Smith) have production control, for bedroom scenes to be shot demurely without the nudity that occurs when male film-makers go for the facile justification, 'integral to the character.'

M★★★★NFFV

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G: for general exhibition;
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Just Go With It

Romantic duos: Fred Astaire and Ginger Rogers, Katherine Hepburn and Spencer Tracey, Cary Grant and Grace Kelly. Now, by declension, Jennifer Aniston and Adam Sandler. She plays Katherine, a medical receptionist. He plays Danny Maccabee, a plastic surgeon, who enlists her to pose as his wife as cover for a dating ploy, in this case involving the blonde Palmer (Brooklyn Decker).

Aniston and Decker do their turns with charming aplomb. But Sandler, to continue the duo theme, never seems to be quite sure whether he's Jerry Lewis or Dean Martin, lout or lounge lizard.

Nicole Kidman enters as Katherine's madly successful former schoolfriend and smashes and grabs the movie. Director Dennis Dugan has fun framing three-shots of Sandler as the plastic surgeon, with Aniston and Kidman, both of whom appear to have had cosmetic surgery. Or is this merely character make-up?

One sign of decadence is the distortion of earlier forms. Accordingly this comedy is decadent; it distorts *Cactus Flower* starring Ingrid Bergman, Walter Mattau and Goldie Hawn.

M★★NFFV

The Lincoln Lawyer

Evocative title inspiring thoughts of Abe Lincoln. But he was never a criminal lawyer like Mick Haller whose office is a Lincoln auto and whose

low-life clients include Los Angeles bikies.

Haller's career prospects rise when he takes on a rich-kid client Lous Roulet who, charged with viciously murdering a bar girl, insists he is not guilty and refuses to accept any plea-bargaining.

Matthew McConaughy plays Haller. Ryan Phillippe challenges him as Roulet, inspiring McConaughy, who has been getting by on bubblegum acting, to a carborundum-edged performance. Marisa Tomei clocks on as Haller's divorced but still smitten lawyer-wife, Maggie, and clocks off with the picture under her arm.

Director Brad Furman and writer John Romano (working from a John Connelly novel) create a thriller which is, like the Lincoln slightly antique but still speedy.

Humphrey Bogart would not have disdained to play in it. Raymond Chandler might well have enjoyed the kind of LA rich-poor patch he made his own. But as an infantryman who survived action with a Canadian-Scots regiment, he might have criticised as gratuitous a sequence in which Haller triggers bikie violence as part of the plot resolution.

M★★★★NFFV

Red Riding Hood

As Father Solomons, Gary Oldman tools around in what looks like a royal funeral coach followed by an iron elephant on wheels used for torture purposes. These props inspire him to a scenery-chewing performance. And rarely has an actor had such scenery to chew on. The forest village set is scrumptious.

Amanda Seyfried plays Red Riding Hood caught between rival suitors, woodcutter Peter (Shiloh Fernandez) and blacksmith Henry (Max Irons). Could one of them be the werewolf that has long menaced the villagers? And what about grandma? Enter Julie Christie to smile in a manner redolent of the folktale's, 'Grandma what big teeth you have.'

When the villagers get together to panic, pray or play, director Catherine (*Twilight*) Hardwicke gives the sequences the liveliness of a Peter Breughel painting. Against this the computer generated wolf for all its fiery

jaws is tame. The ending hints at the dreaded possibility of a sequel.

M ★★★SFFV

Limitless

Another folktale. It's the one about the magic potion updated by scriptwriter Leslie Dixon. No longer is the potion the product of an alchemist but a pill, NZT, created by a dodgy pharmaceutical company.

New York layabout, Eddie Morra (Bradley Cooper) comes by a supply; it works, increasing his powers of concentration; he knocks off a novel quicker than you can say Jack Kerouac before becoming an investment whiz to rival George Soros.

Snag: the potion wears off and Morra has limited supplies. His problem is aggravated by Carl Van Loon, a ruthless tycoon. Robert De Niro nods his way through the part. Not so Andrew Howard, a British actor playing a Russian gangster murderously eager to benefit from NZT.

The plot, as always, has room for a girl friend and Abbie Cornish demonstrates her bush origins by running like a deer when pursued by a mystery man through Central Park before clobbering him as a result of ingesting NZT.

Director Neil Burger and cinematographer Jo Willems drive the narrative at full disorienting speed to a conclusion as unexpected as, well, NZT, obviously a kind of Bex which creates hyperactivity rather than the need for a good lie down.

M ★★★NFFV

Justin Bieber: Never Say Never

The name Justin Bieber involved a change of attitude: your critic's; he went along duty-bound to preview the movie for younger readers. First surprise it's not the kind of boy-meets-girl fiction Elvis Presley made in his heyday; it's an encompassing documentary that shows Bieber from table-drumming as a child to a climactic strobe-lit concert at Madison Square Garden, New York.

From the documentary, produced by his manager Scooter Braun, Justin Bieber emerges as a talented, charming teenage pop phenomenon.

Will he burn-out disastrously like Michael Jackson to whom he has been

compared? Or will he, after due travail, become another Paul McCartney with a knighthood? Impossible. Not at all Bieber is a Canadian from Stratford, Ontario.

C ★★★SFFV

The Mechanic

In the title role, Jason Statham has two expressions: grim and grimmer. His apprentice played by Ben Foster is by comparison rubber-faced. In total they make for a formidable team of professional assassins, their relationship complicated by the apprentice's ignorance that The Mechanic earlier killed his father.

He is played by Donald Sutherland who proves to be the sorcerer of the piece. Director Simon West orchestrates the extreme crash-bang-wallop based on an original starring the late Charles Bronson who had one expression: grim.

MA15+ ★★★NFFV

The Round Up

(La Rafle)

With the collaboration of French police, 13,000 Jews were crammed into the Paris's Winter Velodrome in 1942, their designated fate transportation by cattle wagon to the Nazi death camps. The subject matter is similar to the recent *Sarah's Key*.

But *Sarah's Key* distanced the horror of the event through fictional framing. *The Round Up* by comparison is quasi-documentary, based on the memoirs of a survivor Joseph Weisman, which emphasises that when evil threatens it should be resisted not placated with sacrifices.

Director Rose Bosch does give due credit to those who aided the Jews, including a priest and nuns, the firemen of Paris as well as ordinary French men and women.

The performances of Jean Reno as a Jewish doctor and Melanie Laurent as a Huguenot Red Cross nurse key the rest of a magnificent cast

M ★★★SFFV

My Afternoons with Margueritte

(La Tete en Friche)

Germain (Gerard Depardieu) is an amiable handyman life, soul and butt of the local bar-restaurant. When not at

the bar, he likes to feed, count and name the pigeons in the local park. There he meets Margueritte (Gisele Casadesus) a scholar who unveils Germain's secret: as a result of bullying at school and at home, he is barely literate.

She helps him to learn to read; her primer is *The Plague* by Albert Camus. He in turn comes to her aid when she faces the fate of so many: a nursing establishment.

Germain's other women are his wild, sad abusive mother, played by Claire Maurier and his girlfriend Annette (Sophie Guillemin).

Forty years and about the same number of kilos separate Germain and Margueritte. Such is the skill of Depardieu and Casadesus (more than 90 years old) that the movie totally beguiles.

Director Louis Becker and writer Jean-Loup Dabadie draw from the novel by Marie-Sabine Roger. Becker has a rare confidence. He does not over-stretch his material as so many film-makers do in preparation for cuts to make way for television commercials.

M ★★★SFFV

Trophy Wife

(Potiche)

Catherine Deneuve, the wild muse of the Sixties, a bourgeois housewife? Time takes care of all casting. She now looks the part.

Gerard Depardieu has played Cyrano de Bergerac and D'Artagnan. He has the girth to play Gargantua. But, charm undiminished, he essays a left-wing mayor MP who whatever he has done has not starved with the workers.

The casting is part of director Francoise Ozon's sly comedy of modern manipulation in company boardrooms and factory shopfloors.

The location is an umbrella factory (possibly a tribute to Deneuve's charming debut movie, *The Umbrellas of Cherbourg*). The housewife's husband (Fabrice Luchetti) is a martinet Lothario whose conquests include his secretary (Karin Viard).

When he falls ill, the housewife takes over to stir her family, company reform and the romantic past.

M ★★★NFFV

THOUGHTS ON A NEW KNIGHTHOOD

By Charles J. Chaput, O.F.M. Cap.



ONE OF YOU wants to sit through another classroom lecture. So my comments will be brief. Then we can get to some

questions and answers. I'm also going to skip telling you how talented you are. You already know that. You wouldn't be here if you weren't. What you'll discover as you get older is that the world has plenty of very talented failures – people who either *didn't* live up to their abilities; or who *did*, but did it in a way that diminished their humanity and their character.

God made you to be better than that. And your nation and your Church *need* you to be better than that. Scripture tells us that the fear of the Lord is the beginning of wisdom (Ps 111:10). Wisdom – not merely the knowledge of facts or a mastery of skills, but wisdom about ourselves, other people and the terrain of human life – *this* is the mark of a whole person. We already have too many clever leaders. We need wise leaders. And the wisest leaders ground themselves in humility before God and the demands of God's justice.

I want to offer you just four quick points tonight.

Here's the first. *Military service is a vocation, not simply a profession.*

The word 'vocation' comes from the Latin word *vocare*, which means to call. In Christian belief, God created each of us for a purpose. He calls each of us by name to some form of service. No higher purpose exists than protecting other people, especially the weak and defenceless. This is why the Church, despite her historic resistance to war and armed violence, has held for many centuries that military service is not just 'acceptable.' It can also be much more than that. When lived with a

Charles J. Chaput, O.F.M. Cap.
'Thoughts on a New Knighthood.'
Denver Catholic Register (October 25, 2010). This talk was delivered at the United States Air Force Academy, Colorado Springs, Colorado.

spirit of integrity, restraint and justice, military service is virtuous. It's *ennobling* because – at its best – military service expresses the greatest of all virtues: charity; a sacrificial love for people and things outside and more important than oneself. It flows from something unique in the human heart: a willingness to place one's own life in harm's way for the sake of others.

The great Russian Christian writer Vladimir Solovyov once said that to defend peaceful men, 'the guardian angels of humanity mixed the clay [of the earth] with copper and iron and created the soldier.' And until the spirit of malice brought into the world by Cain disappears from human hearts, the

soldier 'will be a good and not an evil.' He expressed in a poetic way what the Church teaches and believes. And you should strive to embody this vision in your own service.

Here's my second point. *Protect the moral character you build here, and remember the leadership you learn here. You'll need both when the day comes to return to civilian life.*

I think it's unwise for people my age to judge the world too critically. The reason is pretty simple. The older we get, the more clearly we see – or think we see – what's wrong with the world. It also gets harder to admit our own role in making it that way. Over my lifetime I've had the privilege of working with many good religious men and women, and many good lay Christian friends. Many of them have been heroic in their generosity, faith and service. Many have helped to make our country a better place.

And yet I think it's true – I know it's true – that my generation has, in some ways, been among the most foolish in American history. We've been absorbed in our appetites, naïve about the consequences of our actions, overconfident in our power, and unwilling to submit ourselves to the obligations that come with the greatest ideals of our own heritage.

Most generations of Americans have inherited a nation *different in degree* from the generations that preceded them. You will inherit an America that is *different in kind* – a nation different from anything in our past in its attitudes toward sexuality, family, religion, law and the nature of the human person; in other words, different and more troubling in the basic things that define a society. My generation created this new kind of America. Soon we will leave the consequences to you.

And this brings us back to my second point: here the leadership

Conflict from the Beginning

REAL problems were raised by the Christian encounter with Islam as a socio-political system, which followed the politicization of religion. Since then there has been a tendency in the Muslim tradition of imposing its domination. This tendency derives from the Muslim conviction that they have a monopoly on the truth and that the Qur'an is the perfect and ultimate revelation.

— Fr Samir Khalil Samir, sj. 111
Questions on Islam

and moral character of my generation failed, you need to succeed. The task of Christian *moral* leadership that will occupy much of your lives in the future will not be easy. It will place heavy demands on people like you who learned discipline and integrity in places like this.

Here's my third point. *Guarantees of religious freedom are only as strong as the social consensus that supports them.*

Americans have always taken their religious freedom for granted. Religious faith has always played a major role in our public life, including debate about public policy and law. The First Amendment to the U.S. Constitution explicitly guarantees this freedom. But that guarantee and its application are subject to lawmakers and the interpretation of courts. And lawmakers and courts increasingly attack religious liberty, undermine rights of conscience, and force references to God out of our public square. This shift in our culture is made worse by mass media that, in general, have little understanding of religious faith and are often openly hostile. As religious practice softens in the United States over the next few decades, the consensus for religious freedom may easily decline. And that has very big implications for the life of faithful Catholics in this country.

Here's my fourth and final point. *Given everything I've just said, how do we live faithfully as Catholics going forward in a culture that's sceptical, and even hostile, toward what we believe?*

Knighthood is an institution with very deep roots in the memory of the Church. Nearly 900 years ago, one of the great monastic reformers of the Church, St. Bernard of Clairvaux, described the ideal Christian knights as godly men who *'shun every excess in clothing and food. They live as brothers in joyful and sober company (with) one heart and one soul... There is no distinction of persons among them, and deference is shown to merit rather than to noble blood. They rival one another in mutual consideration, and they carry one another's burdens, thus fulfilling the law of Christ.'*ⁱⁱ

Bernard had few illusions about human nature. And he was anything but naïve. Writing at the dawn of the crusading era, in the early 12th century, he was well aware of the greed, vanity, ambition and violence that too often

Baits for the Unwary

THIS modern materialism comes upon us not as other religious movements have done with blare of trumpet and beat of drum; rather it steals upon men's minds like some poisonous malaria begotten of polluted river or unwholesome marsh, asphyxiating the conscience and corroding the intellect so that men find that faith is dead before they were conscious that it was in danger. Moreover the germ of it is in every man's heart.

— Frederick Stokes, Introduction, *The Dark Ages* by S.R. Maitland, John Hodges, London, 1890, p.viii, ix. Neither Stokes nor Maitland was Catholic.

motivated Europe's warrior class, even in the name of religious faith.

Most of the men who took up the cause of aiding eastern Christians and liberating the Holy Land in the early decades of crusading did so out of genuine zeal for the Cross. But Bernard also knew that many others had mixed or even corrupt and evil motives. In his great essay 'In Praise of the New Knighthood' (c. 1136), he outlined the virtues that should shape the vocation of every truly 'Christian' knight: humility, austerity, justice, obedience, unselfishness and a single-minded zeal for Jesus Christ in defending the poor, the weak, the Church and persecuted Christians.ⁱⁱⁱ

Our life today may seem very different from life in the 12th century. The Church today asks us to seek mutual respect with people of other religious traditions, and to build common ground for cooperation wherever possible.

But human nature – our basic hopes, dreams, anxieties and sufferings – hasn't really changed. The basic Christian vocation remains the same: to follow Jesus Christ faithfully, and in following Jesus, to defend Christ's Church and to serve her people zealously, unselfishly and with all our skill. As St. Ignatius Loyola wrote in his 'Spiritual Exercises' – and remember

that Ignatius himself was a former soldier – each of us must choose between two battle standards: the standard of Jesus Christ, humanity's true King, or the standard of his impostor, the Prince of This World.

There is no neutral ground. C.S. Lewis once said that Christianity is a 'fighting religion.' He meant that Christian discipleship has always been – and remains – a struggle against the evil within and outside ourselves. This is why the early Church Fathers described Christian life as 'spiritual combat.' It's why they called faithful Christians the 'Church Militant' and 'soldiers of Christ' in the Sacrament of Confirmation.

The Church needs men and women of courage and godliness today more than at any time in her history. So does this extraordinary country we call home in this world; a nation that still has an immense reservoir of virtue, decency and people of goodwill. This is why the Catholic ideal of knighthood, with its demands of radical discipleship, is still alive and still needed. The essence of Christian knighthood remains the same: *sacrificial service rooted in a living Catholic faith.*

A new 'spirit of knighthood' is what we need now – unselfish, tireless, devoted disciples willing to face derision and persecution for Jesus Christ. We serve our nation best by serving God first, and by proving our faith with the example of our lives.

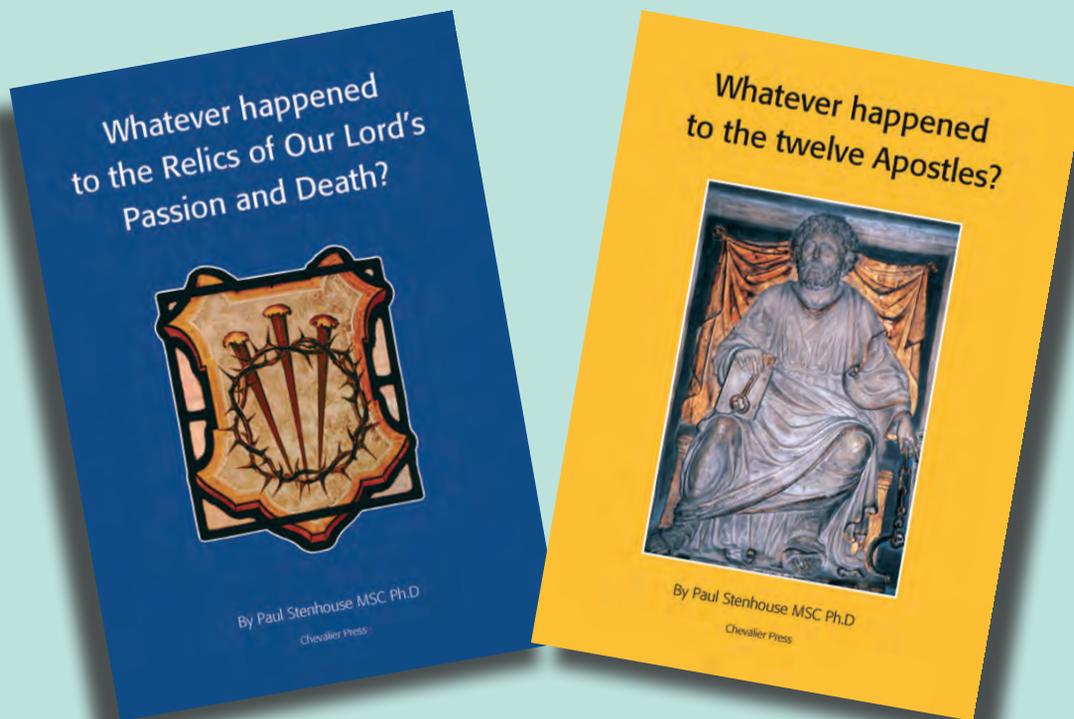
- i. Vladimir Solovyov, *The Justification of the Good: An Essay on Moral Philosophy*, translated by Nathalie Duddington; edited and annotated by Boris Jakim (Wm. B. Eerdmans, Grand Rapids, MI, 2005) 349; original Russian text published in 1897
- ii. Bernard of Clairvaux, 'In Praise of the New Knighthood,' *The Works of Bernard of Clairvaux, V*, 7 (Cistercian Publications, Kalamazoo, MI, 1977) 127-167.
- iii. Note that Bernard, who preached the Second Crusade, wrote his essay specifically as an apologia for the founding of the first military-religious order, the 'knights of the Temple' or the Knights Templars. The Templars took vows of poverty, chastity and obedience, lived in common and dedicated themselves to the defense of Christians in the Holy Land. But as R.J. Zwi Werblowsky writes in his introduction to Bernard's essay in *The Works* noted above, Bernard was also concerned with 'the theology of a reformed and sanctified knighthood' in contrast to the frivolity and vanity of worldly chivalry.

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