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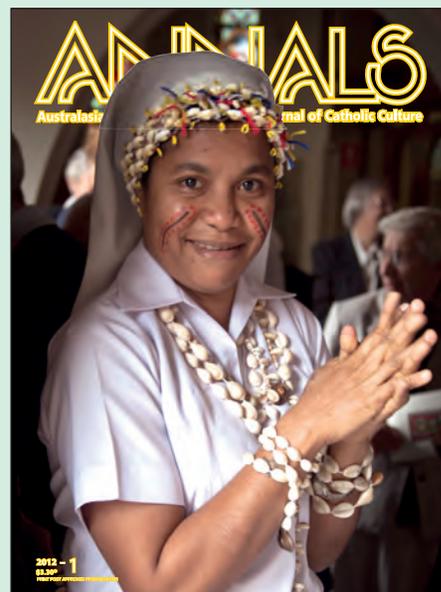
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[Sunday Readings at Mass: Year B/weekday readings: Year II]

Australia's Oldest Catholic Magazine

Published by the Missionaries of the Sacred Heart (MSC) since 1889.

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Front Cover: Sister Sandra Justin FDN SC, a Daughter of our Lady of the Sacred Heart from Normanby Island, Milne Bay Province, Papua New Guinea. On August 1st 1887, four French Sisters – Ligouri Debroux, Madeleine Masselin, Claire Dessailly and Martha Douillard – reached Yule Island from Thursday Island in the Torres Strait. They were the first nuns to arrive on the soil of Papua New Guinea, and were met by two pioneering MSC priests, Father [later Archbishop] Navarre, and Father [later Bishop] Henri Verjus. They were the first of many hundreds of dedicated religious women who would work for their beloved people of PNG.

Back Cover: Annals Australasia turns 123 this year. Help support Australia's oldest and most popular Catholic journal by encouraging your friends and relatives to subscribe. Or send them a gift subscription. See pages 15 and 28 of this issue for subscription forms

Cover Photos: Diane McDonald

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GIVE us the grace to see what we have to do, and the strength to do it.

- From *The Roman Missal*, Collect at Mass for Week I of the Year.

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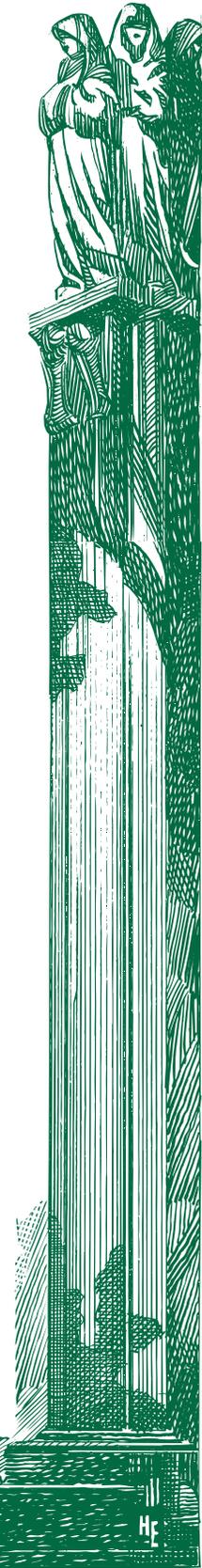
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In the name of the Father,
and of the Son, and
of the Holy Spirit.
Amen.

Lift up your eyes



Why do you have so low an opinion of yourself, when you are so precious to God? Why do you so dishonour yourself when you are so honoured by God? Why do you enquire about where you were made and not ask why you were made? Has not the household of the whole universe which you see been made for you? For you light is produced to dispel the surrounding darkness; for you the night is regulated; for you the day is measured out; for you the sky shines with the varied brilliance of sun, moon and stars; for you the earth is embroidered with flowers, groves and fruit; for you is created a beautiful, well-ordered and marvellous multitude of living things, in the air, in the fields, in the water, lest a gloomy wilderness upset the joy of the new world. Moreover he who made you devises means to increase your honour: he places his likeness in you so that this visible likeness may bring the invisible Creator present on earth. In earthly things he has given you the marks of his handiwork, so that you, the Lord's representative, may not be beguiled by such a generous endowment in this world.

— St Peter Chrysologus, born about ad 380 in Emilia, Italy;
Archbishop of Ravenna from 424; died 450.

Centenary of the Australian Province of the Daughters of our Lady of the Sacred Heart

MAKING THE SACRED HEART OF JESUS EVERYWHERE LOVED

By Sister Mary Fyfe



HOW ARE WE, the Daughters of Our Lady of the Sacred Heart [FDNSC] and what is the spirit that motivates us? We were founded in 1874 in Issoudun, France, by a young priest, Jules Chevalier, who twenty years earlier had founded the Society of priests and brothers known as the Missionaries of the Sacred Heart.

Father Chevalier was utterly convinced that to find meaning and happiness in life, we must learn to believe in God's love for each of us personally and to let it transform our lives. Then, having understood and experienced this compassionate love of God, made known in the Heart of Jesus, we will be impelled to share it with others. The motto that he gave to both our Congregations – *May the Sacred Heart of Jesus be everywhere loved* – summarizes the charism, spirituality and mission that we both share.

Because of her special relationship with her Son, Father Chevalier saw Mary as the one who would be our best guide as we seek to bring the love of the Heart of Jesus to a world in need. He was inspired to honour her under the title of *Our Lady of the Sacred Heart* and to place our Congregation of Sisters under her protection.

With the Eucharist at the heart of our communal life, we strive to integrate both contemplative prayer and apostolic action in all aspects of our daily living. Called from our earliest years as a Congregation to collaborate in taking the Gospel to far-away mission lands, ours is a global consciousness, a 'mission without limits' so that the love of Christ and His saving grace might be known throughout the world.

The Daughters of our Lady of the Sacred Heart have been a familiar part of the Australian Catholic landscape since January 1885 when they arrived first in Sydney on their way to Papua New Guinea. With the Missionaries of the Sacred Heart they pioneered our Catholic presence among aboriginal communities in Australia's centre and north, in western New South Wales, Queensland and among the Torres Strait Islanders. The debt that Australia, Papua New Guinea, Kiribati and Nauru – to mention only a few of the missionary fields where they have laboured – owe these remarkable women can never be repaid this side of heaven. They continue to exert a profound spiritual and cultural influence wherever they are to be found. Over the next hundred years may they continue to build on the firm foundations laid by their pioneering sisters who devoted their lives to spreading God's love, and devotion to his Holy Mother, in the most remote and inaccessible regions of the Pacific and beyond. *Ed.*

It was in 1884 that from our fledgling Congregation with only seven professed Sisters, five of them were sent forth on mission to Papua New Guinea, never to see their homeland again.

Three of them had made their first profession only five weeks earlier and the other two, even more amazingly, just the night before departure. Only one could speak English. She was of

Irish nationality and had gone to France to make her novitiate.

En route, after a journey of three and a half months at sea, these five courageous young Sisters spent time in Australia where they began laying the foundations of what would develop into the Australian Province of the Daughters of our Lady of the Sacred Heart.

Their first apostolate began in Sydney, in the parish of Botany, with the Irish Sister taking charge of a new little school beside the church. As early as 1886, the first Australian entered the Congregation. She was a twenty-four-year-old Sydney girl named Margaret Sweeney who, even while still a novice, was called to Thursday Island to begin a school there. Nine years later, then in Papua New Guinea, she died of hematuric malarial fever.

Such were the inspiring stories of our pioneer Sisters.

Expansion was remarkably rapid in those early years. By the time of the death of our founder in 1907, Australian vocations were flowering and foundations had been made at Kensington, Bowral and as far distant as Tasmania.

Mother Marie Louise Hartzer, our first Superior General who had collaborated closely with Fr Chevalier to put the Congregation on a firm footing, died in 1908. It was in that year that the Sisters took up the call to serve the people of the Northern Territory, especially the aboriginal people, commencing in Darwin.

By September 8th 1911 the Congregation in Australia was sufficiently developed to be raised to the status of a Province. Apostolic works in Australia were continuing to expand and important decisions needed to be made on the spot;



Sister Betty Seeto, Superior of the Convent at Daceyville, was born in Rabaul, New Britain

moreover, the Australian foundation was strongly attached to the ideals of the Congregation, and Sisters from Australia were already working alongside their counterparts from France as missionaries in both Papua New Guinea and the Gilbert Islands (now known as Kiribati).

The population of Australia in 1911 was just under five million. Today it is projected to be just over twenty-two million. In 1911 only thirty thousand people could read or write in a language other than English. Today, one hundred years later, it is estimated that five million Australians speak a language other than English in the home.

Australia as a country has changed and grown in its response to the needs both at home and beyond our shores. As a country, we are called to act domestically and globally. So, too, the apostolate of the Daughters of Our Lady of the Sacred Heart has continued to grow, to adapt and to expand.

For example, 1912 saw the beginning of the long history of the presence of our Sisters amongst the

A Simple explanation of Catholic Culture
 a gift-idea for all season and all occasions
 By Paul Stenhouse MSC PhD

‘WHY DO CATHOLICS...?’

- Say the Hail Mary?
- Honour our Lady?
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- Use Incense?
- Pray for the dead?
- Have an Offertory at Mass?
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Aboriginal community of Bathurst Island. In the same decade, the first foundation was made in Queensland, another on distant Ocean Island in the Central Pacific.

The 1920s saw the first foundation in Victoria at Elmore; in the 1930s our Sisters went to Alice Springs, while others set sail for the first time to Nauru; in the '40s, the first of our communities was opened in South Australia and there was expansion in the Northern Territory to such locations as Port Keats and Melville Island, and to

the Chanel Island settlement to nurse those suffering from leprosy.

It is not possible to give a complete picture of all the communities that sprang up subsequently in the different States and the Northern Territory.

Some communities have since closed, allowing personnel to respond to needs in other parts of the world. For example, the first Australian Sisters to go to South Africa did so in 1953 to assist the Irish Province with the foundation of our Congregation in that country.

In 1967 an Australian Sister led the foundation in the Philippines which has now become a flourishing Region of the Australian Province. In the 1990s the Australian Province opened a mission in South Sudan, formed part of the founding community in Japan, and had a presence in East Timor.

A very gratifying development in recent years is to see that parts of the Congregation in which there has been a strong FDNAC Australian missionary presence, such as Papua New Guinea, Kiribati and the Philippines are now sending out their own local Sisters as missionaries to such countries as Angola, Japan, South Africa, Cameroon, South Sudan and even to Slovakia and France in Europe.

Today with the help, generosity and support of committed lay staff, associate members, clergy and volunteers, the Daughters of our Australian Province are responding to the challenges of our times in many different apostolic works. These include education; health and aged care; catechetics; parish and pastoral ministries; retreats and spiritual direction; promotion of social justice; care for marginalized youth and adults; working with refugees, multicultural and indigenous communities, sufferers and children orphaned as a result of HIV/AIDS. Indeed ours is a 'mission without limits'.

Since the establishment of our Province, hundreds of women have



His Eminence George Cardinal Pell, Archbishop of Sydney, greeting Sisters and others who attended the Centenary Mass at the Church of our Lady of the Sacred Heart Church, Randwick, NSW



Four Sisters belonging to the Australian Province. L-R: Sr Huyen Nguyen, from Vietnam; Sr Sandra from Normanby Island, Milne Bay Province Papua New Guinea; Sr Marlyn Knolder from Australia, and Sr Paula Bunane from Goodenough Island, Milne Bay Province, Papua New Guinea.



Sister Christina Itinroi, a member of the Kensington NSW Convent community, works in St Joseph's Aged Care Facility. She is from Kiribati.

dedicated their lives to God in our Congregation, with the love of the Heart of Jesus and of our Mother, Our Lady of the Sacred Heart continuing to be their light and strength, their inspiration and their guide.

Many have now passed on before us having lived out their religious commitment to the full. What a special Australian Province they must now be forming in heaven!

Again on behalf of our Sisters, I thank each and everyone who has

joined us in our 'mission without limits.' May you continue to walk, support and pray with us as together we face the next one hundred years.

May the Sacred Heart of Jesus be everywhere loved!

SISTER MARY FYFE is the Australian-born Superior General of the Daughters of our Lady of the Sacred Heart; she is based in Rome. Her address was delivered on the occasion of the Centenary of The Australian Province of the Daughters Of Our Lady of the Sacred Heart, on September 8th 2011, at the Church of our Lady of the Sacred Heart Randwick, NSW.



WHILE
A G O ,
Channel
7's *Sunday*
program
introduced
us to

yet another in a long line of people who claim they are Jesus, only this one was Australian and had his headquarters in Queensland. As is usually the way the fellow had collected around him a number of followers some of whom said that they had been disciples

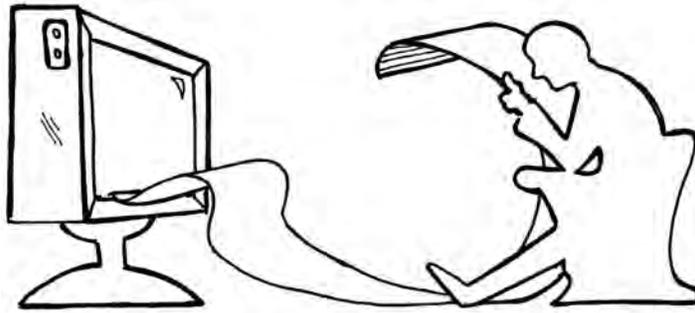
of Jesus 2000 years ago, one said she had been Mary Magdalene, another the soldier at the foot of the Cross, and another I think had been Peter. As they recounted their former lives with Jesus all of them very quickly began to choke up, tears began to form and you could see they were getting upset. None of this was feigned, and if you used tears and trauma as a measure of the veracity of a person's story then you would be forced to conclude that these people were indeed who they said they were 2000 years ago.

But I guess anyone with any sense does not believe them, which should make all of us, but especially the police and the law-courts, counsellors, the media, and Independent Commissioners pause a little and reflect upon how it is they judge the veracity of those who claim they have been sexually abused.

What follows is my own opinion and not the Church's; whether or not any cleric in any position of authority in the Church shares this opinion I would not know.

What I do know is that many people though sceptical of the large number of claims made concerning clerical sexual abuse, nevertheless say that it *did* happen an awful lot because they, personally, know people who had been abused when young. And the reason they believe these accounts is that the people concerned get very upset when they recall the alleged incidents of abuse claiming that for many years they have suffered in silence and despair. Indeed, their very silence, it is argued, is itself proof of the veracity of their claims!

Perhaps I am a bit inured to displays of emotion and the claims that often attend them, for back in the early 1980s I worked in refuges, the last one being a crisis centre in Kings Cross. Suffice it to say one would hear many preposterous stories often attended by the requisite emotion – only one would learn soon enough they were not true. But here's the thing, those telling the stories clearly



AN UPSETTING TRUTH

By ROBERT TILLEY

and Rugby League players (or anyone in the public eye they happen to dislike), and woe betide anyone who suggest that such claims ought to be treated with suspicion! So it is that when the Church suggests claims of abuse ought to be tested the cry goes up that the Church is heartless: She is making the victims, who are so clearly distressed, go through even more pain! It proves, say the critics, that the Church's concerns are merely so many crocodile tears. We must listen to the victims and hear their pain! So pay up and shut up!

Me? Well, I'd set private investigators onto the lot of 'em and sift the false from the true – heartless? I'll live with that. But what I *couldn't* live with is the thought that I had been party to injustice by circumscribing the right of *anyone* to cross examine their accusers, to resolutely and rigorously defend themselves against the nastiest of allegations, be they priests, footballers, scientologists or Satanists.

What justice used to understand and what many today seem to have forgotten is that people can believe their own fantasies, so much so that they can even appear traumatised. It is no secret that people feel better when their lies and fantasies are believed, which is why therapeutic outcome ought not to be confused with forensic evidence. Simply because someone has found 'healing' through having been believed is no proof that the abuse happened. But if it is to be held as proof then perhaps those people on the Sunday

program *had* been the disciples of Jesus 2000 years ago, and maybe we ought to listen to their pain – we can even help them find out who it is they can sue in order that they can find closure!

To modernise an old saying: the Devil makes work for enterprising lawyers!



ROBERT TILLEY has a Ph.D from the University of Sydney. He currently lectures in Adult Education on Philosophy, Theology and History of Ideas. He also lectures in Greek and Biblical Studies at The Catholic Institute of Sydney [CIS] and in literature and theology at Aquinas Academy.

If we could forget our disputes about trees, fences, late-night noise or other familiar issues and act instead as though our society is facing once more an agreed and common foe that requires the co-operation of all of us for any chance of success, we might achieve more than we expect.

Love Thy NEighbour

by Giles Auty



THINKING ABOUT my childhood recently I realised that although much of it was undoubtedly highly unusual I nevertheless regarded it, at the time, as a model of normality, simply because I lacked any real knowledge of how other people lived.

Unsurprisingly, perhaps, this state of mind gave rise to a number of fairly odd misapprehensions.

Thus when I was told during my first year at an English boarding school that an essay I had written on the subject of ‘neighbours’ was about to be read out to the whole school, I was horrified rather than gratified, and wondered only what unspeakable solecism I had committed to be treated in such a way. Was the essay really that bad?

To the best of my recollection the essay began: “Affability is possibly the most crucial quality we should try to cultivate with regard to our neighbours...” I was all of ten years old at the time.

But what, then, prompted or explained my precocious desire to write such pompous prose?

Being brought up in rural isolation during the latter days of the Second World War, the eccentricity of my late, scholarly father was undoubtedly a major factor here. In later life my father helped revise some of the world’s leading English dictionaries including the Complete OED to which he contributed some 26,000 entries. However an important part of his eccentricity was a general failure to acknowledge that children – let alone

children’s books – existed, so that from a very early age I learned to browse his extensive bookshelves in unsupervised attempts to entertain myself.

While my immediate contemporaries read comics or, at best, Arthur Ransome, I thus concentrated largely on such unlikely material as Victorian poetry or the Icelandic sagas in translation. It was this that explained my somewhat precocious grasp of vocabulary. Thankfully computer games in those days were still a long way off.

Having relocated recently from Australia to England the whole question of neighbours is perhaps understandably on my mind. What sort of neighbours will I find here after an absence of nearly 17 years?

As I grow older I often think that we overlook the importance of minor

virtues in holding society together. Thus courtesy, consideration and kindness may not seem to exist in the same league as charity, say, yet they seem to me hardly less essential to the workings of cohesive human groups.

Like many other Western or Westernised societies Australia prides itself on being a friendly and welcoming country yet I sense that such a claim might have been more justified thirty or more years ago than it is today. For example how do we normally treat our neighbours in present-day Australian society?

Do we love them as we have been traditionally urged to do as ourselves? Indeed, how many of us grasp what loving ourselves is meant to imply any longer?

In an age when disputes between neighbours often turn ugly where has the traditional virtue of neighbourliness gone?

Relations between neighbours are in fact one of the more obvious indicators of public as well as private states of being. Relations between neighbours have certainly not always been as bad or bad-tempered as they often are today, and I recall with gratitude the truly wonderful attitudes of co-operation which seemed to exist between neighbours in Britain during the latter days of the Second World War not long before I wrote my peculiar childhood essay. At that time relations between neighbours were possibly at their most mutually cordial and helpful at any time or place in recent centuries.

So do we need a recurrence of the hardships of that time to re-establish much-needed virtues in present-day societies?

remember

FIRST They came for the socialists, and I did not speak out -- Because I was not a socialist. Then they came for the Trade unionists, and I did not speak out -- Because I was not a Trade unionist. Then they came for the Jews, and I did not speak out -- Because I was not a Jew. Then they came for the Catholics, and I did not speak out -- Because I was not a Catholic. Then they came for me -- and there was no one left to out speak for me.

— Martin Niemöller (1892-1984), an ardent nationalist and prominent Protestant pastor who emerged as an outspoken critic of Adolf Hitler and spent the last 7 years of Nazi rule in concentration camps.

Oddly just as I began writing this article I noticed a piece in one of Britain's most read broadsheets, The Daily Telegraph.

In this, the excellent British journalist Peter Osborne laments what he sees as a marked deterioration in moral standards in British society. Osborne's article starts thus:

'For many years, those who complained of a decline in moral standards in British society were greeted with derision, and informed that they were old-fashioned and out of touch. Yet the evidence keeps piling up. In whatever area you care to mention – personal responsibility, public behaviour, neighbourliness, truth-telling – there is no question that in the space of little more than a single generation, Britain has experienced catastrophic collapse.

'The rot started at the top...overall standards at the highest levels of British life – infecting Downing Street, Parliament, the media, the police and much else besides – have sunk so low that yesterday's report from Essex University, finding that Britain has become a more dishonest and cynical society over the past decade came as no surprise. The study finds that Britons are significantly more likely to lie and cheat than we were 10 years ago. Those over 45 remain decent people, but attitudes have changed sharply for the worse among the young. Yet we should pause before condemning the youngsters. They are merely replicating the self-interest and contempt for decency and standards they see among the most powerful people in our society, whether prime ministers, newspaper editors or police chiefs...'

In an absence of widely agreed ethical beliefs there is unfortunately only one trajectory that moral values are likely to maintain in any society.

Britain has certainly changed noticeably since I last lived here full-time nearly seventeen years ago.

Part of such change is surely due to the continuing aftershocks caused by the Global Financial Crisis but unlike the situation that prevailed during the Second World War a single, obvious enemy is now hard for most people to identify.

Many see the operations of global banks as the principal villain of the piece yet some of the banks themselves were pressured into their follies

pregnancy is not a Disease

The OBaMa administration has ... refused to exempt religious institutions that serve the common good — including Catholic schools, charities and hospitals — from its sweeping new health-care mandate that requires employers to purchase contraception, including abortion-producing drugs, and sterilization coverage for their employees.

Last August, when the administration first proposed this nationwide mandate for contraception and sterilization coverage, it also proposed a 'religious employer' exemption. But this was so narrow that it would apply only to religious organizations engaged primarily in serving people of the same religion. As Catholic Charities USA's president, the Rev. Larry Snyder, notes, even Jesus and his disciples would not qualify for the exemption in that case, because they were committed to serve those of other faiths.

Since then, hundreds of religious institutions, and hundreds of thousands of individual citizens, have raised their voices in principled opposition to this requirement that religious institutions and individuals violate their own basic moral teaching in their health plans. Certainly many of these good people and groups were Catholic, but many were Americans of other faiths, or no faith at all, who recognize that their beliefs could be next on the block. They also recognize that the cleverest way for the government to erode the broader principle of religious freedom is to target unpopular beliefs first.

Coercing religious ministries and citizens to pay directly for actions that violate their teaching is an unprecedented incursion into freedom of conscience.

Now we have learned that those loud and strong appeals were ignored. On Friday, the administration reaffirmed the mandate, and offered only a one-year delay in enforcement in some cases — as if we might suddenly be more willing to violate our consciences 12 months from now. As a result, all but a few employers will be forced to purchase coverage for contraception, abortion drugs and sterilization services even when they seriously object to them. All who share the cost of health plans that include such services will be forced to pay for them as well. Surely it violates freedom of religion to force religious ministries and citizens to buy health coverage to which they object as a matter of conscience and religious principle.

— Archbishop Timothy M. Dolan, 'ObamaCare and Religious Freedom,' *The Wall Street Journal* (January 25, 2012).

originally by policies initiated by United States governments.

Britain and Britons were famed rightly for resilience shown during the Second World War and what could be seen now as a decline in the national spirit reflects, more than anything, a departure from generally agreed notions of what constitutes either virtue or vice.

Is there any simple, positive action any of us could make which might influence the moral decline of our nations?

Relationship with our neighbours strikes me as representing an unusual opportunity for positive grass-roots action.

If we could forget our disputes about the trees, the fence, the late-night noise or other familiar issues and act instead as though our society is facing once more an agreed and common foe and demands the co-operation of all of us for any chance of success, we might rather achieve more than we expect.

Odd as my suggestion sounds I suspect that the result of trying it could surprise us.

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*.

What Shakespeare held 'most dear'

CATHOLICISM AND THE 'REFORMATION MEN'

By James Murray



THE LINE of actor-managers is long – almost as long as Banquo's line seen by Macbeth as stretching to the crack of doom.

In that line of actor-managers John Bell, it might be argued (but not by him) is the peer of Burbage, Garrick, Beerbohm Tree, Wolfitt and Olivier.

After all, Bell has taken a continent for his stage and ensured that generations of players have been able to strut their hour to the delight of many who otherwise would not have seen Shakespeare enacted.

Bell's new book is subtitled: *A personal insight into the magnificent*

On Shakespeare, John Bell, Allen & Unwin, rrp hb \$39.95

world of Shakespeare the man and his writings. It is more; it is a companion volume to his memoir *The Time of my Life* (aspects of which this reviewer criticised). It is also a shrewd handbook on acting to which the actor-playwright Shakespeare would have given the nod.

Whether he is recreating a tavern meeting with Ben Jonson to talk about Shakespeare or discussing theories about alternative authors of the work, Bell displays a scholarship that owes as much to his acting career as to his University of Sydney arts degree.

The Jonson re-creation reminds us of Shakespeare's generosity. Despite the doubts of fellow players he ensured a run for Jonson's *Every Man in His Humour*. Bell, too, is accessible. Not for him entourage or quasi-courtier management. He reads submissions himself and responds in his own hand.

On the question of authorship, Bell decides in favour of Shakespeare, former Stratford Grammar schoolboy not the university claimants, Bacon, Marlowe or Edward de Vere, (recently re-promoted in the daft movie *Anonymous*).

Tempting to think Bell's decision owes something to the rigours of his schooling (Marist Brothers, Maitland) being closer to Stratford Grammar than to a modern comprehensive (remedial reading classes first stop at university).

On Shakespeare's Catholicism, Bell is less judicious. He writes: 'With its strong Protestant bias, *King John* provides a few problems for those who would like to see Shakespeare as a devout Catholic.'

Devout? Shakespeare lived during the post-Reformation, counter-Reformation period. His was an England where anti-Catholic oaths of loyalty were part of a society covered by a spy network. Recusant Catholics were subject to penal laws on religion, education and employment. All but the bravest of the brave trimmed their sails to the prevailing winds.

Among the bravest who did not trim was the Jesuit poet and martyr, Robert Southwell, who wrote: 'We are generally accounted men whom it is credit to pursue, a disgrace to protect, a commodity to spoil, a gain to torture, a glory to kill.'

Shakespeare, related to Southwell, did not respond directly; he did echo Southwell's marvellous work *The Burning Babe* in the Macbeth lines:

'He Dyed a papyst'

Sha Kes Peare had been dead more than seventy years when archdeacon R. Davies (d. 1708) wrote in his supplementary notes to the biographical collections of the Rev. W. Fulman that the dramatist had a monument at Stratford, adding the words: 'he dyed a Papyst'. Davies, an Anglican clergyman, could have had no conceivable motive for misrepresenting the matter in these private notes and as he lived in the neighbouring county of Gloucestershire he may be echoing a local tradition. To this must be added the fact that independent evidence establishes a strong presumption that John Shakespeare, the poet's father, was or had been a Catholic. His wife Mary Arden, the poet's mother, undoubtedly belonged to a family that remained conspicuously Catholic throughout the reign of Elizabeth. John Shakespeare had held municipal office in Stratford-on-Avon during Mary's reign at a time when it seems agreed that Protestants were rigorously excluded from such posts. It is also certain that in 1592 John Shakespeare was presented as a recusant, though classified among those 'recusants heretofore presented who were thought to forbear coming to church for fear of process of debt'. Though indications are not lacking that John Shakespeare was in very reduced circumstances, it is also quite possible that his alleged poverty was only assumed to cloak his conscientious scruples. A document, supposed to have been found about 1750 under the tiles of a house in Stratford which had once been John Shakespeare's, professes to be the spiritual testament of the said John Shakespeare, and assuming it to be authentic it would clearly prove him to have been a Catholic.

— Herbert Thurston, SJ, 'The Religion of Shakespeare,' *The Catholic Encyclopaedia*, vol. 13, New York: Robert Appleton Company, 1912

'And pity like a naked new-born babe striding the blast..'

In Sonnet 110, Shakespeare admitted to trimming his sails: 'Alas! 'tis true I have gone here and there, / And made myself a motley to the view, / Gored mine own thoughts, sold cheap what is most dear...'

The Duke in a Tyrone Guthrie production of *Measure for Measure*, Bell adjudges a 'very Catholic reading' and takes a contrary view. Yet it is difficult to see the Duke, though not devout, as other than Catholic in spirit.

Bell describes new business types of the period as 'Renaissance men'. They were Reformation men. See Richard Tawney's *Religion and the Rise of Capitalism*. And didn't Karl Marx have something dire to say about modern capitalism and its link with Henry VIII's pillage of monasteries (a prototypical act of privatisation)?

Instances of Shakespeare's hidden Catholicism could be multiplied. Ambivalence is his hallmark, enforced ambivalence; his work can be interpreted on two levels; support for the established order; subversion of the order.

Bell describes his awareness of a similar ambivalence in the Soviet Union as coming mainly through the Georgian Ramaz Chkhikvadze who directed plays with one eye on the regime and the other winking a different message to the audience.

Listing highly recommended books, Bell mentions Ian Wilson's *Shakespeare the Evidence* and Michael Wood's *In Search of Shakespeare*. Both adduce evidence on Shakespeare's Catholicism including testimony that he died a Papist.

A more persuasive unlisted work is Clare Asquith's *Shadowplay: The Hidden Beliefs and Coded Politics of William Shakespeare*. She makes it clear that her interest in Shakespeare's coded writing began when she attended a dramatisation of Chekov short stories in Cold War Moscow. KGB operatives were in attendance.

At first Asquith took the production to be 'blandly innocuous'. She noticed, however, that the actors were 'slipping in occasional allusions that gave a risky contemporary angle to otherwise familiar stories... It was my first experience of the subtleties of political drama under a repressive regime.'

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While seeing Shakespeare's tragedies as 'not only pagan and existentialist but at times close to nihilism' Bell also sees his plays as the art that assuages the meaninglessness of life. On the contrary, they are replete with signs to the source of eternal life.

The final words of his conclusion are a quotation from the publishers of the First Folio Heminges and Condell: 'Read him therefore, againe and againe. And then if you do not like him, surely your are in some manifest danger, not to understand him.'

Precisely. Reading Shakespeare 'againe and againe' makes for clearer understanding of his coded Catholicism. It may be that Bell, willynilly, is arguing the *pro* case while seeming to argue the *contra* case. How very Shakespearean.

All this merely serves to show that on the page as on the stage, Bell is a stimulating presence. His work abounds in brilliant insights and experience-based wisdom which should place it on the reading lists of students throughout the country.

He has been justly honoured for his achievements. But perhaps the next time there's a surplus Order of Merit in the cupboard at Buckingham Palace thought might be given to bestowing it on John Bell if only to inspire the dream, Shakespearean, punning headline:

Bell gonged.

JAMES MURRAY is a Glasgow-born Catholic. A Sydney-based writer his career includes ten years in Fleet Street, and contributions to Australia's major publications. He writes *Annals* film reviews, and is the author of our ever-popular *Media Matters*.

Populate or Perish

Bo o Msters o R Do o Msters?

By George Cardinal Pell



THE WORLD'S population has reached seven billion, but opinion is divided between the boomsters and the doomsters. Was this a milestone in human progress, onwards and upwards, or more evidence of environmental regression and approaching catastrophe?

Human beings are the high point and the major purpose of God's creation. We Christians acknowledge our duties of stewardship to all created nature and our obligations towards future generations. We object to pollution, soil degradation, the wasting of natural resources because these activities damage humans.

We also rejoice in human progress and celebrate the birth of Baby Seven Billion. The doomsayers have regularly underestimated human intelligence and creative power. Paul Ehrlich was wrong in 1968 when he claimed that by the year 2000 even the U.S.A. would be gripped by famine.

The "population explosion" is a blessing. The population is only rising because of improved mortality rates for mothers and new-born children and improved longevity into adult life.

Medicine and agriculture have advanced dramatically as education has spread. India, the world's second most populous country, has become a net exporter of grain and has a larger market for English books than England. Three times more Chinese are learning English than English children.

Children born today enter a world that is more prosperous than our ancestors could have imagined. In 1804 when the world's population numbered one billion, per capita income was \$100. In 1960 with three billion the average income across the world was \$1,500. Today the per capita income is \$9,000, a figure which masks huge contrasts. But most of the Third World poor are doing much better. Only parts of sub-Saharan Africa are going backwards.

A shortage of water might become acute, while food supplies come under pressure, but the world is not short of space.

If Australia had the same population density as Java, Australia would have five billion people. If everyone was to live as densely packed together as the inhabitants of New York City, then they could all live in New South Wales.

This would leave plenty of space for farmland, energy production and industrial space.

High population density need not produce poverty as we see from the prosperity in South East England and Singapore. Africa might be poor but is generally not overcrowded.

The growth in world population is slowing and eighty countries have fertility rates below replacement levels.

This is another story, and it is the elephant in the corner.

— CARDINAL PELL is Archbishop of Sydney. This article appeared first in Sydney's *The Sunday Telegraph*, November 13, 2011. Reprinted with permission.

Abortion was formerly used as a means of contraception in Ukraine, and women revealed that they had had 10, 15 or 20 abortions.

SPIRITUAL ADOPTION IN UKRAINE

By Wanda Skowronska, PhD



RECENTLY I received a phone call just as I was ready to go to bed. Drowsily I picked up the receiver and then little by little became increasingly alert, indeed electrified, at what I heard. Wiesza Kowalska, the Polish co-ordinator of Spiritual Adoption was ringing from Warsaw to tell me of her recent visit to the Ukraine in central Eastern Europe (the second largest country on the European continent after Russia with a population of 45 million).

Wieszka had been to a Catholic parish in a town called Rovno [pop 250,000] to speak of Spiritual Adoption of the unborn child in a country whose death rate exceeds its birth rate and whose population drops by 150,000 in real terms each year.¹

Rovno (also known as Rowno or Rivne) is about 300 kms from Kiev, the capital of the Ukraine. There happen to be many Catholics in and around Rovno which used to be in Poland. The town had a large Jewish population, nearly all of whom were killed in 1941-2. When the borders changed after the second world war, millions of Poles found themselves in the Ukraine not Poland. While many were later repatriated to Poland many had no choice but to remain and became Ukrainian speaking Poles.

In addition, around 8% of the population are 'Greek Catholics' in the Ukraine – that is, Catholics who are in communion with the Pope and traditionally have followed the Byzantine liturgical rite of the Mass.

Wieszka had a major task just to get to Rovno. Ukrainian roads are not the best and the recent story of the bus which literally broke in two, as it tried

to go over a large pothole, is fresh in people's minds. Now drivers get out of buses and cars and measure the potholes and calculate whether their vehicles will make it over them.

A Pauline priest Father Stanislaw Zmuda drove Wiesza from Poland to the church of Saints Peter and Paul in Rovno where over 2,000 people were waiting for her talk. Wiesza knew she had a difficult task ahead of her as many of the women sitting before her in the audience had had many abortions during Soviet times and afterwards, and she was going to talk on this subject.

Abortion was formerly used as a means of contraception and women revealed that they had had 10, 15 or 20 abortions. In a country where people cannot afford psychologists, or post abortion counsellors even if there were some available, Wiesza had to address this tragedy before she spoke about Spiritual Adoption.

She addressed the women in Polish [with a Ukrainian interpreter nearby

for those who only spoke Ukrainian] and spoke of the darkness and dehumanisation of those under Soviet rule. She gradually brought in the topic of the humanity and dignity of each unborn child in a way that experience has taught her to do.

After such accounts the reactions are similar to ones she has had in other parts of Eastern Europe. There is much public grief; women and some men begin to cry and then sob without ceasing, many wailing loudly in sorrow on realising what they have done to their unborn children. The sound of the inconsolable sorrow in the church rises to an enormous volume, echoing into the streets and beyond for at least one hour during which it is impossible to continue speaking.

Wieszka says without doubt the majority of these women, even if they are Catholic, did not know what they were doing as the doctors ordered the procedures and most people trusted the doctor as an 'expert'. In addition there was a deliberate policy of deception by the Soviet authorities, denying information about the development of the unborn child. Priests who were caught preaching on the reality of abortion were arrested.

After the long-lasting public expression of grief during her talk, Wiesza is prepared with her words of consolation which derive from the Church's invitation to women with post-abortion grief to entrust themselves to the Father of mercy. She prays together with the women and the parish priest leads the group in a healing prayer for the women and their families. Wiesza gently advises a personal confession to the local priest which is accepted without demur. This entails several thousand confessions in a parish of 5000 with 2 priests. Wiesza also advises

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the women to say a private prayers at home, naming each child and handing out special prayer cards. For the women who have had multiple abortions, this involves a long period of prayer, giving each the dignity of an individual name and individual remembrance for each child.

On the second day of her talks to the several thousand parishioners [usually more come along, among them Orthodox women, as news spreads throughout the town], Wiesza then proposes Spiritual Adoption of the unborn child which is meaningful in itself, and has a healing aspect. This entails a short daily prayer which takes less than one minute to say and a decade of the rosary said each day for 9 months. There is also an initial adoption prayer [said once at the beginning] which can be said at home or in a church, but Wiesza advises

noting the date of the beginning and end of the adoption. Only one child can be spiritually adopted at any one time and this is a further acknowledgement of the dignity of each human person.

Blessed John Paul II loved this prayer and in Poland there have been 'mass' Spiritual Adoptions – sometimes 4000 or more at Czestochowa, the principal Marian shrine in central Poland.

In this way, Wiesza explains, the spiritual adopters welcome a stranger into their lives – just as the Samaritan helped the man who had been robbed on the way to Jericho. From past experience, many state that psychological and spiritual healing occurs during and after this Spiritual Adoption. The tender, mysterious and extraordinary means of God's grace are evident here as men and women open their hearts to an unknown, unborn child in the wake of

their own profound grief. The love for the new unborn child is as intense as their former grief has been.

Wiesza proposes the prayer of the rosary for anyone who is not already saying it – giving out individual rosary beads. She also hands out one special giant rosary blessed by Blessed John Paul II to be used as a 'pilgrim' rosary in the town and ceremoniously hands it to the first 'taker'.

In a crowd of several thousand it was clear that one such giant rosary would not suffice so Father Zmuda, (who had driven Wiesza to Rovno), immediately took off the large rosary from his habit and offered it to the people as a second 'pilgrim' rosary, at which the people were utterly delighted, thousands of voices expressing their thanks to the priest (he later got another rosary to wear at his Pauline monastery in Czestochowa).

The third and final day of this pro-life mission in Rovno was spent in prayer and preparation for the Spiritual Adoption which the parish agreed to take on as a whole.

As the phone conversation about Rovno came to an end it became increasingly apparent to me that the darkness of the Soviet legacy was being counteracted by an army of Spiritual Adopters in Eastern Europe. And the 'army' consisted of women who had had many abortions and were all too ready now to help the unborn. Wiesza's missions, entailing 3-4 hour talks each day for 3 days, are far from over and she especially goes to country towns which have little access to psychologists and counsellors. Here, the parish priests and Wiesza speak, in their individual ways, of God's great love and mercy for them and their children. And, most unexpectedly, it is the spiritually adopted infants who are also special instruments of divine grace and help to heal the widespread post-abortion grief of so many victims of the Soviet era.

1. The Ukraine's birth rate is 1.28, one of the lowest in Europe. http://www.indexmundi.com/ukraine/demographics_profile.html

WANDA SKOWRONSKA is a registered psychologist who works as a counsellor in inner city schools in Sydney. She has recently been awarded a PhD in Psychology/Theology at Melbourne's John-Paul II Institute. She has done voluntary work for the Catholic pro life organisation Family Life International, and is a regular contributor to *Annals*.

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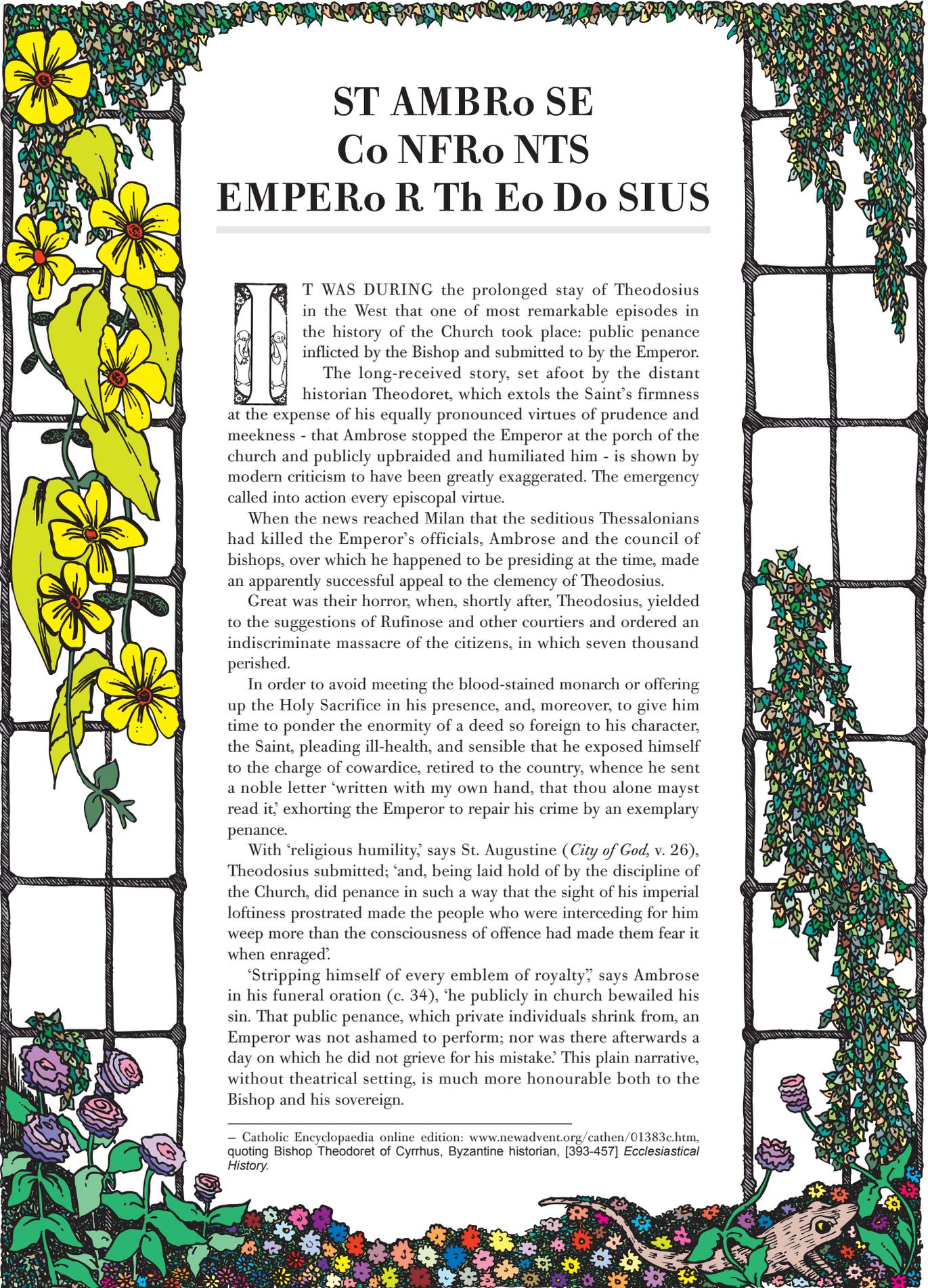
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IT WAS DURING the prolonged stay of Theodosius in the West that one of most remarkable episodes in the history of the Church took place: public penance inflicted by the Bishop and submitted to by the Emperor.

The long-received story, set afoot by the distant historian Theodoret, which extols the Saint's firmness at the expense of his equally pronounced virtues of prudence and meekness - that Ambrose stopped the Emperor at the porch of the church and publicly upbraided and humiliated him - is shown by modern criticism to have been greatly exaggerated. The emergency called into action every episcopal virtue.

When the news reached Milan that the seditious Thessalonians had killed the Emperor's officials, Ambrose and the council of bishops, over which he happened to be presiding at the time, made an apparently successful appeal to the clemency of Theodosius.

Great was their horror, when, shortly after, Theodosius, yielded to the suggestions of Rufinose and other courtiers and ordered an indiscriminate massacre of the citizens, in which seven thousand perished.

In order to avoid meeting the blood-stained monarch or offering up the Holy Sacrifice in his presence, and, moreover, to give him time to ponder the enormity of a deed so foreign to his character, the Saint, pleading ill-health, and sensible that he exposed himself to the charge of cowardice, retired to the country, whence he sent a noble letter 'written with my own hand, that thou alone mayst read it,' exhorting the Emperor to repair his crime by an exemplary penance.

With 'religious humility,' says St. Augustine (*City of God*, v. 26), Theodosius submitted; 'and, being laid hold of by the discipline of the Church, did penance in such a way that the sight of his imperial loftiness prostrated made the people who were interceding for him weep more than the consciousness of offence had made them fear it when enraged.'

'Stripping himself of every emblem of royalty,' says Ambrose in his funeral oration (c. 34), 'he publicly in church bewailed his sin. That public penance, which private individuals shrink from, an Emperor was not ashamed to perform; nor was there afterwards a day on which he did not grieve for his mistake.' This plain narrative, without theatrical setting, is much more honourable both to the Bishop and his sovereign.

— Catholic Encyclopaedia online edition: www.newadvent.org/cathen/01383c.htm, quoting Bishop Theodoret of Cyrhus, Byzantine historian, [393-457] *Ecclesiastical History*.

Smoke and mirrors in Assad's Syria. Who is manipulating whom?

UNLEASHING THE DOGS OF WAR

By Paul Stenhouse



WE HAVE ALL been shocked by images of death and destruction in rebel-held Homs, in Syria. Earlier today, glancing through the website of an Algerian newspaper that was reporting on the 'Arab Spring' in Syria I noticed, as various side bars came up, that readers were being invited to vote in two polls being conducted by the paper.

The first concerned Libya. The questions were 'Was what happened in Libya a revolution? Or a coup d'État? 80% of those polled answered 'A coup d'État'. Only 20% of the readers who were polled thought what happened was a popular revolution.

The second poll concerned Syria. The questions there were: Is what is happening in Syria 'a revolution' or 'an attempt to replay the Libyan scenario?' 100% of those who answered the question thought that what was happening was an attempt to replay the Libyan scenario. I agree.

The so-called 'Arab Spring' bubbled up – if I may change the metaphor – first in Sunni Tunisia, with President Zine El Abidine Ben Ali fleeing to Saudi Arabia on 14 January 2011. Then the 'Spring' overflowed into Sunni Egypt with dire consequences for former President Hosni Mubarak whose trial is ongoing, and for Egypt whose last state seems set to be worse than its first; and then it engulfed Sunni Libya with even more dire consequences for former dictator Muammar Gaddafi.

In all cases the victor was not democracy, or long-overdue basic human rights for minorities, but the predictable emergence of Islamist rule with a Wahhabist, Salafist, al-Qaida or Muslim Brotherhood colouring.

All the other Middle Eastern – and mainly Arab – States were affected to a greater or a lesser extent.

Al-Jazeera and al-Arabiyya who revelled in reporting alleged violations of human rights in Egypt and Libya drew a veil over protests or attempts at protests in dictatorships like Qatar [home of al-Jazeera], Bahrain, Saudi Arabia [home of al-Arabiyya] and

Kuwait. The Islamist 'drift' in both these TV companies seems to escape the notice of the non Middle Eastern channels that use their services.

Then the media pack picked up the scent of the only quarry still unaffected by the tsunami of the 'Arab Spring': Syria. The cry was raised: 'Assad must go'. This clarion call was taken up by other Middle Eastern governments – hoping to draw attention away from themselves – by the US and the West and media world-wide – with the exception of Iran, Russia and China – and is hammered home with appropriate footage on prime-time TV every night.

We are told that the Syrian regime is murdering its own people; that it is refusing to implement promised reforms; that it is putting down popular uprisings – protesting at years of oppression – with bloody violence; that it is without credibility.

But is this what is happening?

In December 2011, nine months into the demonstrations and alleged violations of human rights and mass murder by the Alawite regime, the Texas-based geopolitical risk analysis group known as *Stratfor* released a report that noted that

'most of the opposition's more serious claims have turned out to be grossly exaggerated or simply untrue, thereby revealing more about the opposition's weaknesses than the level of instability inside the Syrian regime'.

Stratfor also reported a statement issued on December 9, 2011 in the Saudi-owned *As-Sharq al-Awsat* [The Middle East], by the 'Alawite League of Coordinating Committees' claiming to represent the Alawite community of Syria. This organisation 'rejected any attempt to hold the Alawite sect responsible for the 'barbarism' of the al-Assad regime'.

Apart from the fact that no one had ever heard of this so-called 'Alawite

islam according to Mawdudi

The real obstacle to understanding jihad as 'holy War for the Cause of god' [*jihad fi sabil Allah* ed.] was the mistaken idea that Islam is a religion and Muslims a nation in the conventional sense. Islam is 'a revolutionary ideology' which seeks to 'alter the social order of the whole world and rebuild it in conformity with its own tenets and ideals.' Concerned with 'the welfare of mankind,' Muslims aimed to 'destroy all states and governments' opposed to the ideology of Islam. Jihad is the composite term for establishing an ideological state that can revolutionize the mental and practical outlook of humankind. All work done for the well-being of humanity with 'perfect sincerity' is 'an act in the way of god.' Making no distinction of class, race, nation, or country, the International Revolutionary Party of Islam (hezbollah) captures state power because 'no party which believes in the validity and righteousness of its own ideology can live ... under a system different from its own.'

— ayesha Jalal, *Partisans of Allah*, Harvard University Press, 2008 p.247. Jalal is quoting Abdul Ala Mawdudi, from his book *Jihad in Islam*, reprint Lahore, Islamic Publications, 2001, pp.6-11, 19-21, 27.

League of Coordinating Committee,' Syrian opposition sources, we are told by *Stratfor*, 'acknowledged that this group was an invention of the Sunni opposition in Syria'. Stratfor added that the planted story gives

'the impression that the Alawite community is fracturing and that the al-Assad regime is facing a serious loss of support within its own minority sect.'

It doesn't seem to occur to Western media to ask how many of the civilian dead are people who were demonstrating *in favour* of the Assad regime, *not against it*, and were killed by rebel fire.

In late October last year I was in Damascus and Hama. At that time the prevailing media view was that Syrian government claims that some of the demonstrators who took part in the July rallies in Hama were armed was a 'myth'.

Tell that to the eleven soldiers and policemen who died - including five at one checkpoint - after they were attacked by unknown gunmen two months before, on May 6, in Hama; and tell it to the ten workers who were killed and the three who were wounded by unidentified men who attacked their bus as they were returning from work in Lebanon to Homs on May 8. Tell it to the many Christian, Druze and Alawite villagers in remote areas who have been murdered by 'unknown gunmen'.

Everyone with whom I spoke - many of them people who took part in the huge July demonstration in Hama - mentioned that some of the demonstrators were armed, that many of them were foreigners, and that when the shooting started many more unarmed demonstrators would have been killed had it not been for the presence of the military.

It also seemed to be common knowledge - though it hadn't filtered through to the media - that the weapons and fighters were entering Syria from Turkey, Iraq, Jordan and North Lebanon.

The sad truth is that while all whom I met agreed that the calls by the demonstrators for constitutional reform, for multi-party politics, for municipal elections, for an end to corruption and intimidation, were reasonable and actually accepted by the regime, a minority wanted regime change

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immediately; and was willing to turn to violence to achieve it.

Daniel Iriate, a journalist working for the Spanish language journal *ABC* reported that he met up by chance with three Libyans who said that they had come to Syria 'to see how they could support the insurrection'. All of them had close ties to Abdel Hakim Belhaj, the military governor of Tripoli who was a jihadist, with links to al-Qaida. There are reportedly dozens of Libyan fighters in Syria working to topple the Assad regime along with 'volunteers' from Afghanistan, Iraq and even Mauritania.

On November 26, Paul Wood, a BBC correspondent in Syria, reported that after months of government claims 'that it was facing armed groups,' and 'months of peaceful demonstrators being killed in the streets, the myth has become reality'.

He had by his own admission entered Syria from Lebanon with gun-runners [the black market price for a Kalashnikov was then US\$1200] and he was 'passed along a chain of smugglers, activists and fighters' until he reached Homs.

His inference that armed fighters had become involved *only recently*, was

contradicted by what I had learned in Hama, and from speaking with a member of the Opposition and with others, in Damascus.

A few nights ago I heard Paul Wood's latest report on the fighting in Homs being played on BBC radio. After describing government forces shelling rebel-held positions, he added – almost as an afterthought – ‘some of the dead were armed’.

Of course some were armed, otherwise the military wouldn't have been responding in kind.

And those who weren't armed were the defenceless men, women and children who are dying alongside the fighters. It is their images that fill the world's TV screens nightly. Their tragic deaths result from the presence of the rebels – who claim to be protecting them – in these built up areas of Homs and other cities.

All this has a familiar ring to it.

Take the Arab League's monitoring role. How could it succeed when



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the head of mission was General Muhammad Ahmad Mustafa al-Dabi from the Sudan who allegedly set up the ‘Janjaweed’ militias that carried out the massacres in Darfur?

As the League's mission drew to a close the Free Syrian Army [FSA] was reportedly hoping that this debacle would prompt the UN Security Council to allow foreign military intervention to bring down the Assad regime.

The truth is, as one would expect after what happened in Egypt and

Libya, that foreign intervention appears to have been taking place from the very beginning.

Reports in British media point to British Special Forces – like the SAS which was on the ground in Libya before NATO's military intervention – training and arming the Syrian rebels, numbers of whom are al-Qaida operatives. If this be the case, it makes a mockery of claims that democracy is the goal of the rebels. The US is reportedly training and arming Syrian rebels across the border in Turkey.

It should be noted that the Alawite regime's links with Iran, and with Hizbollah in the south of Lebanon, and Hamas in Gaza, taken in the light of Shi'a ascendancy in Iraq following the US invasion in 2003, have made the regime a prime target for Saudi and Sunni aggression. And as Saudi and Sunni interests coincide with Israel's, the US finds itself in a cleft stick.

What in 2005 Secretary of State Condoleezza Rice called a policy of ‘creative chaos’ in the Middle East is daily degenerating into simple chaos. TIME described her comment then as ‘Diplomatic Disneyland’. ‘Nightmare on Elm Street’ would have been closer to the truth. At least for the religious and ethnic minorities living in these regions.

On August 4, last year, Bashar al-Assad issued a decree authorising a multi-party political system for Syria. The decree aimed at bringing to an end decades of single-party rule by the Baath Party in Syria. This draft law granted citizens the right to establish political parties with the aim of contributing to political life ‘through peaceful and democratic means.’

Article 8 of the Syrian Constitution that declared the Baath Party the only political party in Syria, was abrogated.

President Assad has given notice that a new Constitution will be presented this month. He deserves to be given the chance to implement these reforms.

The stakes are high. The world's media have taken sides, as have many of the world powers. Will these be prepared to wear the responsibility for the blood-bath that will be unleashed on Syria – and especially on its defenceless minority communities – and on the region, if the peaceful implementation of these reforms is not allowed to proceed?



ANNALS ALMANAC OF CATHOLIC CURIOSITIES

COMPILED BY PAUL STENHOUSE MSC PHD

Illustrated by hal english and Kevin Drumm

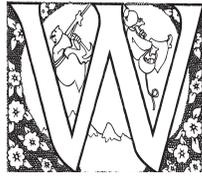
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Holy Images

THE FIRST CENTURY STATUE OF JESUS AT BANEAS



WE KNOW from various passages in early writers that portraits of our Lord were in existence in the second century. St. Irenaeus, for instance (*Contra Haereses*, I. xxv. 6), tells us that the Carpocratian heretics possessed such, which they said were copied from a picture made by order of Pilate.

These portraits fall under suspicion, if for no other reason, because they were put forward by heretics, but there was one famous example to which no taint of heresy has ever clung, and which may perhaps go back not only to the second century but even to the first.

This was the famous statue of Baneas, the Caesarea Philippi of the Gospels, which was said to have been set up by Berenice of Edessa, the woman cured by our Lord of an issue of blood. We know of it chiefly from Eusebius, who speaks thus:

‘Since I have mentioned this city of Paneas I think I ought not to omit an account which is worthy of record for posterity. For they say that the woman with an issue of blood, who, as we learn from the sacred Gospel, received from our Saviour deliverance from her affliction, came from this place, and that her house is shown in the city, and that noteworthy memorials of the kindness of the Saviour to her remain there.

‘For there stands upon a raised stone, by the gates of her house, a bronze image of a woman kneeling, with her hands stretched out, as if she were praying. Opposite to her stands the figure of a man made of the same material, clothed in comely fashion in a double cloak, and extending his hand towards the woman . . .

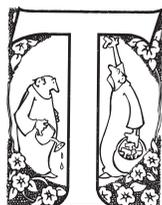
‘They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city.’

— Arthur Stapylton Barnes, *The Early Church in the Light of the Monuments*, Longmans, Green and Co, London, 1913, p.169. (The ref. is to Eusebius of Caesarea [260-340] *Ecclesiastical History*. Note: Paneas/Baneas – ‘b’ and ‘p’ are interchangeable in Semitic and many other languages. Ed.)

*Science ... a community of dogmatic traditions and social practices,
not a march of revolutionary or sceptical ideas*

THE RETREAT FROM AUTHORITY

Reviewed by Jude P. Dougherty



THIS IS a chronicle of the scientific achievements of Michael Polanyi, but it is more than that. It is a description of the scientific, political,

and cultural landscape of Europe from World War I to the Cold War. Nye follows Polanyi's life and career from his birth (1891) in Budapest to his death in Manchester at the age of 84 (1976).

She documents Polanyi's many scientific achievements, but the strength of the volume is her description of the scientific communities in which he flourished, first in Budapest, then in Weimar Berlin, and finally in Manchester. Polanyi earned a medical degree in 1913 and a Ph.D. in physical chemistry in 1917 at the University of Budapest.

With the dissolution of the Austro-Hungarian Empire following the Great War, many Hungarian scientists trained in Budapest found it expedient to leave Hungary. Eugene Wigner, John von Neumann, Leo Szilard, and Edward Teller were among the Hungarian émigrés. Some found refuge in Germany, others in England. Polanyi chose to further his study of physical chemistry at Karlsruhe but in 1920 moved to Berlin to work at the Kaiser Wilhelm Institute for Fiber Chemistry.

Berlin of the 1920s was the city of Einstein, Planck, Fritz Haber, Walter Nernst, and Lisa Meitner. Weimar Berlin had become the cultural center of Central and Eastern Europe. Besides the Humboldt University, suburban Dahlem was the site of seven scientific institutes.

The racial policies of the National Socialist Party eventually forced Polanyi to leave Germany. After first declining, Polanyi accepted a chair in chemistry at the University of Manchester in 1933.

Nye, Mary Jo. *Michael Polanyi and His Generation: Origins of the Social Construction of Science*. Chicago: University of Chicago Press, 2011. pp. xxi +405

By 1940 his interests had shifted to economics and social and political philosophy, and he exchanged the chair in chemistry for one in social philosophy. In 1951 he was offered a chair in social philosophy at the University of Chicago, a position that he was unable to accept because he was denied a visa by the U.S. State Department, no doubt because his name was associated with the leftist politics of his brother Karl who had supported the Soviet economic policies of the 1920s and 1930s.

Byron and Catholicism

AND while there is no record of [Lord] Byron's ever attending Mass, it was reported by Fletcher (who had been Byron's valet for twenty years) that the poet would 'repeatedly, on meeting or passing any religious ceremonies which the Catholics have in their frequent processions ... dismount his horse and fall on his knees, and remain in that posture till the procession had passed'. Byron himself, it seems, felt first hand the power of the ceremonies he adored. Catholicism worked not only for the Italians but for Byron as well.

— excerpted from 'Byron, Catholicism and Don Juan XVII,' by David e. g oldweber, *Renaissance*, spring 1997.

Nye is especially interested in the social nature of science, in the close-knit families of physicists and chemists who comprised the scientific communities of Budapest and Berlin.

Polanyi's views on the nature of science are worthy of a treatise unto themselves. Science, he held, is a community of dogmatic traditions and social practices, not a march of revolutionary or sceptical ideas.

Polanyi describes his own scientific investigations as ordinary, typical of science, "natural science," in Thomas Kuhn's use of the term. "The popular notion of a straightforward relationship between empirical data and scientific discovery or verification is rooted in a misunderstanding of how science really works."

Good evidence is often ignored when a community of opinion favors one opinion over another. He describes as pernicious the simple prescription of 19th-century positivism and logical empiricism as naïve.

Bertrand Russell is a target, for Russell had written, "The triumphs of science are due to the substitution of observation and inference for authority in intellectual matters. Every attempt to revive authority in intellectual matters is a retrograde step." "Nothing could be further from the truth," argues Polanyi, citing his own experience, his career, and authority structures in science.

The scientific community of Weimar Berlin was in a sense detached from the social and political turmoil that was destroying the Republic. In describing the situation, James Crowther, a reporter for the Manchester Guardian upon visiting Berlin in 1930, wrote: "I was left with the impression that the brilliant scientific effervescence . . . had an intellectual life of its own, above that of industry and the people, in spite of the integration of the scientific research

with industry. This division of high intellectual life from the rumblings underneath was one of the most striking features of the Weimar Republic.”

Polanyi’s mother had a different perspective: “The times in Berlin are beginning to be frightful,” she wrote to a friend in Budapest, “unemployment, privation, and disheveled economic, political and emotional life. One says the worst will come in January, the other in February . . . but that it will come, they all believe.” (67)

Nye devotes an entire chapter to the reception of Polanyi’s *Personal Knowledge*, a book based on his Gifford Lectures of 1951-52. Of the book, Nye writes, “Polanyi’s realism appealed to many scientists who found his account of scientific life and scientists’ behavior more recognizable than most philosophers’ or historians’ analyses. The religious tone of the realism was also congenial to many scientists. The spiritual dimension of *Personal Knowledge* found favor among Christians, and his discussion of cosmic evolution proved useful to proponents of teleology and intelligent design in arguments against mainstream evolutionary biology.”

With respect to economic theory, Polanyi took the side of von Hayek and von Mises. *The economy, he maintained, is not to be used for social engineering. Economic theory based on political preferences is no substitute for natural laws.* He agreed with von Hayek that *if a depression seems underway, any attempt to cure it by monetary and fiscal policy will likely worsen the situation* [Our emphases].

A slump in a trade cycle is a sign that the system will head back to equilibrium and should be left alone. Patience must reign during inevitable periods of unemployment, and an elastic supply of currency makes the situation worse – not better.

No brief review can do justice to this densely packed book. Those interested in Polanyi’s insider account of the nature of scientific investigation can be grateful for Mary Jo Nye’s painstaking research.

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.

Ibid.

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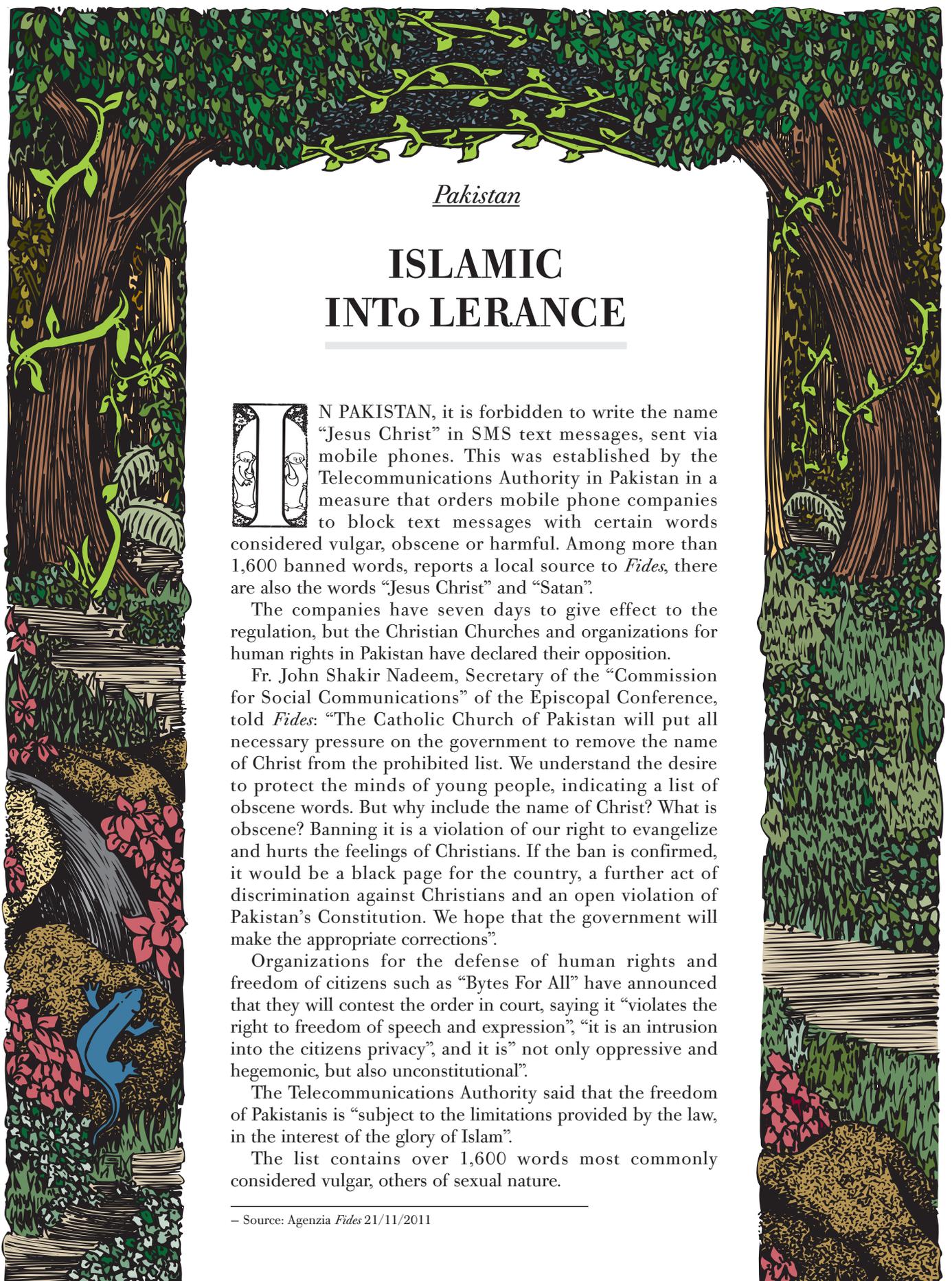
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Pakistan

ISLAMIC INTOLERANCE

IN PAKISTAN, it is forbidden to write the name “Jesus Christ” in SMS text messages, sent via mobile phones. This was established by the Telecommunications Authority in Pakistan in a measure that orders mobile phone companies to block text messages with certain words considered vulgar, obscene or harmful. Among more than 1,600 banned words, reports a local source to *Fides*, there are also the words “Jesus Christ” and “Satan”.

The companies have seven days to give effect to the regulation, but the Christian Churches and organizations for human rights in Pakistan have declared their opposition.

Fr. John Shakir Nadeem, Secretary of the “Commission for Social Communications” of the Episcopal Conference, told *Fides*: “The Catholic Church of Pakistan will put all necessary pressure on the government to remove the name of Christ from the prohibited list. We understand the desire to protect the minds of young people, indicating a list of obscene words. But why include the name of Christ? What is obscene? Banning it is a violation of our right to evangelize and hurts the feelings of Christians. If the ban is confirmed, it would be a black page for the country, a further act of discrimination against Christians and an open violation of Pakistan’s Constitution. We hope that the government will make the appropriate corrections”.

Organizations for the defense of human rights and freedom of citizens such as “Bytes For All” have announced that they will contest the order in court, saying it “violates the right to freedom of speech and expression”, “it is an intrusion into the citizens privacy”, and it is “not only oppressive and hegemonic, but also unconstitutional”.

The Telecommunications Authority said that the freedom of Pakistanis is “subject to the limitations provided by the law, in the interest of the glory of Islam”.

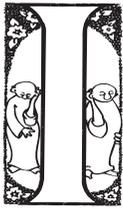
The list contains over 1,600 words most commonly considered vulgar, others of sexual nature.

— Source: Agenzia *Fides* 21/11/2011

Monastic contemplative life within the Catholic Church - 'one of vibrant, joyous and holy dedication to God, a life well worth living'

STILL POINT IN A TURNING WORLD

By Tess Livingstone



IN 1958, a young History, English and Biology teacher from near the Bay of Plenty in New Zealand arrived in North Sydney to begin a contemplative life in an enclosed order of nuns. Betty McMonagle, who had also spent two years nursing and had worked in Fiji, hated travel and was ready for a settled life as an enclosed Benedictine nun.

Fifty three years later, Mother M. Xavier McMonagle OSB, Mother General of the Tyburn Benedictines continues her daily routine of rising at 5am, praying the Divine Office of the Catholic Church seven times a day, attending Mass, spending an hour or two in silent prayer and studying, gardening, sewing and relaxing with her fellow sisters.

Now in her mid-70s she still hates travelling. But for several decades, her leadership of a rapidly expanding order has taken her around the globe at least

once a year, sometimes more, nurturing the order's 10 monasteries. It has been a journey she never imagined when she took vows of poverty, chastity and obedience at her profession in 1960s, and one that has tested her stamina and language skills, which the quietly-spoken nun has extended over the years beyond English, Latin and French to embrace Italian, Spanish, Greek and Hebrew.

It's a story that has captured the attention of London fashion photographer Michael Luke Davies, who has presented the Tyburn Nuns' story in a new DVD, *Gloria Deo*, written, narrated and co-produced with the sisters. The film opens at the order's London headquarters near Marble Arch, metres from the site of the notorious Tyburn tree where 105 Catholic martyrs died for the faith in the 16th and 17th centuries, including Saints Oliver Plunkett and Edmund Campion, during the English Reformation from 1535 to 1681. The

convent was opened by Frenchwoman Marie Adele Garnier (Mother Marie de Saint-Pierre), fulfilling a prophecy of one of the martyrs, Father Gregory Gunne, who in 1585, about to be executed for the 'crime' of saying Mass, rebuked the authorities for brutally killing Campion and told the crowds gathered around the scaffold: "The day will come when a religious house stands on this site."

Perpetual adoration of the Blessed Sacrament has continued at Tyburn since its opening in 1903. A long-time friend of the sisters, Archbishop George Stack of Cardiff, is included in Davies's film summing up many visitors' impressions of the London convent: "Whenever I think of Tyburn Convent I think of those beautiful words and that wonderful image of the English poet T S Eliot. He spoke about a still point in a turning world and that seems to me to sum up what Tyburn is. Tyburn Convent is situated at the very centre of the busiest city of our country, London,



and it is situated at possibly the busiest junction, Marble Arch. But there is an invitation here from every walk of life, people in any need whatsoever, to participate in that wonderful world of heart speaking to heart in the silence of the heart.”

From London, the 90-minute documentary covers the order’s monasteries at Riverstone west of Sydney, in Rome, New Zealand, Largs on Scotland’s rugged North Ayrshire coast and Cobh, overlooking Cork Harbour in southern Ireland, where the priory’s Bible Garden is a place of reflection and hopefully healing for the parents of children who have died. The Irish monastery occupies the Royal Navy’s former Admiralty buildings, overlooking Cork Harbour.

Davies’s film also traverses South America, where the sisters have opened three monasteries since 1976. These are located in Sechura, a fishing town on the Pacific Ocean coast of Peru, where the order has built a hospital, in the Andes mountains in Ecuador where a steep hillside has been transformed into a garden of flowers and medicinal herbs and at Antioquia in the northern lakelands of Colombia, where the order responded to an urgent request from the bishop to pray for peace.

At a time many religious orders are dying out, the Tyburn sisters have 90 members and is attracting new recruits every year, making it one of the church’s younger religious orders, with an average age of 30 to 40. Mother Xavier said most the new recruits



were in their 20s or early 30s and had worked as teachers, nurses, in IT and in business before entering the cloister. Unlike many orders which have long abandoned distinctive religious dress, the Tyburn sisters wear habits and veils, part of a strong spirituality that Mother Xavier believes helps explain the order’s development.

“There is also a family atmosphere that is very appealing to many,” she said. The order was a firm favourite of Pope John Paul II, who invited Mother Xavier to set up a house in Rome and who left the Order his personal chalices that he used to celebrate Mass from the time of his ordination in Poland in 1946.

At the launch of the documentary in the crypt of Tyburn Convent in London, Mother Xavier said she hoped the word would show a wide audience that the monastic contemplative life within the Catholic Church was ‘one of vibrant

joyous and holy dedication to God, a life well worth living – not only for the nuns themselves, but for all those people who are touched by glimpsing something of this life of hidden, godly dedication.’

“I would see this film as having its place in restoring the religious faith in religious life itself today, in families and schools as part of promoting the value of monastic life, a tool for leading people to prayer and also for promoting vocations to the religious and monastic life in general,” she said

“Finally, I feel strongly that it will serve as an introduction to the holiness of the foundress of the Tyburn Nuns – Mother Marie Adele Garnier and her charism of Eucharistic Adoration.”

The order’s expansion has been funded by donations – not vast corporate cheques but amounts of up to \$100 from the tens thousands of people who attend Mass at its monasteries, drop in for a quiet visit to the Blessed Sacrament, work with the sisters in their gardens or contact them by email with prayer requests.

While the sisters’ semi-enclosed lifestyle, based on the rule of St Benedict, follows a pattern established for hundreds of years, their ministry is reaching more people than ever before through cyberspace.

Gloria Deo is available from the Tyburn website: <http://www.tyburnconvent.org.uk/index2.html> .or by sending \$25 to Tyburn Priory, 325 Garfield Road East, Riverstone New South Wales 2765.

Tess Livingstone is a senior journalist with *The Australian*.

History repeating itself

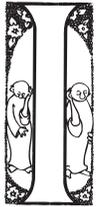
ON The whole it seems to me that it is the Turkish form of dictatorship that is at once the most typical and the most likely to spread. It has already had an immense influence in Asia, where the new forces of Oriental nationalism tend instinctively or deliberately to model themselves on the Turkish pattern. At the same time, conditions in the Balkans favour a similar type of development in south-eastern Europe, while Russia herself, the first and greatest of the post-war dictatorships, is showing signs of moving in the same direction. The old international ideal of world revolution is giving way to a kind of National Communism, the economic system is developing into an almost pure type of State Capitalism and the importance and prestige of the army as an element in the new Russian society are increasing rather than diminishing.

— Christopher Dawson, *Religion and the Modern State*, Sheed and Ward, London 1935, p.18.

Transfiguring suffering into blessing, pain into joy, despair into hope, anger into love

o PENING A w INDo w o N EILEEN'S So UL

By Wanda Skowronska



IN A RECENTLY published work entitled *And Here Begin the Work of Heaven*, Australian author Jocelyn Hedley has presented a rare insight into the little known spiritual writings of Eileen O'Connor.

This reflective journey reveals the thought and soul of an extraordinary Australian, who was the co-founder of Our Lady's Nurses for the Poor in Sydney, along with MSC priest Father Timothy McGrath. It reveals not only the courage with which Eileen bore her spinal afflictions but also the mystic union in which she lived her *via Crucis* with Christ and the Virgin Mary. This mystic union permeates her spiritual communications contained in a collection of papers entitled 'Meditations,' a slim blue volume which contains a collection of 112 reflections by Eileen on a range of themes. These writings are in the archives of Our Lady's Nurses for the Poor in Coogee. Hedley was commissioned by the sisters to write of Eileen's spiritual reflections.

Early in the book Hedley states that 'Eileen's is the realm of the true spiritual mystic, a realm that transfigures suffering into blessing, pain into joy, despair into hope, anger into love.' To speak of offering one's personal suffering in the way that Eileen did, Hedley reminds us, seems to come from a different era. She writes that in our times many want self aggrandisement and empowerment and 'a spirituality that celebrates that but does not suffer and mourn'. Eileen's thought brings us back to what has so often been forgotten by some modern Christians, that suffering, whether great or small, when offered in union with Christ, is an act of immense spiritual significance, an act of 'giving' which extends beyond the suffering person to all who journey, travail and endure pain on earth. It can change hearts, it can transform the world.

Jocelyn Hedley, and here Begin the Work of heaven. St Paul's Publications, Sydney, 2011

In each chapter of her book, Hedley presents a meditation of Eileen's and then offers a thoughtful commentary on it. For example, in the third chapter, entitled 'The Donkey Way of Perfection,' Hedley focuses on Eileen's reflection on the arduous journey of Mary and Joseph into Egypt. Eileen says that God 'could have taken Our Lady into Egypt by Angels' but did not. She and Joseph had to use the means available to them – the donkey. The hardness of this journey and the willingness of Our Lady to undertake it, is seen as a paradigm of the pilgrim life, in that the 'beautiful easy means' are often not available, nor do things go smoothly when one tries to help others. Sometimes good intentions are misunderstood by those whom one helps or perhaps myriad other discouraging thoughts arise. Eileen says, if it is a matter of helping the poor, the ill, the abandoned or the unwanted, no matter how difficult it is, we should use whatever means are available. We are not to show contempt for 'the donkey way', that is whatever small means God places in our path to try to do God's work.

Weakness is worthy of help, or the soul is worthy of help, and weakness cries out for this help. Everything here should help you on the road to

perfection. There is no excuse. Do not think for a minute that you will receive most beautiful easy means, you will not. ...Even sin and weakness in others should turn your thoughts to all God suffered and what you can do for souls.¹

Hedley also throws light on the central role that Our Lady held in the life of Eileen and the nurses whom she taught to deal tenderly with the disabled and the poor. Eileen writes: 'God has left you in possession of many, many things, life, power, love...they are yours'. She points out that Mary uses these very same gifts to hasten to her Son at the foot of the Cross, to endure the agony of his suffering and to unite her love with that of her Son in his Crucifixion. Mary is the model for 'a spirituality of sacrifice and suffering' throughout the Meditations – a model of authentic, practical and constant love. Contemplating Mary's role in Christ's life is seen by Eileen as the key to progress in the spiritual life.

In her reflections on each 'Meditation, Hedley remains faithfully focused on the words and the spirit of the text and thus gives us a real portrait of a woman who 'speaks' to us with warm eyes, a smile and an open heart. In drawing out the threads of Eileen's thought we see an Eileen with whom we could converse – an Eileen who while intense, is sweet-natured, joyful, compassionate and above all loving and ready to listen to us. Hedley's book opens a window on this remarkable soul and in doing so, has contributed significantly to our understanding of this great Australian.

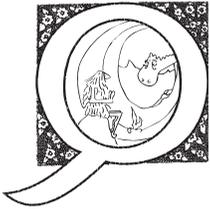
WANDA SKOWRONSKA is a registered psychologist who works as a counsellor in inner city schools in Sydney. She has recently been awarded a PhD in Psychology/Theology at Melbourne's John-Paul II Institute. She has done voluntary work for the Catholic pro life organisation Family Life International, and is a regular contributor to *Annals*.



Four hundred years of King James's English Bible: Part VI

FINE TUNING A NEW RELIGION

By Paul Stenhouse, MSC



QUEEN ELIZABETH I, we are told by the chaplain to Charles I and Charles II, 'used to tune her pulpits'.¹ And according to Bishop Aylmer [1521-1594] a bitterly Puritanical Protestant, his surplice was 'the Queen's livery'.² In this she was only following in the footsteps of her father.

King James I, too, was not slow to control what was being preached. On August 4, 1622, he wrote to Archbishop Abbott, the then Archbishop of Canterbury, declaring that abuses and extravagences of preachers in the pulpit had been in all times suppressed in England by some act of council or state. Then he went on to lay down precise regulations covering the conduct of preachers.³ Among other things he insisted

'That no preacher of what title ... soever, shall presume from henceforth in any auditory within this kingdom to declare, limit, or bound out, by way of positive doctrine, in any lecture or sermon, the power, prerogative, jurisdiction, authority, or duty of sovereign princes, or otherwise meddle with these matters of state and the references betwixt princes and the people ...'⁴

The much vaunted 'liberty' that the Statutes of the Reformation Parliament [1529-1536] introduced to an England that formerly has suffered under the allegedly cruel heel of the Papacy, needs to be viewed in the light of the above, and of Henry's advice to younger Masters of Arts at Oxford who did not want to go along with his demand that the University agree with his divorce from Katherine of Arragon:

'If the youth of the university will play masteries [i.e. 'pit themselves against me'] as they begin to do, we doubt not but they shall well perceive that 'non est bonum irritare crabrones' ['it is not wise to stir up hornets'].

Oxford cravenly complied with the King's wishes; and the King doubtless kept his 'hornets' hived, and stuck to his side of the bargain:

'... and We for your so doing shall be to you, and our University so good and gracious a Lord for the same, as you shall perceive it well done in your good fortune to come. And in case you do not uprightly, according to divine learning, handle yourselves therein, ye may be assured that we, not without great cause, shall so quickly and so sharply look to your unnatural misdemeanour herein, that it shall not be to your quietness and ease hereafter'.⁵

In the light of Eternity, one wonders do they still perceive it to be 'well done'.

A perfect right to defend itself

AN OLD-established order, political or religious, has a perfect right to defend itself against attacks like Tyndale's by every legitimate means in its power; and it is remarkable that while the King, preparing, for Anne Boleyn's sake, to throw off the Pope, was encouraging all sorts of heresy underhand, the clergy, undaunted, were prosecuting heresy during those years of tyranny with more than ordinary rigour, just that the King might not succeed in his manifest object of destroying the authority of the Church and respect for public morality.

— James Gardner, Lollardy and the reformation in England: an historical survey, Macmillan and Co., Ltd., London, 1908, vol. i, p. 380.

the Greatest revolution in English History

Edwin Jones, in his fine study *The English Nation, the Great Myth*, establishes beyond reasonable doubt that the Protestant Reformation in England, set in train by Henry VIII, was the greatest revolution in English history. It was, in social and political and religious terms, as if the tsunami that devastated northern Japan in March 2011 had devastated the whole country.⁶

Henry's tsunami severed Britain's ties with Europe and Western Christendom and turned England dramatically in on itself. The *Act of Restraint of Appeals* achieved this in 1533, by making it treason for any Englishman to appeal to the Pope or to any court outside England against any decision of the King's Courts.

Then the *Act of Supremacy*, passed into law the next year, 1534, declaring Henry VIII to be supreme head of the Church in England. Something no King had ever been before him. Preachers and teachers had to follow the government line as stated in the Reformation Statutes under pain of treason. State control of the Church – a feature of Protestantism – is usually called Erastianism, after the Swiss Protestant writer Thomas Erastus who died in 1583, and taught that the state was or should be supreme in ecclesiastical matters.

These two Acts of Parliament, Jones demonstrates, held English historiography in a tight grip, and have influenced historical writing in England, until the present day.

Richard Rex⁷ shows that the introduction of Protestant theology into the government and especially as a prop for propaganda, was Cromwell's doing, and that this Lutheran influence gave the new English Church a distinctive character identifying, as it did, 'the word of God' with obedience to the king.

Whereas More had been loyal to the king, he believed that he owed a greater loyalty to God. This belief cost him his life, and individuals after him were to find themselves firmly in the grip of the state.

the Bible as a propaganda tool

In all, between 1525 and 1611, eleven Protestant translations – that went through numerous editions – were published. Two translations only – those of Rhiems [1589] and Douay [1609] – were Catholic.

James Gairdner's comment that Tyndale's Testament, like his other works, was intended to produce

'an ecclesiastical and social revolution, of a highly dangerous character, aided by mistranslations of Holy Writ and sophistical glosses in the margin ... we should be aware that the great shipwreck of the old system really did produce disastrous and demoralising results'⁸

applied equally well to all eleven Protestant translations.

On the pretext of offering the Catholic people of Britain the unadulterated and infallible word of God in English – they set out to obliterate from the Christian memory of the nation any belief in dogmas and practices that had been inherited by uninterrupted Tradition, from Apostolic times.

That they misrepresented our Lord's intention and words, and turned the Sacred Scriptures into a propaganda tool in the interests of social and political change seems to have escaped the notice of Establishment 'scholars' whose devotion to the monarchy, and prejudice against Catholicism and the Papacy blinded them and continue to blind them to the truth.

Mis-translations, errors and misrepresentations

Any number of modern scholars will point to 'a definitely faulty and imperfect text,' myriad 'mis-translations,' 'misrepresentations,' 'mistakes in the meanings of words,' 'many and real faults in grammar,' 'ambiguities of form and speech making not a few passages unintelligible,' 'archaisms,' 'utter misrepresentations of the intentions of the sacred writers,' 'confusion in

proper names,' 'blemishes of literary form ...'

All these criticisms were directed at the King James Version of 1611. I include them here, because the King James Version is regarded as eminently superior to any of the preceding eleven Protestant translations. And the criticisms above are by the Rev. Frank Ballard, a Protestant scholar involved in producing the Revised Version.⁹

Among Catholic doctrines targeted by the first eleven translations were the following:

1. The Sacrifice of the Mass.
2. The Real Presence of Christ in the Eucharist.
3. Priests, and the priestly office.
4. Bishops and their authority.
5. The altar on which Mass is offered.
6. The Sacrament of Baptism.
7. The Sacrament of Penance and the forgiveness of sins.
8. The Sacrament of Marriage.
9. The intercession of the saints.
10. Sacred Images.
11. Purgatory, the Limbo of those who died before Christ, and Christ's descent into Hell.

12. Justification and the possibility of keeping God's commandments.
13. Meritorious works, and the reward due to them.
14. Free will.
15. True, inherent Justice.
16. Apostolic Tradition.

Bible truth or political expediency

The 'reformers' achieved their goal by ensuring that Catholics never heard any familiar Catholic words when Scripture was read to them in their village churches or town cathedrals.

In addition, it was continually being alleged in sermons and in official communications that neither the words – nor the reality of – 'Church,' 'bishops,' 'altar,' 'priests,' 'sacraments,' 'grace,' 'charity,' 'idols,' 'purgatory,' 'confession,' 'Real presence' [of our Lord in the Eucharist], 'Mass,' 'angels,' 'person,' 'eunuchs,' 'penance,' 'hell,' 'just,' 'justice,' 'tradition,' 'schism,' 'heresy' were to be found in the Scriptures.

Because simple people could not or did not distinguish between the

A Middle Class Church

The reFORMATION in England, though propagated and moulded in a great measure by the influence of the middle classes, could not help retaining an element in itself which was not due to them, and has never heartily or wholly commanded their sympathies or their obedience.

To the character thus impressed upon it at the outset, it has remained honestly faithful throughout its career. It has submitted, more than once, with comparative indifference, to the dictation of the middle classes; whether that dictation was indirectly expressed through the general influence exercised by them - over public opinion – or directly by their accredited representatives, the houses of Lords and Commons. For no one who has read the history of this nation to any purpose will suppose that the house of Lords has been occupied since the reformation, in vindicating the peculiar rights or feudal privileges of the aristocracy, any more than it represents that aristocracy in its present tastes and pursuits. No one will accuse it of holding towards the Church of England an attitude essentially different from that held by the house of Commons. In this respect both houses have faithfully reflected the feelings and wishes of the middle classes, whether, in common with the rest of the nation and in their exaggerated loyalty to the Crown, they have been content with registering the royal decrees, as in the times of the Tudors, with confining their discussions, and the subjects of them, to the dictates of the sovereign; or whether, as under the Stuarts - a race uniformly unpopular with the middle classes - they have advocated the notions and wishes of these classes against the Crown and the hierarchy.

— J. s. Brewer, *The Reign of Henry VIII from his accession to the death of Wolsey*, John Murray, London, 1884, vol.ii, pp.476-477. Brewer was an Anglican clergyman, and Professor of English Literature and History at King's College London. These two vols. were an introduction to his celebrated work, *Letters and Papers of the Reign of King Henry VIII*.

Anti-Catholicism as a political tool

IN The King's minds the King of necessity became the representative of the supreme authority in the nation, and they were prepared to support him in the utmost extension of his pretensions. In these reforms they were aided by every device calculated to render the spiritual authority odious and contemptible in the person of its chief representative. It was the policy of Henry, by proclamations, by sermons, by popular appeals, to decry and calumniate adherence to the Papacy, as something unmanly, un-English, and unholy. So the civil authority gained strength in the person of the King, notwithstanding his violence and his injustice. But beyond this, beyond the successful assertion of the prerogatives of the sovereign, which would not have been so readily admitted had the old feudal nobility survived, the Reformation advanced no further in the reign of Henry VIII. The suppression of the monasteries, as the constant assertors of an opposite principle, followed as a matter of course. But their fall and the transfer of their property to the Crown became the easier, because it was a realization of those utilitarian schemes of the middle classes, which appear again and again, for converting ecclesiastical property to secular uses.

— J. S. Brewer, *The Reign of Henry VIII from his accession to the death of Wolsey*, John Murray, London, 1884, vol.ii, p.474.

translation and the original Hebrew Syriac and Greek texts as they have come down to us, they took the translation to be, literally, the infallible word that God uttered, in English. They were thus easily drawn to believe that traditional Catholic dogmas and practice of which there appeared to be no trace in the Scriptures, reflected 'the errors of Popery,'¹⁰ and were therefore displeasing to God.

Thomas More's reaction was that of all concerned English Catholics who saw through the ploy, and noted the grave harm it would do were it not countered.

'What can be a worse belief than to believe that the Sacraments that God hath ordained by His Holy Spirit be inventions of man, or as Tyndale saith of Confession, inventions of the Devil?''¹¹

James I, supreme Head of the Church of England

By the time James I, the son of Mary Queen of Scots, and a Protestant by upbringing, occupied the throne of England in 1603, the religion of the England he ruled bore little resemblance to the religion of England before Henry VIII, or to the religion of his murdered Catholic mother.

Many of the malign effects of the policies of Henry, Edward and Elizabeth were becoming customary and were spreading. 'Zealous preachers of the Gospel' were everywhere, and praised

for being 'the most diligent barkers against the Popish wolf.'¹²

The fruit they bore was bitter and noxious not only to Catholicism. Before too long, the 'Gospel preachers' would be barking against the monarchical 'wolf,' and the so-called Commonwealth of Oliver Cromwell and his Puritans would have James's second son Charles I of England, Scotland and Ireland, beheaded. Basing themselves on the Protestant principle of private interpretation of the Bible, they would impose a theocratic rule on the English nation that brooked no opposition, and showed no mercy to the unsubmitive.

Tyndale's arrogant reply to Thomas More 'We be Lords of the Sabbath,'¹³ – even going on to say that they could make it any day of the week or even have two Sabbaths if they wanted to – should have given some of the less fanatical reformers cause to hesitate and ponder what it was exactly that they had unleashed.

James I, like the monarchs before him since Henry VIII, was by Act of Parliament Supreme Head of the new, national, Church of England. Since Henry's time his Church had avoided all reference to Rome in matters of faith and doctrine and discipline and the Pope was routinely dismissed as a 'foreign potentate' or as the 'Anti-Christ.'

Edward's brief reign had put an end to celibacy of the clergy, and priests and bishops were married or free to marry. Henry's commissioners had ensured that there were no monks or nuns, and no monasteries. The 374 lesser monasteries, 186 great monasteries and abbeys, 90 colleges, 110 religious hospitals and 2,374 chapels and chantries confiscated by Henry were now in the possession of the rising middle class, or the decaying aristocracy.¹⁴

The monarch usurped the place of the Pope, and presumed to claim religious responsibilities that no monarch had ever dared to claim before.

The King James Version of the Bible

James, reportedly, gave the translators instructions intended to guarantee that the new version would conform to the ecclesiology and reflect the episcopal structure of the Church of England and its beliefs about an ordained clergy.¹⁵

These instructions should surprise no one, as the fatal consequences of the Protestantising of the Church of England were only too evident to the King.

By means of his Bible he was to take the mythologising of England's past a step further as he endeavoured to re-Catholicise the Church of England while excluding any relationship with the See of Rome and the Pope. An impossible task according to St Jerome and other Church Fathers.¹⁶

James thus became a victim of the Protestant myth himself. He seems to have believed that restoring some outward signs of Catholicity and endorsing them by his Supreme regal power would make the Church Catholic. This was Erastianism gone mad.

The word 'Sacraments' never came back though 'mysteries' did, and they were no longer 'secrets' in the 1611 King's Bible. The 'Church' reappeared and 'Congregation' was scrapped. 'Priests,' sometimes reappeared, or remained 'Elders' depending on the Greek word used; 'Angels' remained 'Messengers,' 'Grace' remained 'Gift,' and 'Bishops' reappear but sometimes we find 'Overseer' [Acts 20,28] even though the same Greek word occurs. 'Confess' however, reappeared though 'Penance' did not. 'Idols' reappeared, as did 'idolaters,' as did 'Hell' and 'Tradition.' 'Schism' was still unpopular, though

‘heretic’ reappeared. It didn’t seem to occur to the translators that in different localities in the Greek world, different words might have similar meanings. After all, an ‘elevator’ to an American is a ‘lift’ to us.

Interestingly, First Corinthians 9,5 a verse dear to the heart of those who hate the celibate priesthood, still allows the ministers of the Church of England to ‘lead about a sister, a wife’ doing injustice to the Greek text.

In Conclusion

The Anglican Church had been partially Protestantised from the time of Henry VIII, but thoroughly from the time of Edward VI to the death of Elizabeth I.

That James I reacted against this Protestantising seems clear. It would be tedious and churlish to note all the errors and problems that exist in the Authorised Version, issued under the name of the James I.

Perhaps it is a sign of what had gone before, and what was to come, that no one seems to care. Or even to want to know where the imprint on the front page come from: ‘Appointed to be read in all the churches’. No evidence can be produced that proves that Convocation, the Parliament, the Privy Council or the King, sanctioned it.

Whoever sanctioned it, the King James Bible was a missed opportunity of restoring unity to the Christian people in England. Perhaps it was never possible, granted the ferocity of the anti-Catholicism stirred up by the previous Government-approved translations, and the unworkable mandate given by James to the translators, to which we referred above.

The Protestant scholar A.J. Dickens, contends that the Protestant Reformation ushered in

‘a change of viewpoint concerning the documents, nature and functions of religion both in the individual and in society.’¹⁷

He is undoubtedly right. For ‘documents,’ read especially Holy Scripture, and early English history and Chronicles. For ‘change of viewpoint,’ note that the principle of private interpretation of the Sacred Text flowed over naturally, into private interpretation of any other writings – historical or literary – that had a bearing on religion.

Arrogance tending to contempt

We are far too apt to look upon the reformation as a mere theological change, whereas in truth the theological change followed rather in the wake of political and social changes. Disbelief in transubstantiation and purgatory, in the intercession of saints, and in many other doctrines, of course, existed in a multitude of minds long before the sixteenth century; but the mere opinion of a sect was not authoritative, and the judgment of qualified divines alone commanded respect. even the discussion of such matters by mere laymen was accounted rash and presumptuous, though there was nothing to prevent reverent inquiry on the part of a layman who consulted a competent spiritual adviser. The essence of heresy was not erroneous thinking - for all men are liable to that but arrogance, tending to contempt of the decisions of learned councils and the most approved judgments of ancient fathers.

— James Cairdner, *Lollardy and the reformation in England: an historical survey*, Macmillan and Co., Ltd., London, 1908, vol.i, p. 507.

James’s new Bible was doomed from the start, because it refused to accept the logical consequence of admitting that the early Protestant Bibles had altered the meaning of the Sacred Text to support their new ideas.

The very existence of the King James Bible is an indictment of the Protestant Bibles that had ushered in the Reformation.

If they were in error, and needed replacing, then Protestantism and the State-approved Church of England that it sired, fell with them.

That was a step too far for James to take. And Christians ever since have had cause to lament his timidity or lack of will.

When the Revised Version of the Bible appeared for the first time it was rejected by many who refused to abandon the Authorised Version of King James. In reply, one of those involved in preparing the new version retorted:

‘Has Christianity really come to this, that the reason why we should never substitute accuracy for inaccuracy, i.e. truth for untruth, is because we have held the untrue for so long that we really prefer it? ... the only Christianity worth perpetuating is that which is founded upon and consists in the truth, the whole truth, and nothing but the truth.’¹⁸

None of the Catholics who died for the ‘Old Faith’ under Henry VIII, Edward VI, Elizabeth I and the Stuarts would quarrel with that sentiment.

Nor would the modern-day Catholics who find their Faith constantly under

attack from the descendants of those early Protestants. These seem to have fallen into the trap mentioned above – of holding the untrue for so long that they ‘really prefer it’.

Next Month: Part VII: ‘Do not ask is it new; ask if it is true’

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17. *The English Reformation*, pp.380-381. Quoted *The Protestant Face of Anglicanism*, by Paul Zahl, William B. Eerdmans, 1998, p.11.
18. Rev. Frank Ballard, *op.cit.* Preface, pp.viii, x.

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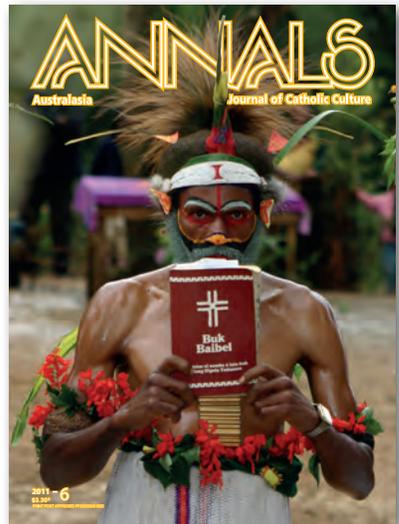
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A perpetual search for water and grass – and for Faith in God and Peace among peoples

THE CHURCH IN UGANDA STANDS HERGROUND

Interview by Marie Pauline Meyer

UGANDA, a country in central Africa, is the largest coffee producer in the world. Half of the population is Catholic. Kotido – the diocese of Bishop Filippi – is one of the poorest in Uganda due to the scarcity of rain. As there is not enough water for agriculture, the people depend on livestock – cattle, goats and sheep – as a means of survival. The lifestyle is transient: a perpetual search for water and grass.

Marie Pauline Meyer for the weekly television and radio show *Where God Weeps*, in cooperation with *Aid to the Church in Need*, recently interviewed Bishop Giuseppe Filippi, of Kotido.

Are the people of your diocese very poor?

Yes, they are very, very poor. Their only concern is survival – to continue living day by day. Most of the time they are starving. The World Food Program supports them. Their diet is made up of milk from cows and goats as well as meat and blood; they drink blood because the milk from their cows is not enough to sustain them.

Do you have many tribes in your diocese?

There are two main tribes and two smaller ones. The biggest is the Jabwor, which occupies the southern part of the diocese. They are generally in a better area where there are mountains, and the rainy season is a bit longer, so they can cultivate different crops to survive.

Another major tribe is the Krimojong divided into two groups, the Jie and the Dodos. They are pastoralist but they are very strong and powerful. Unfortunately they are armed with guns and they use them to steal or to raid the cattle of neighbouring tribes. This creates tensions, and difficulties among themselves but that is their pattern of life. Unless the government and other institutions are able to provide an alternative way of life, this will go on.

these tribes are more materialistic than any other of the Ugandan tribes because of their physical strength, power and the capacity to cope with the hard life, so they do not practise much their traditional religion except during great need, great suffering, or events of which they are incapable of coping.

What is your work like?

My work is evangelization. People generally welcome the teaching of the Church though they are resistant



Bishop Giuseppe Filippi, of Kotido, Uganda

Are these tribes religious; what are their beliefs?

Most of these people believe in traditional religions. There is a common element in their religions, which is the belief in one God, who is the creator and the giver of everything which is good. They also believe in many spirits which have the power to intervene in their lives: the spirit of the river, of the dry season, rainy season, and so on. They have to deal with all these spirits to avoid all troubles that may come from them. They also have the spirits of the ancestors that are to be obeyed. All these create a bit of fear. Generally,

to conversion. They perceive our teaching as attractive and very appealing to their needs. Their resistance is their perception that to be a Christian they have to change their lives, which means that they have to stop raiding the cattle of their neighbours. They have to stop killing and they find it a contradiction. They are not able to surrender their pattern of life in order to take up a new pattern of life, which is less productive because if they live in peace the question arises, how do we survive?

So peace means poverty?

Yes, so, for this reason the Catholic Church and the other churches try to provide the Karimojong people with alternative ways of living, like agriculture and the development of other resources like the Arabica gum, but it is not easy. Men are particularly resistant to conversion. They do not despise religion. They listen. They

Wealth that counts

You have grace and you make use of that grace, and God never says a thing like this: 'he has grace, he must not have too much, he needs no more.' No, God's attitude is this: he has much grace, let him receive more. The more a man has, the more God will give him, because there is nothing that pleases God more than to enrich his creatures, and whenever he sees a man making good use of his gifts he pours more and more upon him with lavishness which is astonishing; as if in the school of God all the ordinary methods of giving and taking were reversed, and there were other standards instead. And what are these divine standards? He gives to the rich; he takes away from those who have little; he is angry, not with the wealthy in the things of the spirit, but with those who are poor [in the things of the spirit].

and so we are not surprised to see in the lives of the saints how these holy ones are positively immersed in graces; and the more graces they have, the more graces they receive. God has made it his rule to enrich the rich, and to give in further abundance to those who already possess the things of the spirit.

— excerpt from *The Art of Christ: Retreat Conferences*, Burns, Oates & Washbourne, Ltd., 1927, by Dom Anscar Vonier, O.S.B.

want to know about it, but they leave conversion to the end of their lives when they are elderly, when they are no longer warriors, when they can live in peace and are in need of peace.

Is the Catholic faith the largest community in your diocese?

Yes, it is the largest because the presence of the Catholic mission is very strong, strong in various ways, and in number. We can attribute this almost totally to the Catholic schools. The people have a great trust in the Catholic Church, which cannot be said about other institutions like the government or NGOs.

What are your priorities for your diocese?

I have three basic problems. The first is evangelization. We need to find a common way to evangelize people, not just proselytizing and make people part of our diocese, but to help them find their identity. So we are working hard to set up a center of formation in order to form all types of leaders particularly geared to lead the Christian community to a better life. The second priority is education. Education is a challenge.

It is not an issue of few schools. We have enough schools. It is the standard of the schools, which is very low. We are marginalized because we are on the periphery of the country and most of the teachers allocated to our schools are the rejects. The government controls the teachers and often the teachers

engage in business or are not as committed. My purpose is not to reject or dismiss them but to try to help them to become more motivated to do their job. I have no other choice.

And the third issue?

The third is human development. We need to be realistic. Starvation has been a normal way of life. Many NGOs have goodwill and a desire to help these people to improve the standard of their lives and the various NGOs come in and think that they can solve the problems in two or three years, but in Karimojo it takes 20 years. I

would like to review the old system of assisting our people to find ways that are more adapted to the place and take into consideration the nature of the people: their own resources their own capability even if it means that we have to work for 20 years before we achieve something.

You are an Italian missionary. How have the people accepted you?

There are some people who are not happy and that is understandable, however, most people I see are happy. I, of course, have been there a long time now. I went there in 1978 and learned the language and I think I understand the culture quite well. So I feel at home. This understanding of the culture helps me to have a greater trust in them, and it is reciprocated.

Can you give examples of these targets you have set for them?

For example: schools, alternative ways of surviving, the search for a way of making gum Arabica from the Acacia tree, the source of life, adult education. We promise a little bit and we do it. Recently, we had cholera so I helped those who were sick and told them how to avoid cholera and when nurses abandoned their post, I paid those who came back. I did it and they see that I am concerned for them, not I so much but the Church. The Church stands her ground, she does not run away, does not try to escape from difficulties. She is ready to help. That is a way of creating trust.

You sound as though you have been a bishop for a long time.

No, I only became a bishop on December 19, 2009 so I am a novice. I am still learning but the work compels you to do something, to act and to move and involve people, to listen, to see what is possible.

Do you like being a bishop?

No. I am a missionary and my previous training was studying as an engineer and working as an engineer for several years in a big factory in Italy. Then following my missionary spirit that was given to me by my mother, because when I was still a child my mother used to talk to us about the missions. In addition, when we complained because we were quite poor – it was just after the Second World War – my mother used to say 'you should not complain because people in Africa are suffering

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more than you, so you have no right to complain?

This became part of my training and with this background I feel that I am well equipped and prepared to work with people, less to be working behind a desk or in a role where there is honor and glory. This kind of thing is not for me. In a way I am happy to be the bishop of Kotido because it is the poorest diocese in Uganda. So it is the right diocese for me, but I do not like very much to be a bishop. People still call me Father.

Are you comfortable in Uganda?

As a missionary working in different places in different situations, and different responsibilities, I have developed an attitude to be present where I am. When I was in Zambia, I set Uganda aside; when I returned to Uganda in 2005 I set Zambia aside. As a missionary I learn to involve myself with the people where I am sent. And if I am there, it is as if I've never been anywhere else.

Your diocese is in the north of Uganda. What is your experience with the Lord's Resistance Army?

The rebels attacked my mission. In 1998, 300 rebels came and looted the mission completely, destroyed the dispensary, looted the leprosy section, took 50 of our people and killed five or six. I experienced personally the cruelty of these people. In 2007, The Lord's Resistance Army moved to Congo. The reason for this departure was the peace treaty in Sudan and this cost Joseph Kony, the rebel leader who was a refugee in Sudan, the loss of support from the government in the north of Sudan. The rebel camps in Uganda have slowly been dismantled and we can say that Uganda is enjoying the peace.

The motto on my episcopal coat of arms is 'Your Word is Peace' because there is no permanent peace between the various groups. There are constant skirmishes among them. And peace meetings do not produce long-term peace agreements. Real peace will not be a result of these peace meetings but will only occur when people consider a change of heart, when they become like the heart of Christ. For this reason, I've put on my coat of arms the Bible with two drops of blood and water in memory of Christ on the Cross being pierced by the lance and out of his

ANNALS Cryptic Crossword No. 69

Across Clues

8. Fabled city in South America, rich in treasure, sought by Spanish explorers (2,6)
9. Stick fast (6)
10. Old Testament Book (4)
11. Church in Florence containing tomb of Michelangelo (5,5)
12. Holy Books (6)
14. Kitchen utensil (8)
15. Examine closely (7)
17. Voluntary self punishment to atone for a sin (7)
20. Person to whom money is owed (8)
22. Patron saint of Scotland (6)
23. Church in Montmartre, Paris (5,5)
24. Confine in prison (4)
25. Cargo thrown overboard from a ship to lighten her (6)
26. Not fit to be eaten (8)

Down Clues

1. Majestic or godlike in bearing; international athlete (8)
2. Solemn pledges (4)
3. Birthplace of Paul (6)

4. Advice (7)
5. To address (a person) in an angry way (8)
6. God's acre (10)
7. Building blocks (6)
13. Dealers in gemstones (10)
16. An underground burial place (8)
18. Capable of being believed (8)
19. Poisonous element (7)
21. University staff member (6)
22. Concurred (6)
24. Bring together (4)

So LUTIo N To CRo SSw o RD No. 68

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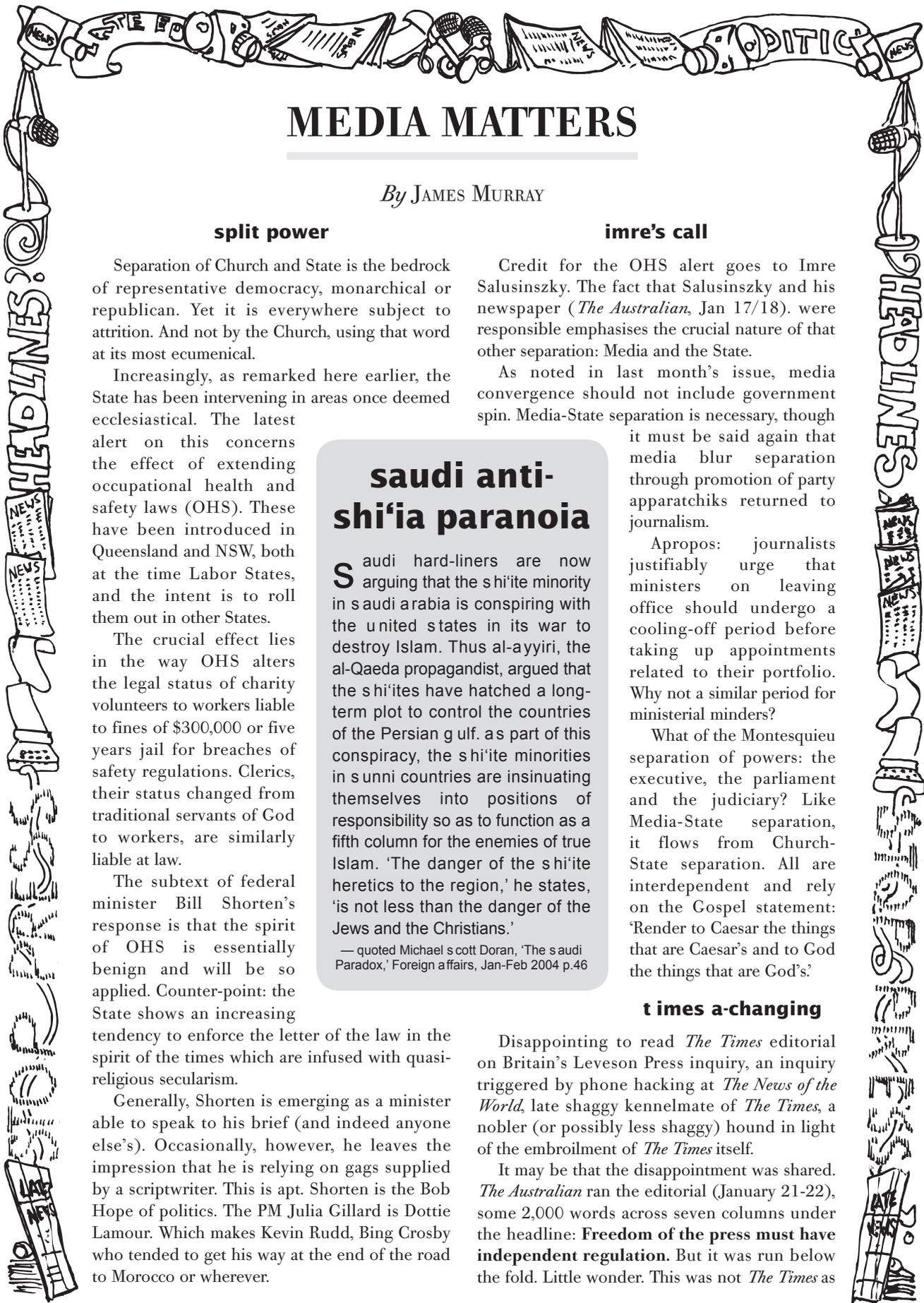
heart came blood and water. That is life in the spirit and human life coming together. I talk to people this way: unless we gain the life of the spirit as we live our human lives, peace will never come.

What can the Universal Church do to help?

My diocese is poor, and the Universal Church has sent me help. I feel that the Church supports me. I can get along with little resources. What I really need is people. If you do not have people,

then money is useless. I do not need that much money because I do not have enough people to work with. It is like building a cathedral in the desert. This cannot function without the people's support. We need committed people to serve, lead, and work with confidence and trust in God.

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MEDIA MATTERS

By JAMES MURRAY

split power

Separation of Church and State is the bedrock of representative democracy, monarchical or republican. Yet it is everywhere subject to attrition. And not by the Church, using that word at its most ecumenical.

Increasingly, as remarked here earlier, the State has been intervening in areas once deemed ecclesiastical. The latest alert on this concerns the effect of extending occupational health and safety laws (OHS). These have been introduced in Queensland and NSW, both at the time Labor States, and the intent is to roll them out in other States.

The crucial effect lies in the way OHS alters the legal status of charity volunteers to workers liable to fines of \$300,000 or five years jail for breaches of safety regulations. Clerics, their status changed from traditional servants of God to workers, are similarly liable at law.

The subtext of federal minister Bill Shorten's response is that the spirit of OHS is essentially benign and will be so applied. Counter-point: the State shows an increasing tendency to enforce the letter of the law in the spirit of the times which are infused with quasi-religious secularism.

Generally, Shorten is emerging as a minister able to speak to his brief (and indeed anyone else's). Occasionally, however, he leaves the impression that he is relying on gags supplied by a scriptwriter. This is apt. Shorten is the Bob Hope of politics. The PM Julia Gillard is Dottie Lamour. Which makes Kevin Rudd, Bing Crosby who tended to get his way at the end of the road to Morocco or wherever.

imre's call

Credit for the OHS alert goes to Imre Salusinszky. The fact that Salusinszky and his newspaper (*The Australian*, Jan 17/18), were responsible emphasises the crucial nature of that other separation: Media and the State.

As noted in last month's issue, media convergence should not include government spin. Media-State separation is necessary, though it must be said again that media blur separation through promotion of party apparatchiks returned to journalism.

Apropos: journalists justifiably urge that ministers on leaving office should undergo a cooling-off period before taking up appointments related to their portfolio. Why not a similar period for ministerial minders?

What of the Montesquieu separation of powers: the executive, the parliament and the judiciary? Like Media-State separation, it flows from Church-State separation. All are interdependent and rely on the Gospel statement: 'Render to Caesar the things that are Caesar's and to God the things that are God's.'

times a-changing

Disappointing to read *The Times* editorial on Britain's Leveson Press inquiry, an inquiry triggered by phone hacking at *The News of the World*, late shaggy kennelmate of *The Times*, a nobler (or possibly less shaggy) hound in light of the embroilment of *The Times* itself.

It may be that the disappointment was shared. *The Australian* ran the editorial (January 21-22), some 2,000 words across seven columns under the headline: **Freedom of the press must have independent regulation.** But it was run below the fold. Little wonder. This was not *The Times* as

saudi anti-shi'ia paranoia

Saudi hard-liners are now arguing that the shi'ite minority in Saudi Arabia is conspiring with the United States in its war to destroy Islam. Thus al-ayyiri, the al-Qaeda propagandist, argued that the shi'ites have hatched a long-term plot to control the countries of the Persian Gulf. As part of this conspiracy, the shi'ite minorities in Sunni countries are insinuating themselves into positions of responsibility so as to function as a fifth column for the enemies of true Islam. 'The danger of the shi'ite heretics to the region,' he states, 'is not less than the danger of the Jews and the Christians.'

— quoted Michael Scott Doran, 'The Saudi Paradox,' *Foreign Affairs*, Jan-Feb 2004 p.46

Substituting the pursuit of wealth for the pursuit of God

CHILDREN AS TREASURE

By Garrick Small



THE EARLY missionaries in Central Australia encountered some unusual challenges. A pair of religious brothers once encountered a tribe who were very proud of the size and strength of their men. Apparently they had recently discovered that castration made a man taller and stronger. With such an advantage they could hunt and fight better than other tribes and the tribe was optimistic about its future. The missionaries had the awkward task of explaining why the tribe's future was not so bright, a task complicated by their vows of celibacy.

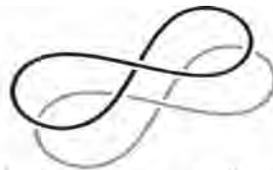
The story is really a metaphor for the west. Despite our learning and history, our culture made the same decision about forty years ago. We made ourselves stronger and richer by adopting the convenience of the pill. The pill gave couples wealth through the magic of the double income. Children could come after the house was paid down and the new car was in the garage. The children did not come. After the car there was the holiday and after that the bigger house and the superannuation. Somebody else would have the children, after all they were an inconvenience and a cost. A few people did and the pill did not always work. There were mistakes. When mistakes grow up they know they are only half loved. We led the world in youth suicide. The half loved never quite learned the love of God that makes life worth living.

Unlike that aboriginal tribe, we ignored the advice of the celibate Christian teachers and believed in money instead. As a culture we substituted the pursuit of wealth for the pursuit of God. Sunday was once a time for church, now it is a

time for shopping since we all work and Saturday is housework day. Nowhere is this more evident than in the phenomenon of superannuation. In 1970 few people retired with a fat superannuation cheque. They might have a house. They would likely have a family. Retirees in 1970 had known the experience of caring for their parents in their old age and would have anticipated that care from their own children—an act of love that could have been found in every healthy culture in the world back then. It is somehow easy to care for one's own children, we are hard wired for it. It is a little harder to care for our parents, but it is a work filled with grace. It connects us to our history. It is an act of will and the greatest act of appreciation for those who suffered to bring us up. It makes us adults and worthy to be parents.

Superannuation is tidier though; and more efficient. Nicer to be rich in retirement than dependent. Nicer to tour the world and leave the children back with their jobs and their children. Nicer to be free and to pretend we need no one. We deserve it, we worked for it. We are the masters of it. The double income alchemy has made many people rich in retirement: the superannuation, the investment property, the well placed family house that can be exchanged at a profit for a place by the sea.

Slowly we are discovering that riches are not quite that simple. Our double incomes pushed house prices to dizzying heights and we grew accustomed to housing costs growing faster than incomes. That worked from 1970 to about 1990. What was really happening was that house prices were soaking up much of that second



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income. By 1990 about the same share of the family income was needed to pay for the house as the share that Dad's wage alone had needed in 1970. The real zing had gone from the game, but then we learnt another trick. With no kids in the house we could borrow more from the banks, and we did. From about 1993 we rollicked in debt. Australian households led the world in indebtedness. By 2002 the Reserve Bank had twigged and a few economists were concerned, but only a few-too few.

By 2005 we were past our necks in debt and borrowing stabilised. Soon afterwards the retail industry started to see the effects. They were not so jolly. Fortunately the American sub-prime collapse distracted us from our domestic catastrophe. It's more fun to point are other people's mismanagement than our own. The GFC followed and we suffered from their faults, not realising that they were our own. To some extent most of the economic woes of the Western world come from the same source.

The west has faith in money, not children.

In the old days people knew they could not live on debt. We have forgotten that. Proverbs says the borrower is the slave of the lender, but who reads the Book of Proverbs. If they did they would find that children are our real treasure, at least according to God. It is our children who will buy our houses from us when we are old, and so doing maintain their prices. It is children who will work for the companies our superannuation has shares in, and in so doing maintain their profitability. For that matter it will be our children who will be buying the products from those same companies and in so doing keep them in business.

What value will those companies have when they have no customers and no employees? What value do houses have in ghost towns? Our stores of wealth for our retirement are being eaten by the moths and rust of our indulgence in those little pills.

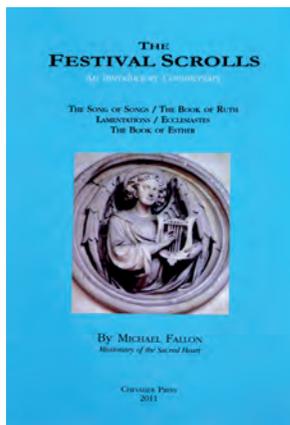
The tribe we mentioned had believed that spirits in the rivers gave women babies when they bathed. We believe the finance system gives our money increase. Like them we are wrong. It is life that gives life and money has no life. It takes its increase from the life of the community. In earlier times to use money to take increase from the community was a mortal sin of stealing. Its name was usury and it stood out in the Catechism of the Council of Trent as the most cruel and relentless of extortions. Too few are concerned about usury any more. To speak of it in most learned conservative circles invites ridicule. We have moved past that.

We have moved so far past it that we also ridicule people who have children. The most significant group of those also do not practice usury. On both issues they reveal their debt to the Catholic Church, despite their religion being one of its many traditional opponents. It is said that the West regained Aristotle from the Muslims, but before its founder had started that religion he had ample opportunity to learn much of the Christian tradition. The economic thought of Islam has too much in common with the traditional Christian position to be entirely coincidental. At the time of Muhammad Christianity was

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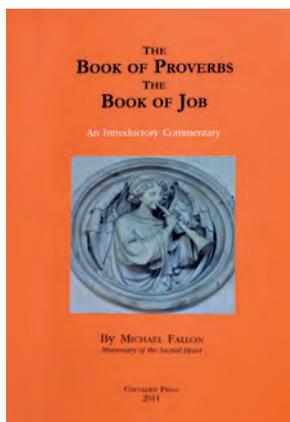
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the dominant religion and for centuries it had outlawed usury as immoral. Muhammad merely saw the wisdom and truth of rejecting money as a god and adopted the Christian position as he did with several other key issues.

By contrast, Luther and Calvin were supported by merchants and bankers who were wearied of the obligation to love their neighbours in the market place and who wanted an easier religion. Their revolt against Christianity would not have worked but for the support of the merchant class. Both leaders repaid their support with the softer morality that soon spawned capitalism. Since then for our sins we have had two major economic collapses each century. Hang on, the twentieth century only had one! That is true, but only because the pill pushed the last one back about thirty years. It is nice it did not happen to spoil the coming of second millennia, but all that means is that when it does come it will be spectacular.

Yes, we have had the GFC, but our children still have shoes on their feet. It was a shake up, but not really that bad-perhaps a warning tremor. There is still Greece; and the US bailing itself out by sinking deeper in debt; and our inhuman cost of housing; and our aging population; and a generation of mistakes who are struggling to find meaning in the world and are taking more and more to chemical solutions. The list of dismal economic and social realities could go on. That aboriginal tribe's survival depended on accepting a new religion, a religion of truth. The missionaries came along at just the right time to save them. As well as the story of Calvary, they taught them a little of western science.

One of the delights of Christianity is that it gives one the freedom of the truth. We are turning our backs on our science. Many people ignore the scientific reality that life begins at conception. Our universities are bulging with smart folk studying business while engineering courses languish. In business studies we teach the art of selling more, and for more, while paying others less. Aristotle would have called it chrematistics, the art of getting rich. Engineers may not get as rich as financiers, but they make the world a richer place. It takes science to make an engineer; it takes something less to



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– Editor, *Annals*

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make a businessman. To be inspired into a career that serves the world could be done no better than by a mother whose whole career is to teach love, supported by a husband who takes responsibility for all his actions and who with his life is witness to the reality that there is something in the world more valuable than money and more pleasurable than pleasure. The little pills have come at a great cost.

Our Holy Father's recent encyclical, *Caritas in Veritate*, is a light for the

world. It reminds us of the merits of gift and the transcendence of the family, and the futility of money. It is gentle and profound. We have started our century with all we need to unravel the fruits of our misdeeds. It only remains to spread the Word.

DR. GARRICK SMALL is an associate professor of property economics at CQUniversity. This article is drawn from his work *The impacts of contraception on property values*. He has also taught Catholic Social Thought at the Catholic Adult Education Centre, Lidcombe, NSW.

Elan, esprit, panache: writer/director Michel Hazavanicius mixes them all in his tribute to the era when movies were in transition from silent to talkies. And as George Valentin and Peppy Miller, stars of that era, Jean Dujardin and Berenice Bejo, a champagne duo, remind us what a universal art form silent movies were. And still can be.

Hazavanicius sticks strictly to the silent (and black and white) conventions. Even the other star of the show, Uggi, a Jack Russell terrier, isn't allowed a single yelp. Title cards which might have been written (or translated) by Anita Loos are edited in rhythm with Ludovic Bource's zingy score.

Penelope Ann Miller comes on as George's wife Doris, James Cromwell as his chauffeur, Clifton, and John Goodman as his movie mogul. Missi Pyle plays Constance another silent star in transition. If she seems to be channelling Jean Hagen in Gene Kelly's *Singin' in the Rain*, it's deliberate.

Hazavanicius embellishes his movie with other subtle references to Kelly's classic which also covered the silent-talkie transition. But in their big dance number Dujardin and Bejo channel Kelly and Leslie Caron in *An American in Paris*.

Trivia: which silent stars do Dujardin and Bejo resemble? Your reviewer suggests Frederic March, who made the transition to talkies, and Clara Bow, who transited to scandal. Gloria Swanson? No way. Your reviewer interviewed her in Sixties London. Great voice.

Hazavanicius reinforces the argument that movies began to degenerate when they changed from silent to talkies.

Magnifique! See it if it's the only movie you see this year. Or ever.

PG★★★★SFFV

Late Bloomers

Writer/director Julie Gavras may not be trying for a Golden Zimmer Frame Award but she is undoubtedly reaching for a non-popcorn audience with this romantic comedy. Adam (William Hurt) is an architect, aghast at receiving an end of career prize. Mary (Isabella Rossellini) is his wife, upset by a health problem.

By James Murray

Enter her best friend Charlotte in the formidable shape of Joanna Lumley who leads this dance to the music of nostalgia with Adam and Mary's children James (Aidan McArdle), Giulia (Kate Ashfield) and Benjamin (Luke Treadaway). Richard (Simon Callow) is a developer, and Nora (Doreen Mantle) is the family grandmother courted by Leo (the immortal Leslie Phillips).

Gavras gives Nora the best line when her grandchildren say they are bored and want to watch television. 'Go in there. Do not watch the television and be bored.'

Boring Gavras is not. She pilots Adam and Mary between the rocks of misunderstanding and unfaithfulness back to the place where they knew each other for the first time.

PG★★★NFFV

Man on a Ledge

Simple title based on a generalised police notation. From it, director Asger Leth and cinematographer Paul Cameron spin a web of tensioned surprise. In Pablo F Fenjeves script, Sam Worthington is Nick Cassidy, an ex-cop released from jail after doing time for alleged diamond theft.

He heads for New York's Roosevelt Hotel where, after a hearty breakfast, he takes his stand on a high narrow ledge: to jump or not to jump? Or fall in a fit of vertigo?

The resolution involves a police talk-down specialist Lydia (Elizabeth Banks) and her rival Dougherty (Edward Burns) as well as Cassidy's cop-pal Mick (Anthony Mackie). Ed Harris plays Englander, diamond dealer turned developer with most to win or lose.

Kyra Sedgwick pushes as Suzie Morales, a television reporter trying to make sense of it all while New York goes into gridlock. To further complicate the matter, Cassidy's brother Joey (Jamie Bell) comes on with his girlfriend Angie (Genesis Rodriguez who purloins the movie).

Sam Worthington, despite a reported fear of heights, brings the plot strands together in a final double twist.

M★★★NFFV

From his opening, swooping, magic-carpet sequence, director Martin Scorsese shows his mastery of his medium from its earliest silent technique to the latest in computer generated 3D images.

The sequence transports us into a French railway station (Gare de Fantasie?) and the lives of those who pass through it, work there or in the case of Hugo (Asa Butterfield) live there. He is an orphan whose father (Jude Law), a skilled maker of wind-up automata leaves him the remains of one, a notebook of trade secrets and the task of completing his legacy.

Hugo's initial antagonist is a wounded war-veteran and gendarme played by Sacha Baron Cohen who combines harshness in pursuit of Hugo with shyness in pursuit of the station florist Lisette (Emily Mortimer).

As Hugo tries to fix the legacy automaton, he encounters Isabelle (Chloe Grace Moretz) who brings him to Georges Melies (Ben Kingsley) and his wife (Helen McGrory).

Here Scorsese and his scriptwriter John Logan shift from pure fantasy to fantasy reality: George Melies was a celebrated pioneer of fantasy effects during France's silent era which gives Scorsese his cue to show such effects along with the era's silent footage.

PG★★★★SFFV

Margin Call

The cast is praetorian or possibly gladiatorial. Its members Kevin Spacey, Jeremy Irons, Stanley Tucci, Paul Bettany, Simon Baker and Demi Moore fight for every frame of this financial thriller.

Their arena is a Wall Street investment bank where a prime project is coming apart as the computerised free market goes feral and starts to cannibalise itself.

What to do? Stanley Tucci's trader gets the first inkling of impending disaster. Unfortunately, he is 'let go' in current lingo. His inkling passes up the line through Paul Bettany's gum-chewing veteran to Kevin Spacey's team leader. From him, it goes to Simon Baker, wonderful as an over-promoted whiz-kid substituting silent bewilderment for wisdom.

Enter the boss of bosses, played with plutocratic force by Jeremy Irons. In one of the movie's great lines, he fixes on a minion and says: 'Tell me, as if I were a baby, what you know?'

He then has two options: take a devastating loss or unload the stock before its worthlessness becomes known.

Writer/director JC Chandor has done his research. But his sympathies seem to be with the anti-hero bankers. Twice he puts cleaners into shot but shows nothing of the effect of free market zealotry on ordinary people.

He even gives Spacey's team leader Little Nell moments. We see him weeping for his dying dog. *Out-Dickensing* Dickens, he insists on burying the dog on the front lawn of his estranged wife's mansion.

Can such a guy be wholly condemned? This and other self-exculpations damage the movie's claim to classic status. Nor is its title completely accurate to the plot. There again, the stronger title, *Liars' Poker*, has already been taken. And continues to be played as governments, elected and non-elected, abdicate their sovereignty in favour of The Market.

TBA★★★★NFFV.

t his Must be the place

Cheyenne is a once-celebrated American rocker of the Goth sect complete with lipstick and long hair, living in an Irish mansion with his wife Jane. As Cheyenne, Sean Penn has doomy fun with the lipstick and the hair. And adds a squeaky babyish voice in a *tour de force* that only his talent manages to keep on the safe side of farce. As Jane, Frances McDormand has less fun but does contrive a startling moment dressed as a fireperson on top of a ladder.

Initially director Paola Sorrentino and her co-writer Umberto Contarello appear to be into a study of what happens to rockers who have departed the scene with enough royalties to maintain a certain lifestyle. But when Cheyenne learns of his father's death and returns to New York, he also learns that his father was an Auschwitz survivor.

The lateness of Cheyenne's learning may indicate Sorrentino and Contarello's awareness that their story line raises a difficult question. Should horrific Auschwitz archival material be

used to dramatise the life of a dead-end Goth star?

As it turns out, Cheyenne takes to the highways of America, searching for the Nazi responsible for his father's death. The sound track features work by David Byrne and Will Oldham

Summarising the dénouement would lessen its impact which is both powerful and facile.

TBA★★★★NFFV

Headhunters

Director Morten Tyldum begins in that grove of The Market where executives for a fee pursue other executives on behalf of corporations. Working with scriptwriters Lars Gudmestad and Ulf Ryberg from Jo Nesbo's bestseller, Tyldum locates his movie in Norway where the most successful hunter is Roger Brown (Aksel Hennie).

Brown has a secret. His beautiful wife Diana (Synnove Macody Lund) is 'high maintenance'. To keep her in the style he thinks she needs, Brown moonlights as an art thief. Accordingly he is fascinated to meet Clas Greve (Nikolaj Coster-Waldau) who possesses a Nazi-looted Rubens masterpiece.

So Tyldum is into a sophisticated heist movie? He certainly has the basic ingredients and his cast is superlative.

Unfortunately schlock and gore that would not be out of place in *The Texas Chainsaw Massacre* get into the mix. Alternatively, it's as if Hitchcock had decided to mix his heist movie *To Catch a Thief* and his slasher movie *Psycho*. 'Orrible!

MA15+★★★★NFFV

t inker, tailor, soldier, spy

Is another movie from the re-production line of classic material, in this case the BBC TV version of John Le Carre's novel in which Alec Guinness played Smiley the veteran spy brought from retirement to hunt a Soviet mole within the Secret Intelligence Service.

Gary Oldman, haunted by Guinness memories, brings off his interpretation by superlative underplaying though from time to time he gives the impression of being on a mix of Botox and Nembutal. Colin Frith as the enigmatic charmer Bill Haydon, who has taken Smiley's wife, gives a more nuanced not to say Philbyesque performance.



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Mark Strong is the heroic Jim Prideaux. Between Prideaux and Haydon, there is a Burgess-Maclean, attraction-repulsion your reviewer does not recall from the novel. John Hurt as Control wins his scenes through the irony of being out of control.

Yet at the end, the question remains: why a film version? It may be that Le Carre (alias David Cornwell), listed as an executive producer, is playing a double game to bring his spy works to a new generation.

Tomas Alfredson directs the adaptation by Peter Straughan and the late Bridget O'Connor. As it is, only remembrance of the original novel and its characters: Alleline (Toby Jones), Bland (Ciarin Hinds), Esterhazy (David Dencik) and Guillam (Benedict Cumberbatch) prevents the movie being as impenetrable as a cipher on a one-time pad.

The main production credit goes to the French outfit Canal; the movie ends with an orchestral rendering of the ballad *La Mer*. Perhaps it's all a dark joke by France's Service de Documentation Exterieur et Contre Espionage. Disclosure: your reviewer worked and drank with Arthur Hopcraft who wrote the BBC-Guinness version.

MA15+★★★NFFV

young Adult

Director Jason Reitman and scriptwriter Diablo Cody, responsible for *Juno*, combine for another Coke (no-sugar) comedy based on what are essentially social studies. Charlize Theron plays Mavis Gary who lives in Minneapolis and writes young-adult romances.

Attempting to re-write her own more cynical romantic life, Mavis returns to her hometown for a meeting with her high-school sweetheart Buddy (Patrick Wilson) now married and the loving father of a child.

Like a newsreader in search of ratings, Mavis relies on lip-gloss titivation to move Buddy her way while enduring encounters with a high-school outsider Matt Freehauf (Patton Oswalt).

Young-adult romances tend to happy endings. Reitman and Cody are tougher minded. But not all that tough: Mavis gets to keep her pet. No, not a wild cat: a fluffy pooch.

MA15+★★NFFV

Official Classifications key

G: for general exhibition;
PG: parental guidance
recommended for
persons under 15 years;
M 15+: recommended for
mature audiences 15 years
and over; MA 15+: restrictions apply
to persons under the age of 15;
R 18+: Restricted to adults,
18 years and over.

Annals supplementary advice

SFFV: Suitable For Family Viewing;
NFFV: Not For Family Viewing.

We Bought a Zoo

Nondescript title for a beguiling comedy based on English journalist Benjamin Mee's memoir. Cameron Crowe directs with a characteristic sense of life's improbable possibilities. As Benjamin Mee, Matt Damon comes on as an all-American, action man reporter who, after the death of his wife, varies the dream of writing a bestseller by acquiring a zoo in small town California against the advice of his brother Duncan (Thomas Haden Church).

Along with animals, including a lion old enough to have featured in the original MGM roaring trademark, Mee and his children Rosie (Maggie Elizabeth Jones) and Dylan (Colin Ford) acquire a pack of eccentric workers led by Kelly Foster (Scarlett Johansson).

They back Mee in his race to get the zoo shipshape before an inspector Walter Ferris (John Michael Higgins) or the local bank can close it. Unlikely. Would even the flintiest bank auction off a giraffe?

PG★★★SFFV

A few Best Men

Derivative? Of course, it is; Dean Craig who scripted the British comedy *Death at a Funeral* also scripted this one. He introduces a neat variation: the English best men are yobbish, the Aussie parents of the bride are snobbish.

Director Stephan Elliott, in a brave comeback after a death-defying accident, makes as much as he can of Craig's script. And occasionally too much: outrageousness being his signature since he directed *The Adventures of Priscilla Queen of the Desert*.

Mark-setter for the rest of the cast is Jonathan Biggins as the bride's father, owner of a mansion where the prime resident is a prize ram and a federal MP (Biggins not the ram). Olivia Newton-John comes on as his over-the-top wife.

Laura Brent (a Juliet in the wrong movie) is the charming bride Mia. Xavier Samuel is the bridegroom, David. His best men, Luke, Tom and Graham are played (and overplayed) by Tim Draxl, Kris Marshall and Kevin Bishop who steal most of the laughs with abundant help from Rebel Wilson as the bride's sister Daphne.

Steve Le Marquand enlivens proceedings as a drug-dealer, uncouth even by fair average yob standards. Possibly everyone tries too hard. Certainly, Elliott appears to have forgotten the relative restraint that made *Easy Virtue* (based on Noel Coward's play) his wittiest work to date.

MA5+★★★NFFV

the Descendants

Director Alexander Payne's previous offbeat hits, *Election*, *About Schmidt* and *Sideways* create expectations that are not greatly enhanced by this Hawaii drama (co-scripted with Nat Faxon and Jim Rash, working from the Kauai Hart Hemmings novel).

Yes, George Clooney creates an impressive portrait of Matt King, a frugal millionaire who attains a sense of life's grace after his wife suffers a slow-death accident. Clooney, his finest gift, does this as an ensemble player rather than a star.

The ensemble includes Amara Miller and Shallene Woodley as King's daughters Scottie and Alex. Beau Bridges runs away with his scenes as King's rascal cousin Hugh, scheming to get him to release a family trust block of land for development.

Despite King's paternal descent from missionaries, there are only family pictures to indicate a sense of the grace being religious.

With a commendation from Fox Studio boss, Rupert Murdoch, who has

taken to twittering like a goldfish to a bowl, Clooney may win an Oscar. But he has done more powerful work in more powerful movies, including his own.

M★★★NFFV

t he skin i live in

Director Pedro Almodovar has done the equivalent of an archeological dig for this one – way back to the legend of Pygmalion, king of Cyprus, who fell in love with the ivory statue, Galatea, and married her after Aphrodite brought her alive.

In the Almodovar version (based on Thierry Jonquet's novel *Tarantula*), Pygmalion is a plastic surgeon Robert Ledgard working at the limits of his speciality and driven, it emerges, by revenge that turns to desire. Antonio Banderas gives Ledgard a saturnine ruthlessness. The Galatea figure is played enthrallingly by Elena Anaya, ivory come alive.

Almodovar is by no means the first to use the legend. George Bernard Shaw's 1912 stage version was the basis of the musical *My Fair Lady*. Earlier, WS Gilbert used it in his comedy *Pygmalion and Galatea*.

The Almodovar version is no musical comedy. It has the brilliance of ice, dark ice, frozen from bile.

MA15+★★★NFFV

t he iron Lady

Despite an Oscar-worthy performance by Meryl Streep as Maggie Thatcher, this bio-pic is ill-timed; Mrs Thatcher has dementia; director Phyllida Lloyd

and scriptwriter Abi Morgan exploit this sad fact not simply as a peg but as a constant theme, making aspects of the movie akin to the now reviled practice of Sunday visits to Bedlam.

Meryl Streep may be superlative casting; Jim Broadbent as Dennis Thatcher is not, and the script enjoins him to ghostly buffoonery.

Roger Allan and Olivia Colman play the younger Dennis and Maggie. Colman catches her Englishness more vividly and naturally than Streep. Allan? He plays Dennis as altogether too naïf. In 1951 when Dennis Thatcher married Margaret Roberts, he had divorced his No. 1 wife.

And what are we to make of a scene where the young Maggie finds herself at a posh dinner table and the young Dennis, indicating the cutlery array, advises her to work from the outside in?

She was by then a graduate of Oxford University where cutlery was introduced by visiting scholars of Glasgow University (joke designed to indicate the movie's shonky aspects).

M★★★NFFV

J edgar

Director Clint Eastwood's bio-pic is more judicious, especially about the rumour mongering that suffused the life of FBI boss J Edgar Hoover, himself a master of rumour power through filing, not least on the Kennedys.

Central to the story is the Lindbergh kidnapping. Little or nothing is made of Hoover, the House Un-American Activities Commission and its effect on Hollywood.

Hoover was a bullfrog of a guy. Leonardo DiCaprio is not. Yet in his maturing to greatness, Di Caprio captures Hoover in all his personal uncertainty and patriotic ambition. As Clyde Tolson, personal assistant to Hoover, Armie Hammer walks a fine line between the effete and the efficient and his latex make-up endurance is positively heroic.

Between this duumvirate, but not overwhelmed by it, is Hoover's personal secretary Helen Gandy, seen rejecting a proposal of marriage. As Gandy, Naomi Watts embodies a tough serenity that reinforces her claim to be Australia's finest screen player. Judi Dench is less adroit casting as Hoover's mother. The diva of ubiquity Dench can't quite defeat the incongruity of Bond's M playing Hoover's Mom. But is a great scrapbook entry.

Eastwood and his scriptwriter, Dustin Lance Black, insert a scene where Helen Gandy shreds the confidential files as President Nixon minions grab what they can. Your reviewer doubts the shredding; obsessive filers hide their work hoping that posthumously it will explode.

M★★★NFFV

War Horse

Is directed by Steven Spielberg. And it shows in the masterful fluidity of a sequence during which the terrified War Horse – Joey – gallops through trench lines, is brought low by barbed wire entanglements and inspires a brief British-German reconciliation.



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Jeremy Irvine plays Albert who trained Joey before the horse was bought for army service and joins up to find the animal. The story, based on Michael Morpugo's book (already a stage play) has legendary pretensions as the 100th anniversary of the 'War to end Wars' approaches.

Appropriately enough Spielberg recruited a Fred Karno's army of actors to play his soldiers. He is, however, a filmmaker baptised in the Hollywood Bowl. His early English rustic scenes come from the back lots of *National Velvet*. In these scenes, Emily Watson and Peter Mullen as Albert's parents have a tough time channelling Greer Garson and Donald Crisp.

The two horses who play Joey deserve an Oscar or at least a feed supplied by Ricky Gervais, Hollywood's chaff supplier.

M★★★NFFV

Dolphin tale

Even pun lovers may cringe at the title. But beyond the cringe is the true story of how an injured dolphin gets a new tail.

Sawyer (Nathan Gamble) is the withdrawn boy who befriends the dolphin – Winter – and persuades his mother (Ashley Judd), marine biologist Dr Clay Hasket (Harry Connick jr) and his daughter (Cozi Zuehlendorff) to help him.

Haskett gives Winter pool space at his dilapidated centre, Clearwater. But it is Dr Cameron McCarthy (Morgan Freeman), a prosthetics specialist who helps to get Winter back to sea again in a movie where Aesop and Disney meet life.

Subplot 1: Sawyer's cousin Kyle (Austin Stowell) an Olympic-class swimmer is disconsolate after Iraq war wounds leave him with a prosthetic leg.

Subplot 2: Clearwater is transformed when Winter becomes a show star.

PG★★★★SFFV

tower Heist

Director Brett Ratner turns the heist genre inside out to produce laughter as well as thrills. Ben Stiller leads the cast as Josh Kovacs, a put-upon manager at a Manhattan residential tower.

Its penthouse resident is a ruthless financier Arthur Shaw (Alan Alda) who has misused the tower-staff pension



fund. FBI agent Claire Denham (Tea Leoni) tells Kovacs that Shaw has secreted \$20 million in his apartment (how unlike the home life of our own dear tycoons).

Kovacs recruits henchmen. They include Slide (Eddie Murphy), a petty criminal, and Charlie the concierge (Casey Affleck) as well as a chambermaid safecracker (Gabourey Sidibe) and a Wall Street trader (Matthew Broderick).

The heist occurs in the context of the Global Financial Crisis and against the backdrop of a New York parade. How this inept team contrives to outwit Shaw includes sequences that Harold Lloyd and Laurel and Hardy might have played.

Trivia pursuers will note that a Ferrari that features in the movie's most exciting scenes is similar to the one in Broderick's first, big hit, *Ferris Bueller's Day Off*. And Murphy was caught in a different kind of heist: he put up the original idea as an all-black comedy.

M★★★★SFFV

sherlock Holmes: A Game of shadows

Not content with his signature two smoking barrels, writer/director Guy Ritchie adds a Gatling gun to his latest maltreatment. Robert Downey Jr and Jude Law reprise their jokey take on Holmes and Watson.

As the villain Moriarty, Jared Harris gives them both lessons in underplaying. Rachel McAdams, so charmingly effective in the first Ritchie *Sherlock*, has no more than a cameo as Irene, in cahoots with Moriarty to trigger a war between Germany and France.

Noomi Rapace, dragon tattoo removed, plays a mysterious gypsy and Kelly Reilly is Mary who marries Watson. The Reichenback Falls episode, created by Arthur Conan Doyle to kill off Holmes, is re-enacted at full throttle (pun intended).

Doyle revived Holmes reluctantly. Ritchie's end twist shows he is ready, willing and able to serve up another slice of franchise melodrama

M★★★NFFV

New year's eve

Director Gary Marshall can muster magnificent constellations for his romantic comedies. Dangling from his story line is Josh Du Hamel who has a rendezvous with a once-met woman on New Year's Eve in Times Square, New York.

Michelle Pfeiffer is on hand as a fired spinster who meets a go-go courier, Zac Effron. Sarah Jessica Parker and Abigail Breslin come on as a troubled mother and wayward daughter. Hillary Swank, as celebration director, meets Hector Elizondo as the only guy who can fix the glitter ball that signals midnight.

Haile Berry, as a nurse, assists Robert De Niro to achieve his last wish: seeing the midnight lights of Times Square.

And much more in which Marshall and his co-writer Katharine Fjuata deftly conceal the identity of the woman Du Hamel must meet. They do not conceal one of the most blatant product placements ever devised.

Nonetheless, stay for the final credits. They include Marshall's trademark: funny out-takes, real and fake. And think about hiring the DVD next New Year's Eve.

M★★★NFFV

Journey 2: t he Mysterious island

Director Brad Peyton is our guide to the title island, a volcanic mix of the islands originally created by Jules Verne and Robert Louis Stevenson. Dwayne Johnson (alias The Rock) is pressed into service to replace Brendan Fraser who starred in Journey to he Centre of the Earth. Johnson deploys his teeth and muscles to mighty effect as stepfather to the intrepid Sean played by Josh Hutcherson.

To help them face giant lizards (and the fact that the island, a remnant of Atlantis, is doomed to sink into the sea), Peyton brings on Sean's grandpa. As played by Michael Caine, he looks decrepit enough to be Stevenson's castaway Ben Gunn lightly disguised in a safari suit.

PG★★★★SFFV

*I beg you: Study this Catechism with passion and perseverance.
Make a sacrifice of your time for it!* – Pope Benedict XVI

IT DEMANDS A NEW LIFE

Dennis J Murphy MSC



ON OCTOBER, 11, 1992, Blessed John Paul II officially presented the original *Catechism of the Catholic Church* (CCC) to the world. All,

including those who drew it up, realized that it would need to be 'translated' not only into different languages, but also into different cultures and subcultures if it was to effectively achieve its aim of promoting precise knowledge of Catholic faith and practice.

The Archbishop of Vienna, Christoph Cardinal Schönborn, recognized that this needed to be done urgently not only for young Catholics but also with their involvement. The World Youth Days in Rome, Paris, Toronto, Cologne and Sydney indicated that not only did young people need more information about their Catholic Faith; they were also ready for it.

In his Foreword, Pope Benedict XVI writes: "Many people say to me: The youth of today are not interested in this. I disagree, and I am certain I am right. The youth of today are not as superficial as some think. They want to know what life is really about?"

One might add that people, young and old, can freely neglect or even reject their Catholic faith and practice; nevertheless, to do so maturely requires that they know what they are, in reality, rejecting or neglecting. The same applies to those who want to make changes in the Church – in itself a good and ongoing process that can be seen throughout the history of Church reforms. But even well-intentioned reforms can go seriously wrong if attempted without proper knowledge of the nature and identity of what one wants to 'reform'.

We would never allow anyone who did not know computers well to

youcat. *Youth Catechism for the Catholic Church*, with a forward by Pope Benedict XVI. Translated by J Miller. Ignatius Press. San Francisco. 2001.

set out to fix up our computer; they would run a serious risk of damaging it. Yet people can talk glibly of making changes to Catholicism who would very probably fail an exam in it. And this does not apply only to laity.

Youcat began as a project for the youth of the Archdiocese of Vienna and was taken up at the same time by the German-speaking countries of Europe. Technically, it is not a document of the Holy See. However, its credentials are exceptionally solid: the imprimatur was given by the Austrian Bishops' Conference, with the approval of the German Bishops' Conference and the Swiss Bishops Conference, with prior approval by the Congregation for the Doctrine of the Faith, the Congregation for the Clergy and the Pontifical Congregation for the Laity. *Youcat*, under review here, is a translation from the original German.

The book is in question and answer format. Each answer is followed by a



brief commentary giving additional help both for understanding it and showing its relevance for life. Each question has a separate number for easy cross reference. References are also given to the CCC for any fuller treatment of the matter. In the margins there are illustrations, definitions and citations from Scripture, saints, reliable teachers of the faith and also from non-catholic authors ancient and modern; there are also cartoons. There is a detailed index of subjects and persons. The book is attractively produced and invites reading.

In his Foreword, Pope Benedict offers a challenge to young people: "You need to know what you believe. You need to know your faith with that same precision with which an IT specialist knows the inner workings of a computer. You need to understand it like a good musician knows the piece he is playing. Yes you need to be more deeply rooted in the faith than the generation of your parents so that you can engage the challenges and temptations of this time with strength and determination".

A handbook helping you to know and use well a machine is not written for entertainment. It is usually not something that we read in one sitting. It is a reference book, but to gradually master it is to 'become at home with' the machine in question. *Youcat* can gradually make us at home with our Catholic faith. Because it is well presented, we can read and consult it with pleasure and profit. Its contents, however, are of greater importance than any machine we use. It concerns literally matters of life and death.

Youcat's contents are not disconnected questions and answers. Our faith is a unit. Each part is connected with the others; each illustrates and is illustrated by the others. We can enter *Youcat* at any

point of interest and it will lead us into the rest.

A fatal misuse of this book would be to reduce it to learning off formulae, or simply getting clear ideas. Both have their place but on their own they are insufficient. *Youcat* is above all about a way of life not only as individuals but as Church, with an urgent mission in the world of today.

The main sections of *Youcat* deal with God's coming to us in Jesus Christ (faith); our response to that by living in accordance with it both individually and socially (morality); and responding to the God who has come to us by giving due praise and thanks, both as individuals and Church (prayer and worship). In human relations, a failure to thank or praise a person does not necessarily harm that person, but it certainly dehumanizes us. The same principle applies to our relationship with God.

The Pope's Foreword indicates how *Youcat* should be studied: "Study this Catechism! That is my heartfelt desire. This Catechism was not written to please you. It will not make life easy for you, because it demands a new life. It places before you the Gospel message as the "pearl of great value" (Mt 13:46) for which you must give everything. So I beg you: Study this Catechism with passion and perseverance. Make a sacrifice of your time for it! Study it in the quiet of your room; read it with a friend; form study groups and networks; share with each other on the Internet. By all means continue to talk with each other about your faith".

This Catechism will be useful not only for youth. Many adults will also find it helpful to be challenged when they realize "it demands a new life". Some, however, may read sections or the whole of *Youcat* and still remain intellectually unconvinced. Pope Benedict elsewhere has challenged such people to ask themselves the question, "But what if it *is* true? What would you do?" And to start by doing that may be God's way of inviting you into a more living faith in him. *Taste and see.*

FATHER DENNIS MURPHY, MSC is a graduate of the Biblicum in Rome. He taught Scripture for many years in Australian seminaries. He was for six years Provincial Superior of the Australian Province of the Missionaries of the Sacred Heart, and for twelve years Assistant General of the Order, based in Rome. He is now stationed in India



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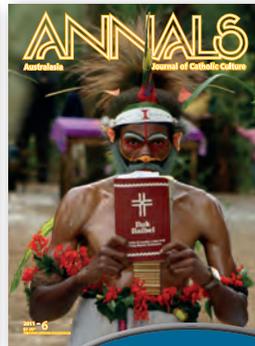
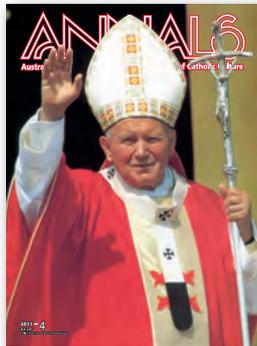
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