

# ANNALS

Australasia

Journal of Catholic Culture



2013 - 2

\$3.30\*

PRINT POST APPROVED PP255003/01005

# ANNALS AUSTRALASIA

*Journal of Catholic Culture*

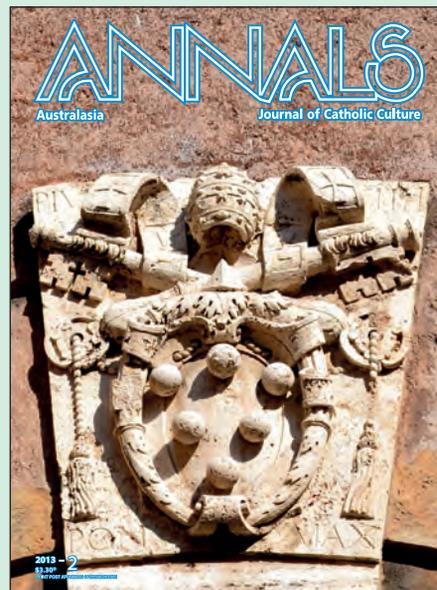
Volume 124, Number 2, March 2013

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

*Australia's Oldest Catholic Magazine*

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

- 3 **The Papacy and the Media**  
PAUL STENHOUSE, MSC
- 8 **A Pure, Gem-like flame**  
MICHAEL COOK
- 11 **A Midwife in Auschwitz**  
WANDA SKOWRONSKA
- 15 **True History, False Arguments**  
GILES AUTY
- 18 **Christianity and the Foundations of our Law**  
GEORGE CARDINAL PELL
- 21 **The 'Turning Point' Manifesto**  
SANDRO MAGISTER
- 24 **Roddy the Intellectual Giant**  
JAMES MURRAY
- 27 **Islam: Theory and Practice**  
JUDE P. DOUGHERTY
- 30 **Strangers in a Strange Land**  
DAVID WARREN
- 37 **The Eight-O-Fiver**  
MAX BARRETT, CSSR



*Front Cover:* Yes, we know this isn't the coat of arms of Pope Francis I. As we don't have a suitable pic of our new Pontiff's coat of arms we have decided to reproduce that of one of his predecessors: Pope Pius IV, 1559-1565 who was Pope – like Francis I – at a time of great social, political and religious ferment. Pius brought the Council of Trent to a successful conclusion. He reformed the Roman Curia, helped by Cardinal Charles Borromeo, began work on the Catechism, and reform of the Missal and Breviary. He employed the ageing Michelangelo to create Santa Maria degli Angeli from the ruins of the Baths of Diocletian. Francis I, quite a different personality from Pius, has accepted the burden of Supreme Pontiff and successor of St Peter at an equally volatile period. Catholic tradition, doctrine and morality are under unprecedented attack – with the media [as in the time of Pius] at the forefront, leading and backing up the charge. Long may Pope Francis reign.

Cover Photo: Paul Stenhouse

**Executive Editor** *Chevalier Press*: **Editor** *Annals Australasia*: Paul Stenhouse, MSC Ph.D; **Layout and Design**: Paul Stenhouse MSC. **Administration**: Peter Macinante. **Subscription**: Visa/Master Cards accepted. Please make cheques, money orders payable to The Manager, *Annals Australasia*, 1 Roma Avenue (P.O. Box 13), Kensington, NSW Australia 2033. **Correspondence**: The Editor, P.O. Box 13, Kensington NSW Australia 2033. **Phones**: (02) 9662 7894/9662 7188 ext. 252. **Fax**: (02) 9662 1910. **Email**: [Annals editorial] editorannals@gmail.com; [Annals subscriptions] annalsaustralasia@gmail.com; [Chevalier Press]chevalierpress@gmail.com. **Unsolicited material**: We regret that unsolicited material cannot be returned unless accompanied by a stamped, self-addressed envelope.

## Editorial Board

Christopher Koch  
[Chairman]  
Giles Auty  
Garry Boyd  
John David  
Pierre Ryckmans

## RATES

	STANDARD	PENSIONER	AIRMAIL
Australia	<input type="checkbox"/> \$33.00	<input type="checkbox"/> \$26.00	India, Japan <input type="checkbox"/> \$50.00
Overseas	<i>AIRMAIL</i>	<div style="border: 1px solid black; padding: 5px;">We regret that overseas surface mail is no longer provided. All Australian rates include GST.</div>	Philippines <input type="checkbox"/> \$50.00
PNG, NZ	<input type="checkbox"/> \$50.00		Canada <input type="checkbox"/> \$65.00
Indonesia	<input type="checkbox"/> \$50.00		USA, Israel <input type="checkbox"/> \$65.00
Singapore	<input type="checkbox"/> \$50.00		Latin America <input type="checkbox"/> \$65.00
Malaysia	<input type="checkbox"/> \$50.00		Europe, UK <input type="checkbox"/> \$65.00

**J**ESUS SAID:  
This Is My Body;  
This Is My Blood;  
We Believe In Him;  
Let Us Also Believe  
His Words.

- St Caudentius of Brescia,  
died c.410 AD. Treatise 2,  
Roman Breviary. Reading  
for Thursday of Week 5 in  
Easteride.



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

## POINT THE HEAVENLY WAY

---



LORD JESUS, think on me  
And purge away my sins;  
From earth-born passions set me free,  
And make me pure within.

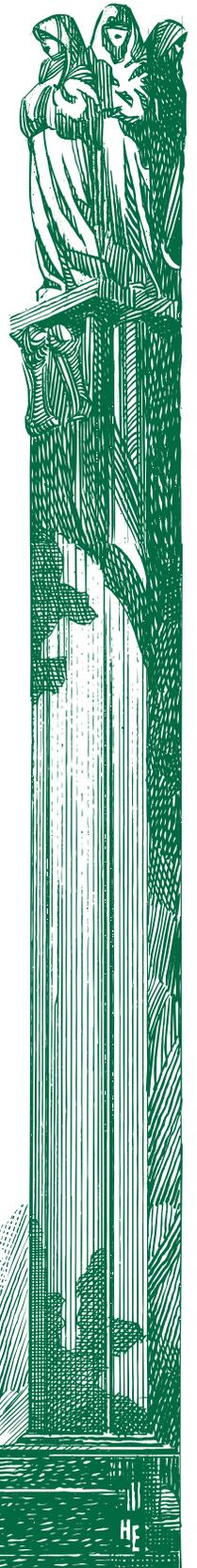
Lord Jesus, think on me,  
With care and woe oppressed;  
Let me thy loving servant be,  
And taste thy promised rest.

Lord Jesus, think on me  
Amid the battle's strife;  
In all my pain and misery  
Be thou my health and life.

Lord Jesus, think on me,  
Nor let me go astray;  
Through darkness and perplexity  
Point thou the heavenly way.

---

— BISHOP SYNESIUS 375-430, bishop of the Libyan Pentapolis, or five Greek colonies in the Roman Province of Libya Superior in the western part of Cyrenaica. The most important city was Cyrene, home of Simon, who helped carry the cross of Jesus. After Cyrene was destroyed in an earthquake, Ptolemais became the major city and home to Synesius. Translation: Allen William Chatfield, 1875.



# POPE FRANCIS I

*By* George Cardinal Pell, Archbishop of Sydney



ODAY, PALM SUNDAY, Christians celebrate Christ's triumphal entry into Jerusalem. His followers then gave Jesus due honour, but this changed quickly so that his enemies had him crucified by Friday. Everyone saw this, but not everyone saw the Risen Christ.

Last Tuesday on the feast of St. Joseph, Pope Francis was installed ceremonially as pope and successor of St. Peter. It was a wonderful and happy congregation in St. Peter's Square, tightly packed one on another, with about two M.C.G. grand final crowds present (200,000). This will no doubt sustain the Holy Father in the serious business which is now beginning. 5,600 accredited media representatives were present from around the world, many more than in 2005. Some don't like the Catholic message, but the church provides good copy and cannot be ignored. 132 delegations attended, with 31 heads of state, including a representative of the President of China and the outrageous 89 year old Robert Mugabe, the tyrant from Zimbabwe. A sprinkling of royals were there as well as the Orthodox Patriarch of Constantinople, Bartholomew, and a senior representative of the Patriarch of Moscow and leaders of the Jewish and Islamic faiths. Sir William Deane, former Governor General and Lady Deane represented Australia assisted by the Australian Ambassador to the Vatican, John McCarthy.

The ceremonial today is quite simple, when compared with the medieval pageantry which continued around Rome at different churches containing the relics of St. Peter for some days; when the centrepiece was the pope receiving the triple-tiered crown representing his role as priest, prophet and king. The emphasis today is more on service than kingship, so there is no coronation. Unfortunately another piece of medieval symbolism was also abolished. No longer is a lighted candle held before the new pope and then extinguished with the words "so passes the glory of the world".

One of the most impressive parts of the ceremony for me was when all the cardinals gathered around the high altar in the Basilica, above St. Peter's tomb, while the new pope, accompanied by the heads of the Eastern Catholic churches, descended into the crypt to pray and retrieve the Fisherman's ring and the pallium (or stole) from Peter's tomb which symbolize his role as bishop of Rome and head of the universal church.

By a happy coincidence a Sydney deacon, Daniel McCaughan, was one of the Pope's two assistants, who joined him in the crypt to retrieve and carry the ring, just as another Sydney deacon, Nicholas Rynne assisted the Pope in the earlier Mass for the cardinals in the Sistine Chapel. On a less exalted note the Australian flag waved by the delegation from the Sydney universities was by far the largest in the Square!

In the ancient Roman Empire Christians were persecuted off and on for nearly 300 years only receiving religious freedom under Emperor Constantine in 313. St. Peter had been executed, head downwards, in Nero's circus, or race track, on the Vatican hill around 64 A.D. He was buried in a nearby cemetery, which can still be visited deep below the basilica. Constantine decided to build a suitable memorial above Peter's tomb, levelling a good part of the hillside for the foundations of the church, which did not follow the design of a pagan temple, but the basilica form of a public meeting place. Today's high altar is the third, built one over the other since the early fourth century. Pilgrims have been coming to pray from at least the second century, and their early graffiti can still be seen.

After these introductory prayers pope and cardinals processed to the Square, where the Mass was celebrated in fine weather, although it rained heavily on the days before and after St. Joseph's Day. The only additions to the traditional Mass were when two different cardinals placed the Fisherman's ring on the Pope's hand and draped around his neck the pallium or stole, made of white lamb's wool to signify a good shepherd and the sacrificial lamb, and decorated with six red crosses.

Pope Francis has a preaching style different both from that of Pope John Paul and Pope Benedict. His message was again simple and memorable; we were to care for one another and God's creation just as St. Joseph cared for the young Jesus as he grew into a man.

By any standards it was a memorable day. The pope has started well and is broadly accepted – as a taxi driver and the waiter who served me a cappuccino both confirmed. All Christians should pray that God will continue to bless him and lead him.

This article appeared first in Sydney's *Sunday Telegraph*, March 24, 2013. Reprinted with permission.

*It is a strange form of historical blindness which is unable to perceive in [the Papacy's] long and remarkable history a supernatural grandeur which no mere secular institution has ever attained in equal measure.'*

## THE PAPACY AND THE MEDIA

By Paul Stenhouse

**I** WONDER whether the media's complex love/hate relationship with the Catholic Church, and especially with anything associated with the Papacy, is bordering on the psychotic; not unlike certain well-known atheists – much publicised by the same media – who by definition don't believe that there is a God, and yet who can't stop themselves from talking about Him and attacking Him, like a dog worrying an allegedly non-existent bone.

Despite much that was positive in media coverage of events Catholic over the past weeks that led up to the election and solemn installation of Pope Francis I as the 266<sup>th</sup> successor of St Peter and 267<sup>th</sup> bishop of Rome, many media tried relentlessly to put the frighteners on the Catholic Church, and Catholics generally. Caricatures of Pope Benedict and assorted cardinals, jibes and insults directed at Catholic faith and tradition, flooded the internet and other media.

Predictions of the imminent demise of the Catholic Church brought to mind a comment once made by Monsignor Ronald Knox. He pointed out how odd it is that unbelievers seem not to deal with the future as well as believers. Unbelievers are always assuming that Christianity and all religion – especially Catholicism – is an anachronism that will soon disappear. Believers on the

other hand are not so blinkered as to assume that irreligion, unbelief, and anti-Catholicism are on the point of waning.

Benedict XVI's 'retirement,' and preparations for the conclave of cardinals to elect his successor, brought all the usual suspects out of the crumbling woodwork. The media's favourite seventeenth century Protestant cliché 'Roman Catholic' got its usual airing, though it is starting to wear thin these days. Anyone bothering to switch on, or tune in, is treated to the

it succinctly: 'The faith of Rome is *Catholic*. Certainly no one can deny these words.'<sup>1</sup>

Well, 'our' ABC can and does deny them. As do most of the media and a plethora of bloggers. Yet who doesn't know that it wasn't until the 17<sup>th</sup> century when the Protestant Church of England wanted to be called the Catholic Church of England that the phrase 'Roman Catholic' was launched with establishment approval? Yet – media hype notwithstanding

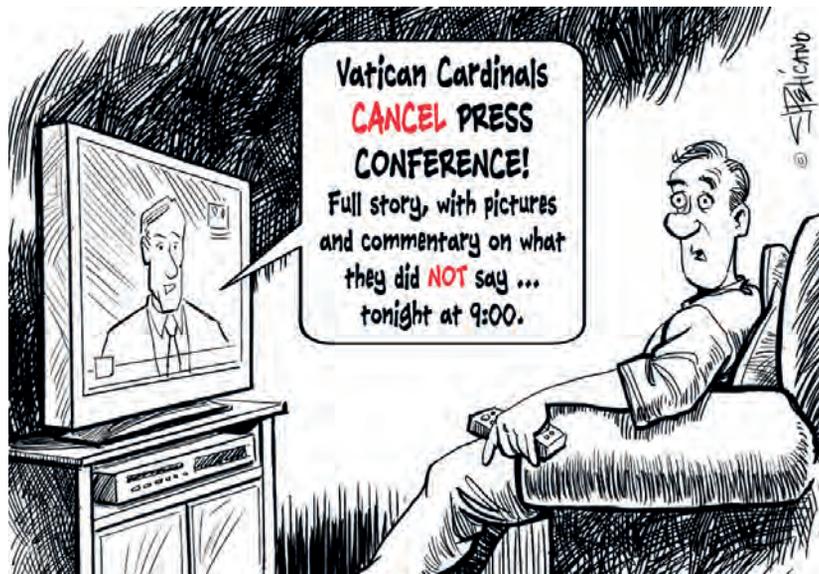
– Anglicans are still officially 'Protestants' according to the Coronation Oath taken by Queen Elizabeth II in 1953; the young queen swore 'to maintain ... the Protestant reformed religion established by law'. And – media hype notwithstanding – all Christians in communion with the Holy See are 'Catholics'.

St Augustine, 354-430, whose views on the

importance for all Christians of being in communion with the Bishop of Rome – the successor of St Peter – are well known, wrote in 400 A.D.:

'All heretics want to be called Catholics, but when a passer-by enquires of someone where the Catholic Church is, no heretic would dare point out his 'meeting place' or 'house-church'.<sup>2</sup>

An impostor, trying – amateurishly, it must be said – to pass himself off



Art by Chris Pelicano

polemical 'Roman Catholic Church,' 'Roman Catholic beliefs' and, of all things, 'Roman Catholic *cardinals*,' and even 'Roman Catholic *Pope*.'

Is it churlish to remind the 'spin doctors' concerned that St Jerome [347-420] and the early Church knew nothing of 'Roman Catholics' – unless they were referring to the Christians of Rome?

Jerome – who from 385-387 was secretary to Pope Damasus I – put

## The Church of Rome

WE SAW how the three great divisions of worldly energy – the supporters of Law, the pursuers of subjective Truth, and the lovers of the Beautiful – however various their ideals, yet all unite in condemning Him who claims to be the Way, the Truth, and the Life; and that these same thinkers to-day, disunited in all else, are united in this alone -- that they condemn and reject Catholicism as the one common enemy of them all. Finally, we considered the failure of both Christ and His Church; and attempted to see whether the ultimate tragedy of Calvary in all ages was not, as a matter of fact, the one condition of all success considered from the Divine standpoint – whether Love must not express itself in pain, and Christ be dead and buried before He could conquer the supreme enemies of man. That the Church has always failed is perfectly evident to every student of history; she has failed in a degree in which no human society has ever failed without extinction. She has passed through, again and again, in country after country, at the hands of heretics, persecutors, critics, philosophers, and worldly powers and energies of every description, every phase of failure and condemnation which it is possible to imagine. She has not succeeded in satisfying perfectly any single human instinct; she has always broken down under (as her enemies would say), or transcended (as her friends say), every demand made upon her. No one except her own prejudiced friends is satisfied with her, it seems; no one finds in her that degree of humanity which he desires. She is always echoing the cry of the world – ‘I thirst’ with the same cry on her own lips; she is always discredited, always found out, always dying, always forsaken by God and man, even down to death itself; she is always being buried; she is always vanishing under stone and seal, always being classed by the world with every other form and system of belief that has passed or is passing into the grave. And yet she lives.

— Robert Hugh Benson, *Christ in the Church, A Volume of Religious Essays*, Herder, St. Louis, 1913, Part IV, Chapter 3: The Resurrection. Robert Hugh Benson, a convert to Catholicism, was the youngest son of Archbishop Edward White Benson, Archbishop of Canterbury.

as a bishop; the Sistine Chapel and the cardinals’ rooms having to be swept for bugs, and equipped with jamming devices; leaked reports from the cardinals’ daily meetings appearing in the Italian media, a day later the American cardinals reluctantly agreeing to suspend their daily press briefings in deference to their colleagues’ concern about unauthorized reports – all reflect the intrusive nature and pervasive influence of our 24/7 ‘Information’ Age.

One of the least acknowledged fallouts from the social chaos that led to and followed on from the two world wars that devastated Europe in the 20<sup>th</sup> century, was the emergence of newspaper men [and women] and radio journalists who thought of themselves as professionals.

The poorly paid and usually anonymous ‘ink-slingers’ of the pre-war years had metamorphosed into an elite band for whom *comment* trumped *news*, by-lines were taken for granted, and celebrity status was a not-unachievable goal.

A recent article looking into the phenomenon known as the *Collapse of Big Media* noted that not a few of the wounds from which the media suffer these days have been self-inflicted. Apropos of which some Sydneysiders may be aware that *The Sydney Morning Herald*, once a formidable establishment broadsheet not known for its liking for Catholics, has downsized recently under pressure from shrinking readership and advertising revenue, to the dreaded tabloid format. Is Granny’s tabloid *persona* soon to be replaced by an on-line one?

Author Terry Eastland went on:

‘Most influential journalists understood that news is rarely news in the sense of being undisputed facts about people or policy, but news in the sense that it’s a product made by reporters, editors, and producers. They knew that news is about facts, but that it fundamentally reflects editorial judgments about whether particular facts are “news,” and if they are, what the news means and what its consequences may be. They knew,

too, that those who define and present the news have a certain power, since news can set a public agenda. And they weren’t shy about exercising this power. That’s what made them dominant – an establishment, in fact.’<sup>3</sup>

I realise that *Annals* readers do not need to be reminded of the usually quite overt power exercised and even flaunted by some ‘big media’ and their myrmidons who tarnish the image of the Fourth Estate.

However, I was driven to the above reflections by a programme recently put to air on Australia’s publicly funded ABC radio.<sup>4</sup> Two journalists were interviewing each other on the subject of the retirement of Pope Benedict XVI, the coming conclave, and the ‘papabili’ among the 115 voting cardinals.

What intrigued me was the confident authority with which they both spoke. They laid down guidelines for the cardinal electors in Conclave, and told bemused Catholics who might accidentally have twirled the dial to the ABC that afternoon, what qualities the successor of Benedict XVI needed to possess. That is, if the Church didn’t want to be irrelevant in today’s world.

Two of the essential qualities they insisted on for the new Pope were predictable: he must be young, and he must be ready for change.

Am I unkind in suspecting that an older man might be more impervious to media attempts at manipulation and intimidation?

And as for readiness for change – well, hasn’t someone in the ABC ever read [and understood] the documents of the Second Vatican Council? Even more to the heart of the matter, hasn’t the ABC ever heard of the Pope’s *obligation* to hand on and defend the *Depositum Fidei*, the Deposit of Faith? An obligation, I might add, that weighs heavily on every Catholic bishop, priest, religious, lay teacher or catechist, and on all the faithful.

But the Pope is at the helm of Peter’s barque and he is the keeper of the keys of the kingdom of Heaven.<sup>5</sup> He, above all, must hold the line.

Gerard Henderson, Executive Director of *The Sydney Institute*, notes that ‘the ABC is replete with disillusioned Catholics and alienated ex-Catholics who disagree with the Church’s teachings on sexual morality. That’s why the public broadcaster’s

coverage of the Papal Conclave was so beholden to *The Tablet's* left-liberal critique of the Vatican. And that's why virtually all the ABC's commentators on the Conclave got the eventual outcome so wrong.<sup>6</sup>

Benedict XVI touched on this too commonplace phenomenon – secular media [reminiscent of ancient secular rulers] talking down to the Catholic Church, and distorting and trivializing her dogmas and other traditions – when he reminded his priests in Rome at a final meeting that he had with them on February 14 two weeks before he retired, that the media that reported on the Council, and reports on the Church, did so and does so 'apart from faith'. Clearly, Catholic Faith is not the filter through which the media view the Church.

The Pope went on to say that the media saw the Second Vatican Council and see what happens in the Church, usually in terms of political struggles and power struggles between different parties, factions, and trends within the Church.<sup>7</sup> Hence it was not surprising – speaking of the Council – that 'they would take the side of those who seemed to them to be more closely allied to their world'. Their vision of the Council and of the Church, said the Pope, is 'detached from its proper key, that of Faith.'

*The New York Times*, in an op-ed piece entitled 'New Pope: I've given up hope,' certainly lacks that key. It ridicules Papal infallibility – 'when (the Pope) was not making technically infallible statements he was thought to be dealing in eternal truths' – it calls for the ban on contraception to be lifted, and supports married, female or gay priests. However, it wants the latter to be chosen by their *congregations*, not appointed 'from above, by bishops approved for their loyalty to Rome.'

Ironically, the *New York Times*, like 'our' ABC, has an 'hierarchical' editorial structure not unlike that of the Church. To the best of my knowledge, reporters, columnists, investigative journalists – and *a fortiori* CEOs or middle management – are not elected by readers and/or viewer-listeners. Should that ever happen, they might get back to us.

Obsession with Rome pervades the article, to the point of absurdity when,

## The End of Unity, Peace and Concord

**M**Y LORD CHANCELLOR, for one Bishop whom you may produce for your side, I will bring forward a hundred saintly and orthodox prelates who subscribe to my opinion: for your one Parliament, and God knows of what sort it is, I have on my side all the councils that have been held in the whole Christian world for more than a thousand years: and for your one kingdom of England I have with me all the kingdoms of Christianity ... for in this realm you stand alone, in opposition to the unanimous consent of Christendom. Your law has dissolved the unity, the peace and the concord of the Church, although the Church is, as you all know, a body which is one, universal, whole and undivided.

— St Thomas More, Speaker of the House of Commons and Lord Chancellor of England, answering the charge of high treason in Westminster Hall in 1533 for refusing to acknowledge Henry VIII's supremacy over the Catholic Church in England. He was beheaded, and quartered in 1535. See *William Roper and Nicholas Harpesfield, Lives of St Thomas More*, ed. E.E.Reynolds, p.178.

calling for democracy in the Church, the author says that the Ecumenical Councils of the Church decided everything by majority vote, and added 'There was no pope involved in those councils.'

This is a mendacious 'furphy' – on a par with 'The Jesuit Oath,' or the Pope's being the Antichrist, or the Protocols of the Elders of Zion – that has been doing the rounds of Protestant Christian circles since the 16<sup>th</sup> century.<sup>8</sup>

That 'there was no pope involved' in the early councils of the Church is demonstrably false.

## Primary Centre of Unity

**T**HE VALUE of the papal office as the primary centre of unity, as the highest court of appeal, as a custodian of order and a corrector of aberrations from the original *depositum fidei* – all this and much more emerges, as we hope to have shown, only when the Church becomes aware of itself in a fuller sense as a world-wide organization, and when a local and 'parochial' consciousness gives place to an oecumenical outlook.

— *The Church and the Papacy*,  
Rev. Trevor Gervase Jalland, London,  
1944 p.542

It is true that Pope St Damasus I [Bishop of Rome from 366-384] did not attend either personally or through his legates the 2<sup>nd</sup> Ecumenical Council held at Constantinople in 381 to condemn Macedonius who denied the divinity of the Holy Spirit. But Pope Damasus had already anathematized Macedonianism, and the decrees of this Council were ratified by the Holy See later.

All the other early Councils – held in A.D. 325 [Nicea, Pope St Sylvester I], 431 [Ephesus, Pope St Celestine I] 451, [Chalcedon, Pope St Leo I], 553 [Constantinople II, Pope Vigilius], 680-681 [Constantinople III, Pope St Agatho] 787 [Nicea II, Pope Hadrian I], 869-870 [Constantinople IV, Pope Hadrian II] were either ratified by the Pope of the time, or attended by his legates who ratified them in his name or had them ratified by him on their return to Rome.

If truth matters at all in this allegedly transparent new Age of Information, the dogmatic treatise known to history as the 'Tome' of Pope St Leo the Great was welcomed by the fathers of the Council of Chalcedon in 451, because, as they declared, Pope St Leo I 'was constituted the interpreter of the voice of Peter to all,' and they rejoiced because 'Peter has spoken through Leo.'<sup>9</sup>

Catholics have held to this belief that Peter speaks through his successor as bishop of Rome, for almost two millennia. It is their birthright, and no mess of electronic pottage<sup>10</sup> served up by spin doctors, will succeed in enticing them to abandon it.



For 124 years *Annals* has been throwing light on age-old questions. Some of the questions have changed but *Annals* is still available as a sure guide in the name of the Catholic Church.

## TOO SHY TO ASK? DON'T BE!

**CATHOLIC ANSWERS TO BIBLE CHRISTIANS**  
v **OLUME 1 \$12.00**  
[Includes \$2 for postage and handling]

Frank discussion of arguments commonly raised against the Catholic Church. A *must* for every Catholic home and school.

[Volume 1 is available in Spanish for \$12.00 including postage]

**CATHOLIC ANSWERS TO BIBLE CHRISTIANS**  
v **OLUME 2 \$12.00**  
[Includes \$2 for postage and handling]

Exploring the true face of modern anti-Catholicism. The psychology of prejudice, unproven assumptions, 'No Popery, Bad Catholics.'

All prices include GST

Available now from:

**CHEVALIER PRESS**

PO Box 13

Kensington NSW 2033

Phone: (02) 9662 7894, (02) 9662 7188 ext 252

Fax: (02) 9662 1910 Email: [annalsaustralasia@gmail.com](mailto:annalsaustralasia@gmail.com)

ASK FOR A LIST OF OUR OTHER CATHOLIC PUBLICATIONS

Regrettably, it is not possible to comment on the proliferation of anti-Papal and anti-Catholic articles and blogs that are clogging the internet in the wake of Benedict XVI's retirement, and the conclave, election and inauguration of Pope Francis I.

May I draw the attention of our readers and of all people of good will, to something much more positive: a tribute paid to the Papacy by a distinguished Anglican clergyman as World War II gathered momentum, and the world's fate seemed to hang in the balance.

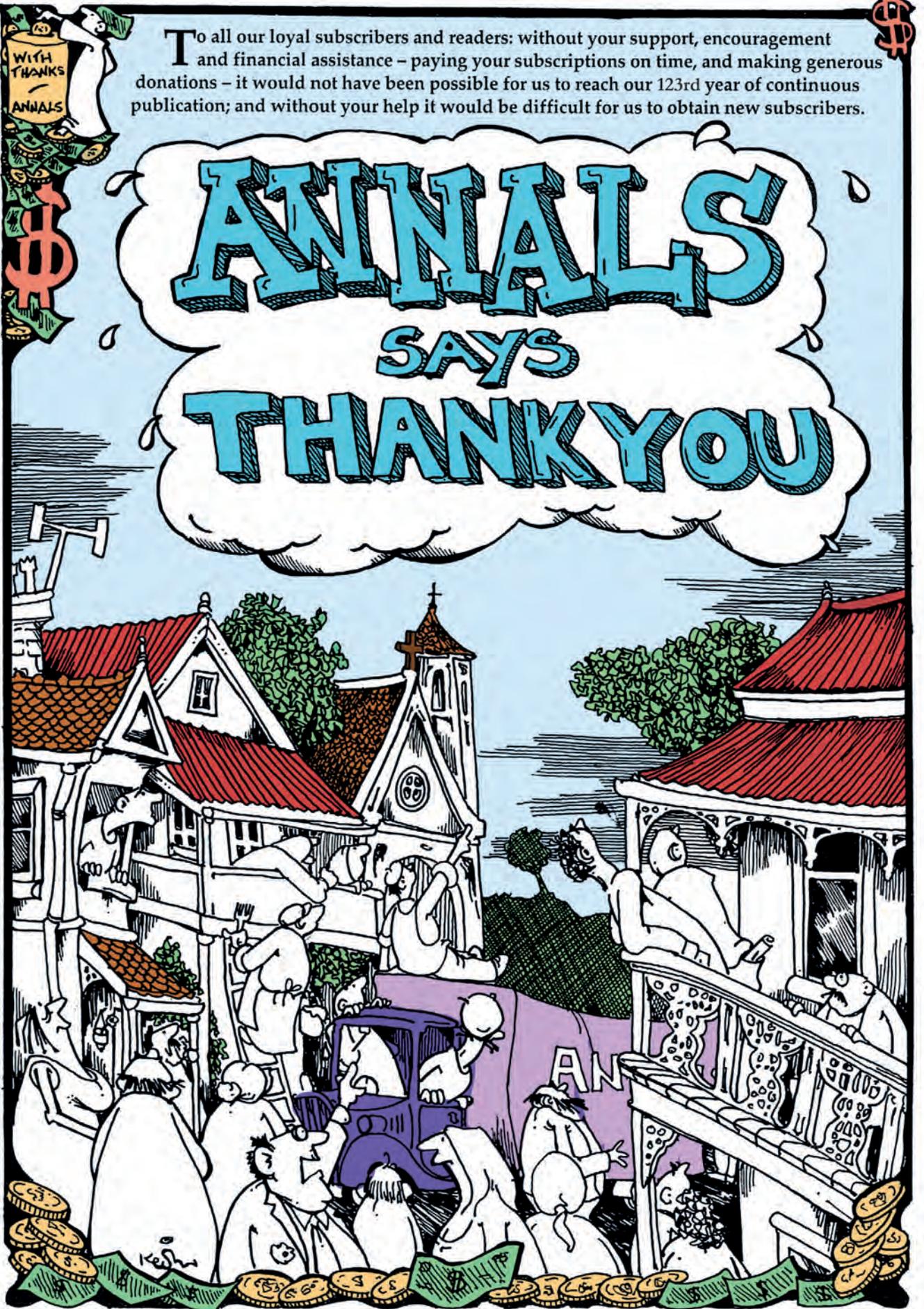
In 1942 the Rev. Trevor Gervase Jalland – courageously walking a difficult tightrope over a theological and social minefield – gave a series of talks at Oxford University on *The Church and the Papacy*. Presenting his conclusions he wrote:

'It is a strange form of historical blindness which is unable to perceive in [the Papacy's] long and remarkable history a supernatural grandeur which no mere secular institution has ever attained in equal measure. Its strange, almost mystical faithfulness to type, its marked degree of changelessness, its steadfast clinging to tradition and precedent, above all its burning zeal for order and *Iustitia* [Justice] compel us to acknowledge that the Papacy must always defy a categorization which is purely of this world.'<sup>11</sup>

1. St Jerome AD 345-420, *Apologia adversus Libros Rufini, missa ad Pammachium et Marcellam*. Migne Patrologia Latina, tome xxxii, 461. Translated by Paul Stenhouse.
2. St Aurelius Augustinus, bishop of Hippo, AD 354-430, *Contra Epistolam Manichaei*, Lib. Unus, cap.4,5. Migne, Patrologia Latina, tome xlii, 175. The saint establishes beyond a shadow of doubt in what follows that the teachings of Mani were false. Note: it is in the following chapter [5] that St Augustine declares: Ego vero Evangelio non crederem, nisi me Catholicae Ecclesiae commoveret auctoritas: 'I would not believe in the Gospel if the authority of the Catholic Church did not move me to do so'. Migne op.cit. p.176. Translated by Paul Stenhouse.
3. 'The Collapse of Big Media: Starting Over,' by Terry Eastland, *The Wilson Quarterly*, Spring 2005.
4. Saturday, February 23.
5. Matthew 16, 18ff.
6. Gerard Henderson's *Media Watch Dog*, Issue 174, March 15, 2013.
7. Address of His Holiness Pope Benedict XVI to the Parish Priests and the Clergy of Rome, [http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2013/february/documents/hf\\_ben-xvi\\_spe\\_20130214\\_cleroroma\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2013/february/documents/hf_ben-xvi_spe_20130214_cleroroma_en.html)
8. European Institute of Protestant Studies: <http://www.iapaisley.org> *passim*. See also Frantz Funck-Brentano, *The Earliest Times*, London, William Heinemann Ltd, 1927, pp.278-279.
9. Luke Rivington, *The Roman Primacy a.d. 439-451*, Longmans Green and Co., London, 1899, p.271. See Mansi, *passim*, and vi, 252; vii, 9ff. 'Fatenur nil addendum seu mutandum iis quae S. Leo in sua epistola docuerat': 'They confessed that nothing should be added or changed to what St Leo had taught in his epistle'.
10. Esau sold his birthright to Jacob for a bowl of 'pottage [lentil-soup]'. Genesis 25,31.
11. London, S.P.C.K. 1944, p. 542.

To all our loyal subscribers and readers: without your support, encouragement and financial assistance – paying your subscriptions on time, and making generous donations – it would not have been possible for us to reach our 123rd year of continuous publication; and without your help it would be difficult for us to obtain new subscribers.

# ANNALS SAYS THANK YOU



*The core business of Catholicism is evangelisation, helping people to fall in love with God. As @Pontifex said in one of his last tweets, “Every human being is loved by God the Father. No one need feel forgotten, for every name is written in the Lord’s loving Heart.”*

# A PURE, GEM-LIKE FLAME

By Michael Cook



AFTER A WEEK in Rome last November I flew into London. It was late in the evening and the closely-cropped immigration officer had probably been dreaming about abusing a referee in tomorrow’s soccer match. He looked me up and down and said, “so what have you been doing in Rome, eh?” I hadn’t been expecting this Stasi-like interrogation and I responded a bit defiantly, “Seeing the Pope?”

“The Pope, eh?” said the officer. “And did he have anything to say for himself?”

Three months later, that is the question that everyone is asking. Benedict XVI has announced that he is abdicating, the first pope in 600 years to do so. Does he have anything to say for himself?

For many journalists the

answer was no. Greg Sheridan, of *The Australian*, wrote, “Benedict XVI is a good man but a poor Pope.”

But how do you measure the success of a Pope, the spiritual leader of a billion-plus Catholics, and a benchmark for Christian teaching for millions of others? Twitter followers? B16 only has 1,536,000 and Paris Hilton has 9,751,000. Is she a better communicator, a more influential thinker, a more inspiring example?

The core business of Catholicism is evangelisation, helping people to fall in love with God. As @Pontifex said in one of his last tweets, “Every human being is loved by God the Father. No one need feel forgotten, for every name is written in the Lord’s loving Heart.”

The monsignori whispering their petty complaints to journalists in the colonnade, the thieving butler, the red

Koreans, Spaniards, Chinese. Most of them were youngish; many were obviously honeymoon couples.

This morning I was on a train to work when a lawyer friend hailed me and sat beside me. “Did you hear the news?” he asked. We chatted about the resignation. “You know,” he said. “He’s in Rome, but he was very influential in my entering the Catholic Church last year. He is so gentle and prayerful and his writings are so piercingly intelligent. It’s amazing that he had such influence on me from so far away.”

As the years pass, Benedict XVI’s legacy will become clearer. But I would highlight six key contributions.

Benedict as a defender of Christian culture. As an analyst of Western culture, he has no peer. The 21st century is experiencing a radical rupture with its Christian past as a process of secularization which began with the French Revolution. Benedict

has used his pulpit to warn politicians and intellectuals that expelling God from public life will have disastrous consequences.

He has made a number of stunning speeches in Paris in 2008, in London in 2010, and in Berlin in 2011 about the consequences of deChristianisation. He told French intellectuals: “A purely positivistic culture which tried to drive the question concerning God into the subjective realm, as being unscientific,



ink in the Vatican book – none of these matter much for a Pope. Or rather, they only matter as obstacles to his mission. The journalists who focus on process are missing the real story.

And by that standard, history will probably account Benedict XVI a success. When I visited St Peter’s Square that Sunday in November, tens of thousands of people were there to see him speak at noon from his balcony window – Italians, Americans, Russians,

would be the capitulation of reason, the renunciation of its highest possibilities, and hence a disaster for humanity?”

Benedict as a defender of reason. In an often-quoted speech just before he was elected, he said, “We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate goal consists solely of one’s own ego and desires.” Paradoxically, modern culture has less and less respect for reason as it distances itself from truth. Time and time again, Benedict pointed out that the world around is only intelligible if it comes from the hands of a Creator. And without truth, politics becomes a game of thrones and science loses prestige.

Benedict as a defender of tradition. In the Catholic world, “tradition” is not crusty conservatism, but faithfully passing on, from one generation to the next, the teachings of its founder in all their original integrity. One of Benedict’s strong points has been a tremendous sensitivity to the centuries of tradition in the Church. Every Wednesday for years he gave talks on contributions made by saints from the early years of Christianity. Unlike many radical theologians, he refused to interpret Vatican II as a radical break with the past. Instead, he insisted that nothing good from the past was truly outmoded. He called this the “hermeneutic of continuity”, as opposed to the “hermeneutic of rupture and reform”.

Benedict as an evangeliser. Media critiques have focused on empty pews and empty seminaries in Europe. This is the result of corrosive secularization stretching back many, many decades, long before his election, or even before the Vatican Council. But like John Paul II, Benedict sees a new springtime for Christianity beneath the snows of a secularized culture. He created a new section in the Vatican which is dedicated to the new evangelization. The clarity of his message and his encouragement have given new optimism to Christians all over the world.

Benedict as the West’s link with Islam. The media are recycling the myth that Benedict poisoned relations with Islam. This is superficial and wrong-headed. If anything, his call for a united front against secularization

## Faith is Contagious

**E**VANGELICAL Catholic pastors, like my friend Father Scott Newman in Greenville, South Carolina (to whom, with Russ Hittinger, *Evangelical Catholicism: Deep Reform in the 21st-Century Church* is dedicated), give their people a new conviction about their baptismal dignity, a conviction that leads them into a richer experience of the sacraments and a more intense, daily encounter with the Bible. And the results are remarkable: at every Easter Vigil, 30, 40, or 50 new Catholics are either baptized as adults or received into the full communion of the church. They’ve often been invited to consider Catholicism by their neighbors, the parishioners of St. Mary’s; they’ve been well-instructed by the parishes permanent deacons and Father Newman; and when they come into the community of St. Mary’s, Greenville, they know that they, too, are taking on an evangelical, or missionary obligation. It’s take years to build up this sort of momentum, but once it reaches what you might call ecclesial critical mass, it snowballs. And it has staying power, because the conversions involved are not merely emotional, but have real content. ...There’s a hunger in the West for something more substantial than the thin gruel of solipsism. That hunger can be met by Catholic clergy and laity ... who, with John Paul II, know that the paradox of faith is that it increases the more it is given to others.

— George Weigel, speaking with Michael Novak of his book *Evangelical Catholicism: Deep Reform in the 21st-Century Church*. See “Get Ready for Catholicism 2.0.” *Huffington Post* (March 12, 2013).

has attracted Muslims. Admittedly, his Regensburg address in 2006 caused great consternation, but he put his finger on the difference between Islam and Christianity: that the God of Islam is pure will, above and beyond reason, and that the God of Christianity is creative reason, ordering and guiding the world.

But he delivered the same message – in slightly different words – in a mosque in Jordan in 2009, to great applause. The West’s engagement with the Islamic world will be one of the great challenges of the 21st century; Benedict has created a framework for understanding our differences. Both the Pope and President Obama have reached out to the Muslim world. But if you were a Muslim, whom would you respect more? A pious priest who worships the Almighty, or a president who showers bombs on Afghan weddings and confetti on gay marriages?

Benedict as a reformer. The Pope has been criticized for sexual abuse within the Church. Time will show that this is absurd. Shortly before his election, he bitterly lamented “How much filth there

is in the Church, even among those who, in the priesthood, should belong entirely to Him.” He was aware of how much had to be done and as Pope he was unsparing in his treatment of proven abusers. He wrote a severe letter to the people of Ireland to castigate their bishops and demand reform and penance.

\* \* \* \* \*

“A poor Pope”? I’d say, a poor analyst. As Benedict XVI, Joseph Ratzinger burned with the pure gem-like flame of transcendent intellectual clarity which puts his critics to shame. Critics like the teeth-gnashing pope of atheism, Richard Dawkins. He tweeted, “I feel sorry for the Pope and all old Catholic priests. Imagine having a wasted life to look back on, and no sex.”

The best response to such tripe is to quote the first Pope: “To silence, by honest living, the ignorant chatter of fools; that is what God expects of you.” By that standard Benedict XVI has been all that Catholics expected of him, and more.

Michael Cook is editor of MercatorNet. Reprinted with permission.

# WHY I BELIEVE IN GOD



ONE OF GOD'S main jobs is making people. He makes these to put in place of the ones that die so there will be enough people to take care of things here on earth. He doesn't make grownups. Just babies. I think because they are smaller and easier to make. That way He doesn't have to take up His valuable time teaching them to talk and walk. He can just leave that up to the mothers and fathers. I think it works out pretty good.

God's second most important job is listening to prayers. An awful lot of this goes on, and some people, like preachers and things, pray other times besides bedtime. God doesn't have time to listen to the radio or TV on account of this. As He hears everything, not only prayers, there must be a terrible lot of noise into His ears, unless He has thought of a way to turn it off.

God sees everything and hears everything and is everywhere. Which keeps Him pretty busy. So you shouldn't go wasting His time by going over your parents head and ask for something they said you couldn't have.

Atheists are people who don't believe in God. I don't think there are any in Chula Vista. At least there aren't any who come to our church.

Jesus is God's son. He used to do all the hard work like walking on water and doing miracles and trying to teach people about God who didn't want to learn. They finally got tired of Him preaching to them and they crucified Him. But He was good and kind like His Father and He told His Father that they didn't know what they were doing and to forgive them and God said OK. His dad (God) appreciated everything He had done and all His hard work on earth, so He told Him He didn't have to go out on the road anymore. He could stay in heaven. So He did. And now he helps His Dad out by listening to prayers and seeing which things are important for God to take care of and which ones He can take care of Himself without having to bother God with. Like a secretary, only more important, of course. You can pray anytime you want and they are sure to hear because They've got It worked out so one of them is on duty all the time.

You should always go to Sunday School because it makes God happy and if there's anybody you want to make happy, it's God. Don't skip Sunday School to do something you think will be more fun like going to the beach. This is wrong! And besides the sun doesn't come out at the beach until noon, anyway.

If you don't believe in God, besides an Atheist, you will be very lonely, because your parents can't go everywhere with you like camp, but God can. It's good to know He's around when you're scared of the dark or when you can't swim very good and you get thrown in real deep water by big kids. But you shouldn't always think of what God can do for you. I figure God put me here and He can take me back anytime He pleases.

And that's why I believe in God.

Written by third grade student in Chula Vista, California USA. Copyright © Harry J. Smith. All rights reserved. Reprinted with permission.

*Constantly under threat of death from the camp guards, this diminutive nurse risked all for the mothers and children in a manner that speaks poignantly and eloquently of the ... difference that one woman's love made in midst of unspeakable darkness*

## A MIDWIFE IN AUSCHWITZ

By Wanda Skowronska



PERHAPS ONE of the least-known stories of the second world war is that of Stanisława Leszczyńska, the Polish nurse who became a midwife in Auschwitz. Stanisława was born into a devout Catholic family on May 8, 1896 in Łódź (pronounced 'Wooj') and was the oldest of three children. She was by all accounts a lively, warm woman who loved her family, music and socialising with friends. Her father was conscripted to the Russian army and was sent to Turkistan for five years.

This was the era when Poland was partitioned between Germany, Austria and Russia and actually did not exist on the map of Europe, so such periods of army service were not uncommon. For example, at around this time, the father of Pope John Paul II, Karol Wojtyła, served in the Austrian army as an administrative officer – until Poland regained independence in 1918, after 123 years of occupation.

From her youth Stanisława helped her mother with the raising of her brother and sister and was drawn early to a life of caring for others. She received the main part of her education in Łódź and was attracted to life as a nurse.

In 1916, she married Bronisław Leszczyński and during the years of the first world war both were involved in a Polish committee giving aid to those in need. After the war Stanisława began a nursing and midwifery course in Warsaw which she completed in 1922. She was happily married and truly loved her profession, loved children, having four of her own, three boys and one girl.

The family lived in a simple house in the Jewish quarter of Łódź and Stanisława was on call at all times of



*Stanisława Leszczyńska*

night and day to assist women give birth in an era when this task was mainly performed by midwives. From the outset she saw her work in a spiritual light, praying for each mother and child. She often said 'Come quickly Virgin Mary, even if you only have one slipper on' as she went to assist women who called on her. This referred to the time when Stanisława herself had to rush to a woman's bedside and somehow lost one of her shoes on the way. Being a midwife she often had to drop everything to go to the bedside of women giving birth.

Once when attending a concert in Łódź, a person walked to the front of the hall and announced loudly 'Can the midwife please come immediately' and Stanisława got up and went to the home of the person requiring her help. She was increasingly appreciated for her prompt and competent assistance, being always hospitable and open to all. She was well-known to her Jewish neighbours who esteemed her highly, even dedicating prayers to her at the synagogue when she was sick, the rabbis mentioning her by name.

Stanisława helped all those who sought her out, whether relations asking for advice, those seeking basic nursing

care or requiring her skills as a midwife.

In 1939, with the invasion of Poland by Nazi Germany and Soviet Russia, everything changed. Poland, the country that was once a vibrant part of Europe was occupied by foreign powers and daily life became a series of nightmares and unpredictable violence.

Even in wartime conditions Stanisława continued to care for her family as best she could and to deliver babies when called on to do so, even in the Jewish ghetto which was built around where she had lived in Łódź. Stanisława along with her family, however, was forced to move out of her home and live beyond the ghetto precincts.

As happened with many Poles who saw the life they had known disappear, Stanisława and her husband became involved with working for the Polish underground, a resistance movement spanning the entire country, her husband being adept at creating new documents for those trying to escape the Nazis. It was dangerous work but the family managed to evade Nazi attention for a time.

Eventually, however, the entire family was caught in 1943 by the Gestapo. In the confusion of the arrest, one of Stanisława's sons shouted and created a diversion, giving the chance for her husband and another son to escape, even though they were shot at by the Gestapo as they ran away. The two remaining sons were sent to Mauthausen concentration camp.

Stanisława found herself being transported to Auschwitz on a crowded train on April 17, 1943 together with her daughter Sylvia.

Stanisława recounts her arrest, journey and memories of Auschwitz in a short autobiographical account entitled

'The Report of a Midwife in Auschwitz' written in 1957 (though not published till later).<sup>1</sup>

On arrival in Auschwitz she saw the illness and misery that surrounded her, knowing she and her daughter had little chance of surviving. She saw large rats that attacked the sick and dying women lying on wooden racks, the random cruelty of the guards and the transports destined for the gas chambers.

A German woman who happened to be a midwife in the camp became very ill just as Stanisława arrived and was apparently too sick to carry on. Therefore Stanisława, who announced to the camp authorities that she was a midwife, was ordered to do the task of delivering babies born to women in the camp for three blocks of prisoners, as well as trying to nurse those who were ill or dying.

It must be remembered that even if a woman was expecting a child, this did not prevent arrest by the Gestapo.

In primitive circumstances, Stanisława tried to clean a corner of a barracks room shared by many other concentration camp inmates. She says that there was a long stove alongside a wall in one room and that she cleared and prepared this surface, where it was flat and made it into a delivery 'bed'.

Her work started immediately and in the time she was in Auschwitz, Stanisława was to deliver over 3,000 babies. In order to do this, she would have to chase away rats, deal with the mothers' anxieties, illness, desperation and hunger. She would try her best to console all these women, comforting them in a motherly way as they gave birth to their children.

She would go at great risk to get water to clean the newborn child and would go without rations and beg others for a small piece of theirs to give something to eat to the mothers who had just given birth. She tried to have a little gift for each mother, even if it was just a piece of material to wrap the child in.

Given the continual deprivation and horror of the conditions of the camp, it is astounding that there was not one difficult birth and that all the children were born healthy. Stanisława speaks of all the women with tenderness and love, recalling that she prayed unceasingly for each one as she delivered the children.

## Cruel Deceptions

THE FACT THAT these deportations were taking place from western and southern Europe was well known to the Allies. But for two years their actual destination had remained unknown, repeatedly reported as an 'unknown destination,' at first believed to be located 'somewhere in the east,' and as time went on, 'somewhere in Poland'. Where in Poland was not known. Nor was it entirely clear during those two years whether the deportees were being murdered, or being used principally as a vast reserve of slave labour.

The actual name of Auschwitz, as a concentration camp, had been known in the west throughout the first two years of its operation, and even earlier. But it was known and publicized solely as a camp where terrible things happened to Polish non-Jews: above all, to 'Aryan' Poles seized for resistance activity inside Poland itself.

Between May 1942 and June 1944, almost none of the messages reaching the west had referred to Auschwitz as the destination of Jewish deportees, or as a killing centre. Nor had the name of Auschwitz made any impression on those who were building up what they believed to be an increasingly comprehensive picture of the fate of the Jews. The names Chelmno, Treblinka, Sobibor and Belzec, as well as Majdanek and Mauthausen, were all mentioned in Allied declarations and reports, or in Jewish appeals: Auschwitz-Birkenau was not mentioned. It formed no part of the reiterated and well-known list of killing centres. In the vast majority of reports reaching the west about the murder of Jews, the name Auschwitz-Birkenau had no place, even after Chelmno, Treblinka, Sobibor and Belzec had ceased operation, and indeed, by the middle of 1943, had completed their task. ... A few references to the killing of Jews at Auschwitz did reach the west. None, however, for different reasons, made any impact. ...

Looking back with the advantage of hindsight, even with the hindsight possible in June 1944, these 'lost' references to Auschwitz-Birkenau do add up to a definite and detailed picture, which, had it been taken in, might well have served as a basis for general knowledge and for requests for publicity, warnings or action. In the event, there could be no Allied response as far as Auschwitz was concerned for the first two years of its operation; two years during which more than a million and a half Jews had been murdered.

When the truth about Auschwitz did become known, as a result of the messages brought by the four escapees, the request for bombing was only one of many requests made by the Jewish organizations in the west, mainly because, from mid-May to mid-July 1944, these organizations, and particularly the Jewish Agency, were themselves the victims of a deliberate Nazi deception, that negotiations with the Gestapo were possible, and could indeed be the principal means of saving more than a million Jewish lives. This delusion, carefully fostered by the Gestapo, lasted until the second week of July, when the Jewish Agency made the bombing request its priority.

- Martin Gilbert, *Auschwitz and the Allies*, Michael Joseph/Rainbird, London 1981, pp.340-341.

The *lagerarzt* or camp doctor, however, was none other than Dr Mengele who had told Stanisława to stand in as a midwife. Mengele ordered her to her face to kill each child after he/she was born. Stanisława who was of shortish stature looked at Mengele and said that she would not kill anyone as it is wrong to kill - which roused Mengele to yell furiously 'Befehl ist Befehl!' ('An order is an order!').<sup>2</sup>

Stanisława's son, also called Bronislaw, later observed that she could have been killed on the spot by Mengele and his guards for this but for some unaccountable reason was not - perhaps because she was useful for a while longer in the camp.

What happened, however, was that German 'nurses' - Schwester Klara and Schwester Pfani - were appointed to take the Jewish children from the women who had just given birth and



Pope Benedict XVI visited Auschwitz on May 28, 2006

either drown them, or take them to the gas chambers. And this they did.

As for the non-Jewish children, they were left with their mothers but faced a slow death by starvation or a faster death if their mothers were themselves ill. Around 200 children who were born with Aryan features were spared and taken to be adopted by German families and Germanised, never to know who their true parents were.

Only 30 out of the 3,000 survived in the camp itself – with extraordinary odds against them.

Stanisława baptised each child at birth, praying for and embracing each of them. Other prisoners around her prayed with her, aware of the fate of these newborns in the realms of the human hell which surrounded them.

Some of the Jewish prisoners who had not yet been killed prayed with her. Stanisława kept her equanimity, consoling and assisting others to such an extent that those who survived this hell used the word ‘angel’ to describe her.

Stanisława herself and her daughter fell gravely ill in Auschwitz but both survived the camp and saved some of the inmates from death from tuberculosis, typhus and other serious diseases.

Toward the end of the war the German guards decided to take the camp inmates, skeletal as they were, on a ‘march’ to Germany. Stanisława knew the ‘march’ would kill most of the remaining inmates and she, her daughter and some

others managed to hide in one of the barracks in the wintry cold.

On being released from Auschwitz in the sad post-war world, Stanisława learned that her husband had died fighting in the Warsaw Uprising. She later learned that her sons had survived their concentration camp and the remaining family members were reunited in Poland.

It was many years before Stanisława could speak of her experiences in Auschwitz and she focused on the education and upbringing of her children in now Soviet Poland. Eventually Stanisława’s memories were committed to paper along with the tributes of her children and those who knew her. As a singular mark of remembrance, her figure has been



Young inmates of Auschwitz

engraved on a ‘Chalice of Life’ in Częstochowa, the principal Marian shrine in Poland.

Once at a function to honour her, a small group of the surviving babies delivered at Auschwitz came up to Stanisława as young adults with tears in their eyes, neither she nor they being able to utter a word, the children fully aware of the horrendous odds against their survival, Stanisława full of emotion at seeing some of the pitifully few children who survived being born in a concentration camp.

While in Auschwitz, Stanisława said to her camp inmate and friend Maria Oyrzynska, that as far as obeying the orders of Mengele and his henchmen was concerned, she would never do it, come what may.

She said ‘I will never follow their orders, I will never be Herod for these little innocent ones.’<sup>3</sup> Constantly under threat of death from the camp guards, this diminutive nurse risked all for the mothers and children in a manner that speaks poignantly and eloquently of the power of love, in particular of the difference that one woman’s love made in midst of unspeakable darkness.

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*.<sup>4</sup>

1. Stanisława Leszczyńska, ‘Raport położnej z Oświęcimia’ (‘The Report of a Midwife in Auschwitz’) In *Macierzyńska miłość życia: teksty o Stanisławie Leszczyńskiej (A Mother’s love of life: texts about Stanisława Leszczyńska)*, (Warsaw: Akademia Teologii Katolickiej, 1984).
2. *Ibid*, 72.
3. *Ibid*, 82.

# THE SIGN OF THE CROSS

*By Michael Fallon MSC*



FOR MANY OF US, making the sign of the cross on our bodies has been a lifetime habit. It is a practice that is full of meaning, but, unfortunately, as with most habits, we can do it almost unthinkingly. We might not realise what a wonderful thing it is that we are doing.

It is important, firstly, to link this practice with our baptism, when the risen Christ embraced us as his own. A sign of the cross was placed on our forehead with the chrism. Jesus signed us as his own, sharing with us his communion with God, his Spirit, and so uniting us to the Church, which is his body.

In baptism, each of us, in our own unique way, shares in Jesus' mission to bring about the reign of God's love in the world, to speak his word to the world and to draw others into this communion. We speak of sharing in Jesus' kingly, prophetic and priestly mission.

The sign of the cross is a mark of ownership, of belonging, of consecration. We are his and he gives himself to us in love. We are, as Paul says, 'marked with the seal of the Holy Spirit' (Ephesians 1:13).

At the last supper Jesus gave us a sacrament of his gift of himself for us. He asked us to 'do this in memory of me' (Luke 22:19). Every time we begin an action with the sign of the cross, we are responding to this mission that he entrusted to us: we are expressing our commitment to carry out the commission Jesus gave us.

At the beginning of the day we are saying that we are offering this day to him, promising to heed the inspiration of his Spirit, and to live this day as his disciple.

At the beginning of a meal we are renewing our commitment to consecrate this meal to him and to those eating with us.

So it is with every new task we undertake. The sign of the cross reminds us that the only worthwhile thing to do is the will of God. We want to carry out this new task as part of our Christian consecration and commitment.

It is important, secondly, that the sign is that of the cross. Jesus gave himself in love to his Father and to us, even when his commitment brought him up against rejection and death. He did not allow anything to come between himself and God's love, even dying on a cross. The sign traced on our foreheads at baptism, and the sign we place on our bodies, is a statement of commitment to carry on the mission of Jesus, whatever the cost. When we sign our bodies with the cross we are embracing him who died on a cross and we are saying 'Yes' to his embracing us.

It is important, thirdly, that, as we place the sign of the cross on our bodies, we state that we are committing ourselves to act: 'in the name of the Father, and of the Son, and of the Holy Spirit.' The sign we are making is a statement of our total dedication to the God whom Jesus addressed as 'Father,' and to Jesus, who revealed to us in everything he said and did what it means to be human.

All of us have a longing for infinite love. All of us aspire to communion with the universe. Jesus did what we all long to do. In his prayer he experienced the communion for which we all long. He showed us how to open ourselves like him to the infinite, and he gives us a share in his Holy Spirit, the communion he has with God. The words we speak as we sign our bodies with the cross are a statement of total dedication to the Most Holy Trinity, into whose life we were baptised.

If we 'slowed down' and meant what it is we are doing when we make the sign of the cross, our lives would be wonderfully enriched. It is not easy to live a distracted life when everything we do is an expression of our baptismal consecration to the God who will never withdraw his embrace. Of course we have to say 'Yes,' we have to welcome the grace we are offered. In making the sign of the cross we are saying 'Yes.'

---

FATHER MICHAEL FALLON is a Missionary of the Sacred Heart of Jesus. His popular commentaries on all the books of the Old and New Testaments are well-known to *Annals* readers, and sought after well beyond our shores. He travels extensively lecturing on the Scriptures and is attached to the community of Darumalan College, Dickson, ACT.

*Christ's teachings were intended to be for the permanent guidance of mankind and not merely until something 'better' turned up or until His guidance ceased to seem altogether convenient for the apparent exigencies of 'modern' life.*

## TRUE HISTORY, FALSE ARGUMENTS

*By* Giles Auty



RECENTLY I was lucky enough to spend a few nights with old friends in the ancient city of Norwich. I had been best man at my host's wedding there more than 40 years ago.

Norwich, the main city of East Anglia on England's East Coast, boasts two cathedrals, more than thirty mediaeval churches and a centre so full of ancient, distinguished buildings that it comes almost as a shock to see people going about their daily business there clad in modern attire.

The first of the cathedrals, which dates back originally from the 11th century, lost its spire twice and has been ravaged by fire three times yet stands magnificently today in its full glory in the middle of unusually gracious and extensive cathedral precincts.

Prior to the Reformation this was, of course, a Catholic cathedral as were all of the other Norman and Gothic cathedrals and churches of England. Why do so many people forget this?

The second of the city's cathedrals, dedicated to St. John the Baptist, was begun as recently as 1882 and completed in 1910 but did not achieve its present status as a cathedral until 1976.

Before that it was merely one of the city's so-called Strangers' churches because it was commissioned by a Catholic – the 15th Duke of Norfolk – as a thank-offering to God following his very happy marriage.

All non-Anglican churches were once known as Strangers' churches in Norwich but this was, by some way, the most magnificent of them all. Ironically, for a church conceived as a thank-offering it is situated in Norwich's lengthy but quaintly named Unthank Road. George Unthank was a prominent local builder.



*Arundel Castle, home of the Duke of Norfolk, a Catholic and Premier Duke and Premier Earl and Earl Marshall of England*

It amuses me sometimes to reflect that the present-day population of Norwich is roughly the same as that of, say, the Australian town of Wollongong – or that of 16th century Venice and its surroundings. Back in 1750 Norwich was England's third highest centre of population, exceeded only by London and Bristol.

Today it has become much too common among people such as politicians to bless the mere passage of time with automatic but often misleading descriptions such as 'evolution' and 'progress'.

Therefore why, in theory at least, should not a modern town such as Wollongong be able to match the cultural, architectural and aesthetic achievements of similar-sized 16th century Venice which produced not only some of the finest architecture – such as the library of San Marco by Jacopo Sansovino – but paintings by such as Giovanni Bellini, Giorgione, Veronese and Titian which have seldom been surpassed in the history of the world?

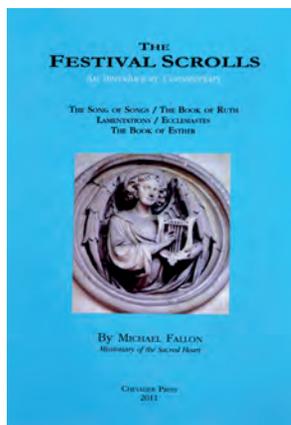
Clearly the passage of time by itself is no guarantee of anything at all. It is equally evident that culture at the highest level is not dependent in any way simply on population – nor even on the wonders of modern technology. You may ask here how Sansovino can possibly have coped without a computer in forging the extreme intricacy of his buildings or Titian in running his Venetian life without even a motor boat to travel in or a state-of-the-art mobile to check appointments with his patrons.

It has become a recent fashion in Western countries such as Britain and Australia to attack Christian teaching

## JUST PUBLISHED BY CHEVALIER PRESS

By Father Michael Fallon, MSC

### THE FESTIVAL SCROLLS

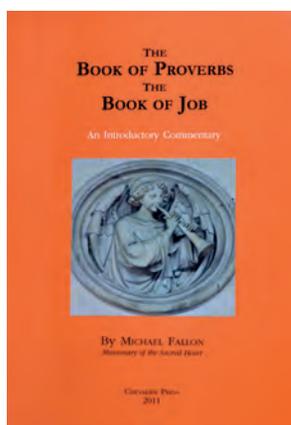


FIND OUT what the Song of Songs, the Books of Ruth, Lamentations, Ecclesiastes and Esther have in common. How their contemporaries understood them, and why they are cherished, preserved, copied, edited and handed on to succeeding generations. These scrolls were preserved in the hope that future generations would come to know God through them.

216 pages. rrp \$20

[includes GST and postage]

### THE BOOK OF PROVERBS; THE BOOK OF JOB



THE BOOK OF PROVERBS is a collection of the oldest wisdom literature of the Ancient Hebrews. It includes instructions and suggestions on how to live a productive and fulfilled life.

THE BOOK OF JOB is a poetic and spiritual masterpiece that challenges traditional 'wisdom'. One of the most beautiful books of the Old Testament, it echoes the sentiments of suffering humanity.

228 pages. \$20

[includes GST and postage]



Order from Chevalier Press, PO Box 13 Kensington NSW 2033

Phone: 02-9662-7894. Fax: 02-9662-1910

email: chevalierpress@gmail.com

on the grounds of its unforgivable antiquity – and thus of its supposed anachronism and irrelevance – in a manner which has probably never occurred before in the history of the Christian faith.

I am perhaps particularly aware of dishonest use of language and reasoning from the twenty-odd years during which I wrote art criticism for a living and when art which often lacked distinction of any kind was described regularly by my critical colleagues as 'evolutionary', 'progressive' or 'advanced'.

The formal trappings of art and literature do, of course, change and develop over time – but by no means invariably, let alone inevitably for the better.

On the other hand, the teachings of Christ were never intended to be either merely 'evolutionary', 'works in progress' or some temporary philosophic stop-gap. Nor were they ever treated as such in past centuries by any who professed themselves to be Christians. To put the matter simply, Christ's teachings were obviously

intended to be for the permanent guidance of mankind and not merely until something 'better' turned up or until His guidance ceased to seem altogether convenient for the apparent exigencies of 'modern' life.

In precisely such a context, it is appropriate perhaps to look for a moment at some of the contents of an advisory letter devised recently by senior members of the British cabinet for their conservative colleagues: "Civil partnerships for gay couples were a great step forward but the question now is whether it is any longer acceptable to exclude people from marriage simply because they love someone of the same sex. Marriage has evolved over time. We believe that opening it up to same-sex couples will strengthen, not weaken, the institution. Attitudes to gay people have changed. A substantial majority of the public now favour allowing same-sex couples to marry, and support has increased radically. This is the right thing to do at the right time."

Not only have the British people not yet been allowed their long-promised referendum regarding membership of the European Union but neither – to the best of my knowledge – has public opinion ever been researched properly on the subject of same-sex marriage.

As an example of dishonestly-conceived argument it would be hard to improve on much of the foregoing.

Indeed, as recent voting figures have shown, less than half of Britain's current conservative MPs support same-sex marriage. Nevertheless, Chris Grayling, the government's Justice Secretary, has just backed proposed same-sex marriage legislation in the following words: "It is a sensible first step in the evolution of social attitudes."

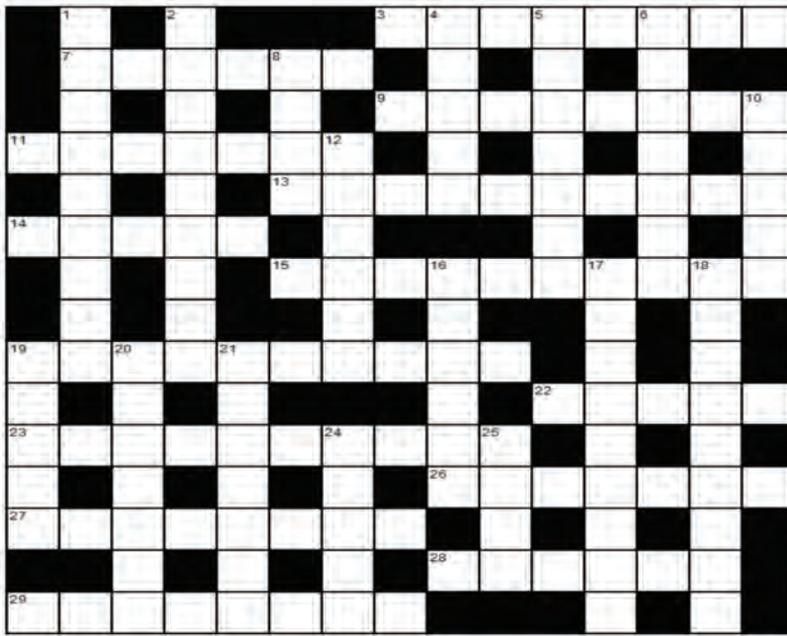
Has that poor innocent word 'evolution' ever been used in a more dishonest and tendentious manner?

Indeed might Mr. Grayling have become tempted to use it in such a fashion by the way the word is used so regularly and inappropriately in the arts?

The question seems worth asking.

In Australia it becomes all too easy for the populace to forget the momentous past achievements of humanity in the arts and architecture because so little evidence of this stares them daily in the face.

## ANNALS CRYPTIC CRoSSwoRD No. 33



### Across Clues

- 3 Repeatedly punched and prepared fish for cooking (8)
- 7 Twisting arm, it initially asks for Hindu god's ambrosia (6)
- 9 Magazine concerning the Danish queen (8)
- 11 Sagacious Santa leaves a pie inside.... (7)
- 13.... 0.9144metre teacher working for the railway (10)
- 14 This sort of waterway is not available in California (5)
- 15 Boss gives promises of payment to lady without notice in a very thoughtful manner (10)
- 19 Solemnly declare that fool never fasted (10)
- 22 Mail sorted out by a female monster (5)
- 23 Collection from a Glebe Mass? (10)
- 26 Mob rage, getting out of hand, leads to prohibition (7)
- 27 Checks out IRA starting evensong with Latin hymn (4,4)
- 28 Anna the Nazi too much for a Greek goddess of wisdom (6)
- 29 Deduced the leading German was bad hearted (8)

### Down clues

- 1 Birds of prey painter in South American capital (9)
- 2 Dancing Rio canned an authoritative regulation (9)
- 4 Medal given for armed conflict in outskirts of Auckland (5)
- 5 This twister ripped a party (7)

- 6 Turns old testament into a source of income for councils (7)

- 8 It's small, and held by saint in Yorkshire (4)
- 10 Nobleman has youth starting before time (5)
- 12 Seaman takes in painting for a follower of Genghis Khan (6)
- 16 Do they initially grow old with feebleness of mind? (6)
- 17 Exploding gun! Ma dead; yet without harm (9)
- 18 Inn Gerald redesigned for a former Russian city (9)
- 19 A country of islands under Finnish administration (5)
- 20 A bit fishy when defendant sets cup out (7)
- 21 After five, umpire loses head over a 22 across (7)
- 24 Depart with some bible avenger (5)
- 25 After end of leave, Tim turns up to discharge (4)

### SOLUTION TO CRyPTIC CROSSWORD NO. 32



© Brian O'Neill January 2012

Thus even so fine an edifice as St.Mary's cathedral in Sydney was completed less than 100 years ago in contrast to the 600 great Gothic cathedrals and churches of Europe – all of them once Catholic – most of which had been completed by the year 1300.

In cities such as Norwich visitors find themselves tapped on the shoulder by history for much of their time there.

In the surrounding, mostly flat countryside the towers of countless ancient churches appear suddenly from

the surrounding fields like skyward pointing fingers to remind us of the role Christ once played in the lives of humble farmers and shepherds, weavers and other tradesmen and their womenfolk. The former prosperity of the county of Norfolk was once based very firmly on the raising of sheep.

To this day Norfolk remains the driest and sunniest – if by no means the warmest – county in England.

To the north-west of Norwich lies the famous village of Walsingham which

has been a site of Catholic pilgrimage for approaching a thousand years. Indeed the religious story of the village antedates even England's historically crucial Battle of Hastings. Some years ago, I was fortunate enough to stay with friends in the nearby, oddly-named village of Great Snoring.

It was in the year 1061 in fact that Richelis de Faverches prayed one night that she might undertake some special work in honour of Our Lady. In answer to her prayer, the Virgin Mary led her in spirit to Nazareth and showed her the precise place where the Annunciation had taken place. Tradition holds that she then asked her to build a replica in Walsingham as a permanent memorial.

The Augustinian canons built a priory in Walsingham c.1150, the village then going on to become one of the greatest shrines in mediaeval Christendom. This survived for nearly 400 years until at the time of the Reformation the famous statue of Our Lady of Walsingham was taken to London and publicly burnt.

Often the history of England seems to me like a gnarled tree, twisted out of shape for all time by the darker days of the Reformation. No further pilgrimages took place openly at Walsingham again until 1829 when the Act of Catholic Emancipation at last allowed public expressions of Catholic faith to continue.

The 19th century had almost come to a close when a faithful person, Charlotte Pearson Boyd purchased the last of the wayside chapels en route to Walsingham and restored it for Catholic use. This 14th century building was known as the Slipper Chapel. 38 years later the site was visited by the Catholic bishops of England and Wales in the company of 10,000 pilgrims. Today, during the pilgrimage season, Walsingham attracts more than ten times that number of worshippers.

At times, England's ancient county of Norfolk can seem like an island of sanity in the growing madness and self-destructiveness of the modern world.

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*.

*It was a revolution for ancient pagans to hear that the one true God loved everyone, especially those at the bottom of the social scale; and even more revolutionary to be told that the one true God would bring true justice in the next life through a universal judgement.*

## CHRISTIANITY AND THE FOUNDATIONS OF OUR LAW

By George Cardinal Pell



WE ALL KNOW that the quality of life of every nation, indeed every civilization, can be judged from the quality of its

laws, the wisdom of the legislators and the integrity of those who administer the law. On this score we have many reasons for gratitude and in every Red Mass we thank God for this blessing and for those who handed down these good things to us here in Australia.

I think someone has explained the function of the law as placing tolerable limits to the intolerable. The law is also instructive, almost automatically, for many people who believe that what is legal must be moral. This is not necessarily true and Christians certainly acknowledge that sinful or immoral activity need not be illegal.

However the law by itself cannot persuade people to be good and just, to have hope and purpose, to go beyond the minimum required and practise self-sacrifice. These tasks have traditionally belonged to religion.

This was what the Old Testament prophet Isaiah was doing as he exhorted the citizens of Sodom and Gomorrah to cease evil doing, to learn to be good, to search for justice, help the oppressed, plead for the widow and care properly for the orphan. Any religion needs to be able to teach its moral code privately and explain it publicly if it is to contribute effectively to the good life.

Some of you might not be aware that this year is the 1700<sup>th</sup> anniversary of the Edict of Milan, when the first Christian Emperor (as he became on his death

A SPECIAL MASS — known since the Middle Ages as a *Red Mass* because of the red vestments worn by the celebrant for the Votive Mass of the Holy Spirit, and the red robes of the judges — is held each year in St Mary's Basilica Sydney, and in Metropolitan Cathedrals throughout the world, to mark the opening of the Law Term. What follows is the homily preached by the Cardinal Archbishop of Sydney at the Red Mass celebrated on January 29 this year.

bed) Constantine and Licinius, his co-emperor then, gave religious freedom to Christians and indeed to all religions in the Roman Empire and recognized the legal personality of the Christian church communities.

It was fifty years later that Christianity became the official religion of the empire under the emperor Theodosius, but the edict of 313 brought an end to about 280 years of intermittent persecution, which reached its climax in the Great Persecution of Diocletian in 303.

Every city in ancient Greece had its own god. Does every society need a religion or a pseudo-religious substitute which the departed Nazis and Marxists set out to provide? The tide is not running with religion in Australia, although only one in five is without religion, so it is interesting to wonder what society might be like without Christian values, institutions and communities. What would Caesar do without the Judaeo-Christian God of Abraham, Isaac and Jacob?

One way of gathering some initial evidence for our consideration is to enquire what life was like in the mighty Roman Empire, which ruled much of Europe, the Middle East and North Africa for hundreds of years before Christians were free.

A Christian visitor from the twenty-first century would notice the absence of church buildings, the opposite of Asians visiting Australia today who are struck by the number of churches. Before the granting of freedom the sacraments were celebrated at home, just as they were in many countries under the Communists.

More significantly modern visitors to the Roman Empire would be shocked by the raw cruelty and radical inequality. Up to forty per cent of the population were slaves, often branded on the face, with almost no human rights, although they were not always treated badly.

Human life was cheap in many ways with male and sometimes female gladiators fighting animals or one another to death before immense crowds. In Rome the Circus Maximus held 200,000 spectators and the Colosseum 80,000 often regular fans. It was the equivalent of our rugby and fireworks displays.

It was Christianity which liberated women with the Judaeo-Christian teaching of radical equality for men and women and the demands of exclusive, lifelong marriage between a man and a woman. For Christians a woman was no longer something like a possession of her father or husband to be disposed of at will.

Like China and India today ancient Rome was not much interested in baby girls. The birth lists of the aristocracy demonstrate this clearly and infanticide

## Islamic Philosophers and Jihad

**B**RAGUE ASKS, how is jihad viewed from the vantage point of Islam's greatest philosophers? He puts the question to three Aristotelians, al Farabi (c. 870-950), Avicenna (980-1037), and Averroes (1126-1198), all of whom profess belief in Islam. All three permit the waging of holy war against those who refuse Islam: al Farabi and Averroes against the Christians, Avicenna against the pagans he encounters in Persia. Al Farabi ... draws up a list of seven justifications for war, including the right to conduct war in order to acquire something that the state desires to have but is in the possession of others, the right of combat against people for whom it is better for them that they serve but who refuse the yoke of slavery, and the right to wage holy war to force people to accept what is better for them if they do not recognize it spontaneously. Averroes, writing in the farthest Western part of the Islamic empire, approves without reservation the slaughter of dissidents, calling for the total elimination of a people whose continued existence might harm the state. Avicenna condones conquest and readily grants the leader of his ideal society the right to annihilate those who called to 'truth' reject it. In general the philosophers express no remorse about widespread bloodletting, and Brague offers some additional examples. Al Farabi has nothing to say about the murder of "bestial" men. Avicenna suggests that the religious sceptic should be tortured until he admits the difference between the true and the not true and is penitent. And Averroes advocated the elimination of the mentally handicapped.

— Professor Jude Dougherty, reviewing *The Legend of the Middle Ages: Philosophical Explorations of Medieval Christianity, Judaism, and Islam* by Rémi Brague. Trans. by Lydia G. Cochrane. Chicago: University of Chicago Press, 2009. pp. xi + 287. Cloth, \$35.00; £24.00.

of baby girls, often through exposure after birth, was commonplace.

Health standards were low and hospitals almost as rare as the non-existent obligations, which we recognize today for doctors and nurses to care for the sick. Galen, the ancient world's most famous physician fled to his country villa when the plague approached.

Nor should we imagine that most attitudes and behaviour even in our sexually permissive Western world of internet pornography, Viagra and serial monogamy replicate the approach to sex in pagan Rome. There was no trace then of the Christian sense of guilt over sexual contact outside of marriage. Bestiality, violence and paederasty, every type of pornography were readily on display before even women and children. The exercise of male sexual power, of domination and consequent humiliation was flaunted and not hidden or concealed. The violence that underpinned Roman power also ran through the bedroom and the bath houses.

Like the Western world today Roman society could not produce enough babies to keep the population stable (the first Roman Emperor Augustus outlawed celibacy for this reason), but unlike today there was no endorsement of mutual tolerance. The migrants

necessary to maintain the economy gathered in mutually hostile ghettos and race riots were common. It was above all in Christian parishes that aristocrats, free citizens and slaves, persons of every nationality gathered together in harmony.

It was never suggested that the ancient gods loved humans or were interested in their moral lives, so it was a revolution for ancient pagans to hear that the one true God loved everyone, especially those at the bottom of the social scale; and even more revolutionary to be told that the one true God would bring true justice in the next life through a universal judgement.

Neither mercy nor forgiveness were endorsed in pagan Rome, and Paul's teachings about the centrality of love – that a person must love his neighbour as himself, – must have been admired by some, but seen by more as impossibly idealistic; perhaps implausible and sentimental.

Over more than 1700 years Christian teachings have turned many pagan values upside down and redefined common sense.

The abandonment of Christianity would take us some considerable distance back towards pre-Christian times. We should work to prevent this.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. See Isaiah 1:10, 16-20; Rom 13:8-10; Mt 22:15-21.

From Chevalier Press

## THE FoUR Go SPELS For Catholics

### ST. MATTHEW

395 PAGES  
0-86940-232-3  
MICHAEL  
FALLON msc  
\$25



### ST. MARK

293 PAGES  
0-86940-240-4  
MICHAEL  
FALLON msc  
\$25



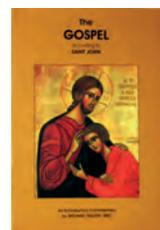
### ST. LUKE

375 PAGES  
0-86940-248-X  
MICHAEL  
FALLON msc  
\$25



### ST. JOHN

386 PAGES  
0-86940-264-1  
MICHAEL  
FALLON msc  
\$25



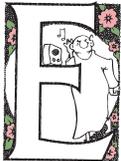
Set of 4 Gospels: \$90

**Orders to: Chevalier Press**

PO Box 13, Kensington NSW 2033.  
Ph: 02-9662-7894. Fax: 02-9662-1910.  
Email: Chevalierpress@gmail.com



# HUNGARIAN PRIME MINISTER POINTS THE WAY



EUROPE MUST return to Christianity before economic regeneration is possible, Prime Minister Viktor Orban of Hungary said at a conference in late November last year. According to Orban, the growing economic crisis in Europe is one that originates in the spiritual, not the economic order. To solve this crisis, he proposed a renewal of culture and politics based on Christian values to save Europe from economic, moral and social collapse.

‘An economic improvement is only possible for Europe and Hungary if souls and hearts rise, too,’ Orban said at the XIV *Congress of Catholics and Public Life* on ‘Hope and the Christian response to the crisis.’

Behind every successful economy, Orban said, there is ‘some kind of spiritual driving force.’

‘A Europe governed according to Christian values would regenerate.’

‘The European crisis,’ he said, ‘has not come by chance but by the carelessness and neglect of their responsibilities by leaders who have questioned precisely those Christian roots. That is the driving force that allowed European cohesion, family, work and credit. These values were the old continental economic power, thanks mainly to the development which in those days was done in accordance with [those] principles.’

*Info Catolica*, a Spanish-language news site, quoted Orban saying that even the credit crisis has been driven by the abandonment of Christian principles. The Christian Church before the Reformation, he said, always opposed usury (the charging of exorbitant rates of interest on loans) – a practice that has led to massive, insoluble debt both at the national and individual, personal levels of families.

In a Christian Europe the excesses that have created the economic crisis would not have been possible, he said. ‘A Christian Europe would have noticed that every euro is worked for. A Christian Europe would not have allowed entire countries sink into slavery to credit.’

Orban, himself a Protestant, said it was the Protestant Reformation that first ushered in the age of usury and unfettered greed in which credit has been stripped of its moral dimension. Referring to the harsh ‘austerity measures’ imposed by the EU on Greece and Italy,

that have resulted in widespread unemployment and economic hardship, he said that political leaders have abandoned the ‘human aspects’ of economics in efforts to contain the massive national debts accumulated by socialist governments over the last century.

He cited the new Hungarian constitution as a way forward for all of Europe, saying it is based on dignity, freedom, family, nation, fidelity, and love, with the express obligation to help the poor.

Last week, the Prime Minister made similar comments during a ceremony in Parliament in which he awarded the Hungarian Order of Merit, the Grand Cross, to the Cardinal Archbishop of Vienna, Christoph Maria Schönborn.

At the ceremony, Orban said that Europe that forgets its Christian roots is like a man who built his house on sand. He said that many responsible persons in Europe are committed to rebuilding European society from the ‘rock solid foundation’ of its Christian heritage.

Hungary and Orban’s leadership continues to be a thorn in the side of the statist, liberal consensus at the European Union. The Hungarian constitution has been under attack since its passage in May 2011. It explicitly defends the rights of the unborn and the definition of marriage as being between one man and one woman, and asserts that Christianity is the basis of the Hungarian national identity.

The pro-life clauses of the new constitution have particularly been attacked by international abortion lobbyists the Center for Reproductive Rights. Johanna Westeson, the European regional director for the Center for Reproductive Rights, commenting on the Hungarian situation, said, ‘There is a very strong pronatalist (anti-choice) current in Central and Eastern Europe and that goes along with nationalist tendencies in many of these countries.’

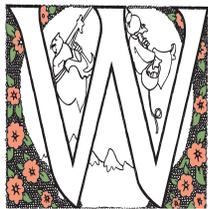
‘Across Eastern and Central Europe, as unemployment surges and the European Union dithers, nationalist conservative and far right parties are on the march. Emboldened right-wing leaders are resurrecting debates around abortion and other reproductive services, even in countries like Hungary, one of the first European countries to explicitly legalize abortion.’

Source: LifeSite News.com

*It's not just the 'Courtyard of the Gentiles.' In the borderland between faith and lack of faith, the season of conversions has returned. And 'a new alliance,' with Benedict XVI as guiding light*

## THE 'TURNING POINT' MANIFESTO

by Sandro Magister



WHILE ONE after another come the editions of the 'Courtyard of the Gentiles' organized by Cardinal Gianfranco Ravasi, president of the pontifical council for culture, other noteworthy things are happening in the borderland between faith and lack of faith.

They make less news. They are hardly spectacular. But they are incisive and engaging. They do not limit themselves to displaying the opinions of the most famous spokesmen of the culture of the time, revered and unchallenged. They put seriously into play the positions of each one, they activate real paths of seeking, they are not afraid of the word 'conversion.'

Proof? On TV 2000, the channel owned by the Italian bishops, a large and still growing audiences tuning into a program entitled 'La svolta [Turning point];' which in each episode presents a convert having come to the Christian faith from the most varied of backgrounds.

In the Catholic Church, famous converts played a role of the greatest importance between the 19th and the first half of the 20th century. But then silence fell upon conversions. They became almost a taboo to be hidden. The program 'La svolta' marks a real resumption of attention.

The converts interviewed for it are the Italians Pietro Barcellona, a philosopher of law; Giovanni Lindo Ferretti, a singer-songwriter; Cristina Alfano, a lyrical singer; Guido Chiesa, a director; Claudia Koll, an actress; the Frenchmen Jean-Claude Guillebaud, a journalist; Fabrice Hadjadj, a

philosopher; François Taillandier, a writer; Patrick Kéchichian, a literary critic; Claire Gibault, an orchestra conductor; the German Gabriele Kuby, a sociologist; the Englishman Alistair McGrath, a theologian; the Japanese Etsuro Sotoo, a sculptor; the Russian Tatiana Goritcheva.

One of these converts, Pietro Barcellona, is also the author, together with three other post-Marxist thinkers, of a manifesto on 'the anthropological emergency' that has met with great astonishment.

### The Breath of Life

MAN CAN refuse his Creator his mind; he cannot refuse him his lungs. No sooner has man finished uttering his denials and his blasphemies than he is forced on pain of death to reclaim that breath which created him and draw it into the depths of his being. Here there dwells a prisoner whose bolts and walls will not indefinitely prevent him from escaping, for the Son of Man not only forced the gates of hell from without, but tore them off their hinges from within. In the dead of night we are suddenly aware that a light has been kindled deep in that secret place where someone lies dozing and bound with two chains, and lo, all at once he has risen; all shackles have been thrown off as if at the scent of fire.

— Paul Claudel (1868-1955) was a Catholic poet, playwright, diplomat, and member of the French Academy.

And this is the second noteworthy fact. The other three authors of the manifesto are the professors Giuseppe Vacca, an historian; Mario Tronti, a philosopher and political scientist; and Paolo Sorbi, a sociologist. The last of these is Catholic, the other two are not. All four were activists in the Partito comunista, and today are part of the Partito democratico, the main party of the Italian left.

Vacca is the director of the Istituto Gramsci. Tronti is president of the Centro per la riforma dello Stato, and was the leading Italian theoretician of operaismo, but also has always shown strong interest in the political theology of Carl Schmitt and frequented the intellectual cénacle of the Catholic magazine 'Bailamme' and the Camaldolese monastery of Monte Giove.

All four have been called 'Ratzingerian Marxists.'

Their manifesto is, in effect, an explicit declaration of appreciation of the vision of Pope Benedict XVI.

Tronti says:

'The current interpretation according to which this is a 'conservative' pontificate constitutes a complete overturning of the pope theologian. Central, in Joseph Ratzinger, is the necessity of the public dimension of the experience of faith. Instead of contenting themselves with commonplaces, the cultures of the left should if anything raise themselves to this level and accept the encounter on the terrain of 'indispensable principles.' Any experiment in the transformation of reality cannot do without the spiritual element present in every human being. There is a very close connection between transcendence and revolution.'

Tronti said this during an October

## Blessed John Henry Cardinal Newman

AS IAN KER, the preeminent biographer of this multiple genius, fairly judges, [Newman] was 'one of those very few Christian thinkers who may be mentioned in the same breath as the Fathers of the Church.' ... A thousand years from now, two names of the nineteenth century are sure to be remembered as moral giants too large for their own splendid age, and both made their biggest mistake in estimating themselves. Lincoln's poorest prediction was spoken in a cemetery: 'The world will little note, nor long remember what we say here' ... Newman's was a response to a suggestion that he might be holy: 'Saints are not literary men; they do not love the classics; they do not write Tales.' Today, however, we still revere the Gettysburg Address, and Pope Benedict XVI broke Newman's own precedent by personally beatifying the cardinal. When Newman is canonized and declared a Doctor of the Church, as he almost certainly will be, there will be fulfilled the eulogy preached by the angular Cardinal Manning who loved him more than he liked him: 'whether Rome canonizes him or not, he will be canonized in the thoughts of pious people of many creeds in England.'

A mind as inventive and experimental as it was eloquent made Newman suspect to plodding thinkers. Even in routine details, he was adventurous: he liked gadgets, was a violinist of near professional accomplishment, installed one of Oxford's first shower baths in his own room, and did not cast a cold eye on Darwin, mindful that, as with theology, 'science which exceeds its limits falls into error.' He is singular in being the only modern voice cited in the documents of the Second Vatican Council, and so he has been called its prophet. Had he not been created a cardinal in his last years by Pope Leo XIII, he would still have been a symbol of unique prodigy.

That cloud of suspicion cast by lesser minds was nothing like the other cloud he hymned in one of his most famous poems, 'The Pillar of Cloud,' popularly known as 'Lead Kindly Light'. ... If there is anything to regret in Ker's fine work, it is the absence of some of Newman's poetry. Most of it was not among his chief arts, but certainly 'The Dream of Gerontius' would stand the test even without its musical setting by Elgar. In a kind of apotheosis of the best of the Empire, General Gordon's annotated copy of 'Gerontius' was found with him when he was beheaded by the Mahdi's hordes in his defence of Khartoum in 1884.

— Father George W. Rutler. Extract from "Stones cry out."  
*The New Criterion* (February, 2013).

31 interview in the newspaper of the Italian episcopal conference, 'Avvenire,' which in recent weeks has been dedicating a page to each of the four authors of the manifesto, presented in conjunction with a Catholic intellectual.

But it must be said that the four chose 'Avvenire' partly in order to make public their manifesto, a little less than a year ago, on October 16, 2011.

The manifesto – which this year was republished in a book with fourteen commentaries by as many authors – takes the form of an open letter addressed to the left.

It is entitled: 'Emergenza antropologica. Per una nuova alleanza tra credenti e non credenti.'

And this is its beginning:

'The manipulation of life, originating in the developments of technology and of the violence inherent in the processes of globalization in the absence of a new international order, puts us in the presence of an unprecedented anthropological emergency. This appears to us to be the most serious manifestation and at the same time the deepest root of the crisis of democracy. It sprouts challenges that

demand a new alliance between men and women, believers and nonbelievers, religions and politics.'

In the introduction to the book, the four authors acknowledge that 'the most criticized passage of our letter is the one that deals with the 'freedom and dignity of the human person from the moment of conception.'

And here is how they respond to the criticisms:

'Our letter is imbued with a single purpose: that of contributing to the affirmation of a shared humanity. What could be the 'point of union' between believers and nonbelievers in defining the value of life? It seems to us that we are able to say that an unborn life represents a value in itself from the moment of conception, because of the responsibility that it confers upon every individual of the community to welcome it, raise it, educate it, and accompany it with love and care to its end. Those who accept this framework will have no trouble in recognizing that, whether it is a matter of the zygote, of the embryo, or of a life already formed, there can be no difference of value in the manner of behaving toward it.'

The 'Ratzingerian Marxists' charge the left in Italy and the West with having given in to 'falsely libertarian cultures, for which there exists no right other than the right of the individual.'

In order to rebuild the foundations of the human community, the four identify therefore the decisive interlocutor with whom the left should engage not as some 'borderline' theologian, but as Benedict XVI, the highest and most authoritative expression of the Catholic vision, in particular on 'two fundamental themes of his magisterium: the rejection of ethical relativism and the concept of non-negotiable values.'

To this end, the authors of the manifesto have already announced that they will organize in 2013 a major conference precisely on the anthropological vision of Benedict XVI, between believers and nonbelievers.

SANDRO MACISTER is an Italian journalist who writes for the magazine "L'Espresso". He specializes in religious news, in particular on the Catholic Church and the Vatican.

# THE MAN WHO DIDN'T WANT TO BE POPE

*By* Jeremy Lott



HERE IS only one fun moment in Charles Curran's autobiography *Loyal Dissent*. Curran, a priest who eventually had his license to teach Catholic theology yanked by the Vatican, is at a meeting with the future pope Cardinal Joseph Ratzinger in the 1980s.

Ratzinger then headed the Congregation for the Doctrine of the Faith (CDF), the teaching arm of the Catholic Church. Curran dissented with some vigor from many of the teachings of that Church. This was a problem because it was his employer.

As one of Ratzinger's colleagues explained in the meeting, Catholic theologians have a special duty to teach the Catholic faith, full stop. If I disagreed with those teachings, he said, by way of example, I would have to resign my post and serve out my days as a parish priest.

Curran bristled at that, calling it an insult to parish priests everywhere. According to Curran, "Ratzinger then responded that he himself would rather be a parish priest than to hold his current office."

You could think of that as a slight joke, a bit of understated German wit from the future pontiff. Except then you'd have to account for the bear with a backpack.

The bear is on Benedict's papal seal. The legendary story is of the Frankish Saint Corbinian. Corbinian was called to Rome. Along the way, a bear attacked the priest and his packhorse, killing the horse. Rather than flee in terror, the saint rebuked the bear and made the animal carry his luggage the rest of the way to the Vatican, then let it roam free.

When the retiring Pope Benedict XVI tells this story, he compares himself not to the saint but to the bear. And sometimes he laments that once his predecessor John Paul II dragged him to Rome, he did not allow him his freedom. Ratzinger tried to resign and return to Germany to teach theology a few times. His pope wouldn't allow it.

Then came the papal conclave following John Paul II's death in 2005. Cardinal Ratzinger gave a speech that railed against as many secular ideologies as he could think of and called for cleansing the church of the accumulated "filth" of its recent sex scandals. The speech was reviled by liberals and was thought to be a sort of warning to his fellow cardinals: Do not elect me pope. Yet when the smoke cleared over St. Peter's Square, there he was.

There will be plenty of assessments of the pope's legacy this week. For what it's worth, as a Catholic I think he took the job seriously and made some halting progress toward dealing with the church's recent scandals. Also, he tried to heal some old rifts among Christians of various confessions and exhibited heroic courage by visiting Turkey while many Muslims were still burning him in effigy for a quotation that was ripped wildly, even laughably, out of context.

But the thing I find most worth comment today is that you could tell from the start that this was a job the pope did not want. Benedict didn't issue many encyclicals. Instead, he wrote and published three books about Jesus Christ. He made clear that his writings on this subject were very far from infallible. In fact, he practically begged laymen and scholars of all confessions to have at them.

And now, citing his failing health, Benedict has stunned much of the world by announcing his resignation from the papacy. This makes him one of the few popes to abdicate his throne and the first in 600 years to do so. The Bishop of Rome has finally decided to give the bear back its freedom.

---

JEREMY LOTT is editor of *RealClearReligion*, associate editor of *RealClearScience*, and author, most recently, of *William F. Buckley* (published by Thomas Nelson).

*He took to law like a Riverview dux*

## RODDY THE 'INTELLECTUAL GIANT'

*Reviewed by James Murray*



THE MERITS and demerits of Common Law, England's gift to its colonies including Australia, New Zealand, India and America, may be disputed. But without question the Common Law has been a fertile seedbed of eccentrics or, as some prefer, characters.

Listing them all would fill a volume. Even listing Australasian legal eccentrics would be the verbal equivalent of the sofa padding once provided by horsehair (now used exclusively for legal wigs).

Undoubtedly one of Australasia's most celebrated eccentrics would have to be Roderick Pitt Meagher QC, alias Roddy, born St Patrick's Day 1932. So why not Patrick as a second name? On Meagher's maternal line, there was a claimed link with William Pitt, Earl of Chatham.

Aptly Damien Freeman's biography is not conventional in its structure. It is divided into two books, further subdivided into more parts than Caesar's Gaul, possibly to create a legal judgement aspect or even the best-seller aspect of the Harry Potter canon.

In the reading, the biography is at once monumental, spirited and as lucid a social history as it is a character study. Thus it chimes with Meagher, Riverview College dux and University of Sydney luminary about whom Justice JD Heydon uses in his foreword the terms, 'magnificence' and 'astonishing', and former NSW Chief Justice Jim Spigelman (now ABC chairman) called, 'one of the intellectual giants of our legal history'.

Freeman is particularly enthralling in Book One which concerns Meagher's marriage to the artist Penny Cohen; this reversed the Jewish-Irish arrangements of that 1920s Broadway musical, *Abie's*

---

*Roddy's Folly: RP Meagher QC Art Lover and Lawyer* by Damien Freeman, Connor Court Publishing (rrp \$39.95 hb, \$69.95).

---

*Irish Rose*, like the musical, the marriage had a long run. Freeman focuses on the intertwining of the couple's painting and art collecting but does not fail to mention their joint creation, their daughter Amy.

Book Two includes Meagher's opinions on religion which were broadly, yet loyally, anti-Vatican II. That loyalty is evidenced in an address to the GK Chesterton Society; it is a

defence advocate's address in which he summarised Chesterton's religious attitude.

'His stance was a traditionalist one. He admired Reason and Liberty, but for him religion was the guarantor of both. A life of unrestrained irrationality was not a life at all. The enemies of traditional Christianity were all disasters: socialism, Soviet communism, unrestrained capitalism, Atheism, Spiritualism, nationalism, liberalism. One by one they were weighed and found wanting in his argument, as they have subsequently been in practice...'

Not that Meagher's loyalty blunted his eloquence particularly on the preference of the vernacular over the Latin Mass though he does seem to have forgotten that as the formal dominance of Latin was a result of the Roman imperium, the use of English has grown from the British imperium, and may in future have a formal dominance.

Meagher's eloquence extended to other rituals and what he called 'the chattering classes at prayer' – not the most mordant of his anti-Vatican II lines.

Freeman quotes a rejoinder to Meagher from Cardinal George Pell: 'To be entirely dismissive of the Second Vatican Council is a ferocious affectation because Catholic life is so profoundly changed that nobody would be really comfortable going back...'

Some might suggest that Meagher's opinions were not particularly eccentric. They came from a character who was wont to tuck the Koran in his pocket when going to Mass and who mischievously informed his fiancée Penny that on meeting a Catholic cleric, she should address him as, 'Your Beatitude'.

Again Meagher's eccentricity can be found in his co-authoring of the standard work *Equity: Doctrine and*

*New Edition now available*

### The Jewess Mary

MOTHER OF JESUS

*Jewish Women's life in Palestine two thousand years ago*

by

**Henryk Skrzynski**

**\$19.95**

**[includes GST and postage]**

\*

*This second, revised, edition has been published by popular demand.*

\*

Social life in the time of Jesus as recorded in Jewish Oral Law [the Mishnah] and in the various Rabbinical Commentaries [the Talmud].

\*

Available now from CHEVALIER PRESS  
PO Box 13 Kensington NSW 2033  
Phone: 02-9662-7894 Fax 02-9662-1910.  
email: annalsaustralasia@gmail.com

Remedies and his book, *Portraits on Yellow Paper* (launched by the distinguished judge and rip-snorting novelist, Ian Callinan). The drawings were by Simon Fieldhouse from whom Freeman elicits an opinion that may surprise those who believe that egalitarianism is the keystone of Australian society.

Fieldhouse places Meagher as a figure of the local Establishment; of its members Fieldhouse says: 'They just want to hang out with their own type. They all go to the same parties. They all know each other. And that's it. That's how they work. They work by keeping people out of it. Whereas Roddy is the opposite. He is a member of that, but he's quite happy if he likes you and thinks you've got some sort of talent.'

Credit to Freeman for citing the origins of the term, The Establishment. He suggests that its begetter was Henry Fairlie in *The Spectator*. This reviewer remembers first seeing it under Fairlie's by-line in *The Daily Mail*. There again before he decamped to America, Henry Fairlie's El Vino bill was not petty and he may have flogged a similar column to both *The Spectator* and the *Mail*.

Incidentally, a sequel to *Portraits* did not find a publisher perhaps because Fieldhouse did not wish to be associated with it, and because of the legal riskiness of the material; perhaps it might find a publisher now that Meagher has gone before the highest appellate court: heaven's.

Damien Freeman studied law, philosophy, classical Hebrew and Aramaic at the University of Sydney and Magdalene College, Cambridge.

## Intrinsically Evil

**N**ATURE IS the norm that enables us to distinguish a good law from a bad one. ... For, as common sense makes clear to us, and instils in our minds from our very beginnings, honour is derived from virtue, and dishonour from vice. It would be madness to think that their reality is determined by people's opinion rather than by their very essence.

- Marcus Tullius Cicero [106-43 BC],  
De Legibus, Liber Primus, §§ 44,45.  
Translated: Paul Stenhouse.

He now teaches ethics and aesthetics at Pembroke College, Cambridge.

His biography also draws on interviews with the likes of Dame Leonie Kramer, John Howard, Sir Laurence Street, Murray Gleeson, Pierre Ryckmans, Marie Bashir, Edmund Capon, Glen Murcutt and Michael Kirby; the latter's sketches, perpetrated when he and Meagher shared the Court of Appeal bench, enliven the text. (Amid the current increase in global sensitivity, one sketch (which cannot be shown here) might lay Kirby open to a charge of misogyny (lesbian).

Freeman quotes Kirby's complaint in asking of Meagher: 'Why did he not become a great taxonomist or a really important judge? Why did he protect himself with short and witty opinions when he could have written opinions of lasting impact just by his brilliance?' Fair, if ironic, questions, given Kirby's own

abounding opinions on and off the bench.

There are moments when you could wish that Freeman had reached for Occam's Razor. Illuminating the Austral- Irish Meagher by comparing him with Marie-Henry Stendhal Napoleonic soldier, consul and novelist, is a fine example of wide-ranging scholarship but an unnecessary stretch.

By biography's end, however, Freeman has covered the multiple facets of Meagher's personality: roguish, serious and flamboyant. Reference to Evan Whitton, Australia's most trenchant critic of adversarial Common Law and proponent of European inquisitorial law, might have been of extra benefit if only to aid the lay reader to comprehend why, as Freeman asserts, the Bar loves humour.

Could it be that this humour is a clue to the possibility that English Common Law, like the English seaside postcard, is a joke? Or at least another more vivid example of what Adam Smith warned against when he wrote: 'People of the same trade seldom meet together, even for merriment and diversion, but the conversation ends in a conspiracy against the public, or in a contrivance to raise prices.'

The questions are not idle; they relate to another aspect of Damien Freeman's monumental and spirited work: it is thought provoking; copies should be in all lawyerly, red Christmas stockings. Even libraries, frequented by those detained at Her Majesty's pleasure, should possess it.

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*.



NEW  
pulpit/lectern  
microphone  
for any  
voice - even  
'whisperers'

## Perfect Sound Solutions

- Microphones
- Mixers
- Speakers
- Hearing Aid Loops
- Amplifiers
- Screens
- Data Projectors
- Digital Bell Systems

Call Donal O'Sullivan for a free consultation or for more information visit our website  
[www.clarecom.com.au](http://www.clarecom.com.au)



Clare Communications Co  
PTY LTD

Phone: 02 9519 4443 ■ Fax: 02 9565 4545

Mobile: 0408 290 038 ■ E: [sound@clarecom.com.au](mailto:sound@clarecom.com.au)

Preferred supplier to churches and schools since 1975

*Clarecom Sound Is Perfect Sound*

# IN DEFENCE OF LITTLE GIRLS' HAIR

**I** WILL END with one plain parable, which is none the worse for being also a fact.

A little while ago certain doctors and other persons permitted by modern law to dictate to their shabbier fellow-citizens, sent out an order that all little girls should have their hair cut short. I mean, of course, all little girls whose parents were poor. Many very unhealthy habits are common among rich little girls, but it will be long before any doctors interfere forcibly with them.

Now, the case for this particular interference was this, that the poor are pressed down from above into such stinking and suffocating underworlds of squalor, that poor people must not be allowed to have hair, because in their case it must mean lice in the hair. Therefore, the doctors propose to abolish the hair. It never seems to have occurred to them to abolish the lice. Yet it could be done.

As is common in most modern discussions the unmentionable thing is the pivot of the whole discussion. It is obvious to any Christian man (that is, to any man with a free soul) that any coercion applied to a cabman's daughter ought, if possible, to be applied to a Cabinet Minister's daughter. I will not ask why the doctors do not, as a matter of fact, apply their rule to a Cabinet Minister's daughter. I will not ask, because I know. They do not because they dare not.

But what is the excuse they would urge, what is the plausible argument they would use, for thus cutting and clipping poor children and not rich? Their argument would be that the disease is more likely to be in the hair of poor people than of rich. And why?

Because the poor children are forced (against all the instincts of the highly domestic working classes) to crowd together in close rooms under a wildly inefficient system of public instruction;

and because in one out of the forty children there may be offence. And why?

Because the poor man is so ground down by the great rents of the great ground landlords that his wife often has to work as well as he. Therefore she has no time to look after the children; therefore one in forty of them is dirty. Because the workingman has these two persons on top of him, the landlord sitting (literally) on his stomach, and the schoolmaster sitting (literally) on his head, the workingman must allow his little girl's hair, first to be neglected from poverty, next to be poisoned by promiscuity, and, lastly, to be abolished by hygiene.

He, perhaps, was proud of his little girl's hair. But he does not count.

Upon this simple principle (or rather precedent) the sociological doctor drives gaily ahead. When a crapulous tyranny crushes men down into the dirt, so that their very hair is dirty, the scientific course is clear. It would be long and laborious to cut off the heads of the tyrants; it is easier to cut off the hair of the slaves.

In the same way, if it should ever happen that poor children, screaming with toothache, disturbed any schoolmaster or artistic gentleman, it would be easy to pull out all the teeth of the poor; if their nails were disgustingly dirty, their nails could be plucked out; if their noses were indecently blown, their noses could be cut off. The appearance of our humbler fellow-citizen could be quite strikingly simplified before we had done with him.

But all this is not a bit wilder than the brute fact that a doctor can walk into the house of a free man, whose daughter's hair may be as clean as spring flowers, and order him to cut it off. It never seems to strike these people that the lesson of lice in the slums is the wrongness of slums, not the wrongness of hair.

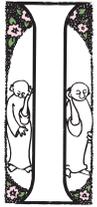
---

— G.K. Chesterton, — *What's Wrong with the World*, Cassell and Company, London, 1913, pp. 279-281.

*One cannot ignore the de facto teaching of Islamic spokesmen throughout the world.  
Islam cannot be separated from the Koran, the Hadith,  
and its long history from Muhammad at Medina to the present.*

## ISLAM: THEORY AND PRACTICE

By Jude P. Dougherty



IN THEIR introduction Otto and Mason note that, 'since the late 1990s Islam has moved up the political agenda to become one of the most controversial issues in Dutch society. Large-scale immigration and financial instability combine to change the Netherlands from a culture of tolerance and stability to one of mutual suspicion, dissatisfaction and unrest.' How should officials respond? To what extent is Islam a threat to Dutch society? *Delicate Debates* is premised on the supposition that scholars and policy makers need to talk to one another.

The nine contributors to this volume address issues that are likely to arise in any discussion of Islam. In identifying the contribution of the academic sector to policy decision, the editors find two views to be prevalent.

One view maintains that the essence of Islamic civilization, culture, and law is to be found in its religious sources. The other view looks to the variety of countries and social contexts in which Islamic norms are actually formulated and interpreted in practice.

The difference between the two approaches may be illustrated as follows. From a theological perspective, stoning to death for adultery and other forms of brutal punishment are sanctioned, but empirically one finds that most Muslim countries do not incorporate those theologically justified norms into their national law. There are world-wide exceptions, it is acknowledged, given that local communities, in their efforts to combat social ills such as prostitution, drinking, and drug addiction, sometimes justify stoning or amputation by reference to sharia.

---

Otto, Jan Michiel and Hannah Mason, eds. *Delicate Debates on Islam: Policy Makers and Academics Speaking with Each Other*. Amsterdam: Leiden University Press 2012. Distributed by the University of Chicago Press. Pp. 100

---

Job Cohen, one of the prominent contributors to this volume, was for nine years mayor of Amsterdam. In the light of that experience he asks whether Islam is essentially a violent religion, and he wonders whether the followers of what he calls 'the extreme variants of Islam' are increasing and is furthermore concerned that the Netherlands as a whole may be becoming Islamic.

Jaap de Hoop Scheffer, former Secretary General of NATO, asks scholars whether they can shed light

on what in the Muslim world can be ascribed to culture and what to religion.

Nicholaos van Dam holds that it is undeniable that certain interpretations of Islam lead to violence.

Leon Buskins maintains, contrary to the claims of some, that the essence of Islam cannot be determined empirically. In reality Muslims differ in their interpretations of Islam. Consequently, Buskins suggests that any Islam-related policy needs to consider that heterogeneity and deal specifically with Muslim communities within a given geographical or cultural context.

John Esposito, Professor of Islamic Studies at Georgetown University and author of *Who Speaks for Islam? What a Billion Muslims Really Think*, insists that a distinction be made between Islam and extremism.

Mainstream Muslims worldwide, he is convinced, need to address the threat to Islam from its own religious extremists. Esposito discounts both textual and historical scholarship as a key to an understanding Islam. To know what Islam is we need to know what mainstream Muslims think.

Esposito confronts what he calls, 'the disinformation and lies created by neocons, anti-immigrant ideologies, and Islamophobic experts who foster and play on fear and prejudice.' In determining our foreign policy, he writes, 'We need to reach out and work more with the mainstream majority in the Muslim world, in partnership, to marginalize terrorists.'

Conscious that policy decisions are often made in the light of media reporting, Esposito believes that academics have an obligation to become public intellectuals. 'Those who write in areas that are relevant and important for policy decision need to



# ANNALS AUSTRALASIA

Australia's favourite Catholic magazine since 1889

Give yourself and your family a treat  
Subscribe to *Annals Australasia*  
*The best gift you can give yourself*

### RATE WITHIN AUSTRALIA

\$33 for one year [10 issues – incl. GST]  
\$60.50 for two years [20 issues – incl. GST]

### Pensioner

\$26 for one year [10 issues – incl. GST]  
\$48 for two years [20 issues – incl. GST]

### ORDER FORM

To: *Annals Australasia* P.O. Box 13, Kensington NSW 2033  
Please mail us *Annals Australasia* for  1 year  2 years

Name .....

Address .....

..... Postcode.....

Phone: ( ) .....

Payment [Please tick appropriate box]

- Cheque made payable to *Annals Australasia*  
 Please accept \$..... as a donation to *Annals Australasia*  
 Please debit my Visa/Master A/c with \$.....

Signature ..... Card expiry Date.....

Name [block letters] .....

seek venues that make our ideas and advice accessible.

By his own account Esposito is engaged in the battle for public influence with 'the far-right neocons and the hard-line Christian-Zionist right.' As Founding Director of the *Prince Alwaleed Bin Talal for Muslim-Christian Understanding*, he has a platform from which to speak.

It should be noted that the Saudi Prince himself contributed twenty million dollars to Georgetown University to found the centre and a like amount to Harvard University.

With Esposito, it is currently fashionable among the political insouciant to distinguish between 'Westernized moderate Muslims' and 'extreme Muslims.' The distinction may have some merits, but it blurs a fundamental truth.

All Muslims subscribe to the principles enunciated in the Koran, principles that – however interpreted – unite them as brothers in a common cause and unify them as a spiritual force aimed at world domination, a spiritual force intrinsically hostile to the West and especially to Christianity.

One cannot ignore the *de facto* teaching of Islamic spokesmen throughout the world. Islam cannot be separated from the Koran, the Hadith, and its long history from Muhammad at Medina to the present. Here scholarship is of invaluable service. Perhaps the best understanding of historical Islam remains Ignaz Goldziher's *Introduction to Islamic Theology and Law* (Princeton University Press, 1981).

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.

## Violence no Solution

IRAN SEEKS a solution that is in the interest of everyone. Syrian society is a beautiful mosaic of ethnicities, faiths and cultures, and it will be smashed to pieces should President Bashar al-Assad abruptly fall. The idea that, in that event, there would be an orderly transition of power is an illusion.

Although Annan's efforts to end the crisis have been terminated, his six-point plan for political change is alive and well. Why should seeds of discord continue to be planted when the situation can be resolved rationally, through wisdom and providence? Those backing violence in Syria fail to see that whatever they seek through their actions won't materialize. Abrupt political change without a roadmap for managed political transition will lead only to a precarious situation that would destabilize one of the world's most sensitive regions. Iran is part of the solution, not the problem. As the world has witnessed during the past decade, we have acted as a stabilizing force in Iraq and Afghanistan, two other Muslim countries thrown into turmoil. The stability of our region is paramount for world peace and tranquillity.

— Ali Akbar Salehi, foreign minister of the Islamic Republic of Iran, Washington Post, August 9, 2012..

# Campion College Australia

Founded in 2006, Campion is Australia's first Catholic Liberal Arts institution of higher learning.



'From the outset I have followed Campion's progress with keen interest. Campion students learn about the core traditions and values of our civilization, shaped as they have been by religious convictions.'

- General Peter Cosgrove



**The College offers an integrated undergraduate degree - in philosophy, history, theology, literature, science and language.**

## Educating for Eternity

• The character of Campion College is formed by a fusion of faith and reason. It finds expression in a culture that is both academic and religious - a program of intellectual quality and a way of life animated by loyalty to the teachings of the Catholic Church.

• A Campion Degree offers a solid grounding in intellectual and social skills, such as analytical power, problem-solving, communication and cultural understanding.

• It provides a foundation for vocational study, and equips students for the range of career paths they might wish to pursue during their lifetime.



Recent graduates at the 2012 Graduation Ceremony.

**Email:**  
**foundation@campion.edu.au**  
**Phone: 02 9896 9300**



**The Campion Schola has produced a musical CD which is available on request. A suitable donation would be appreciated.**

'I am delighted that the Schola of Campion College has produced this CD. I am sure that the Schola's sacred music will lift the hearts of the Campion community to more fervent praise of God and a deeper participation in the Church's liturgy, especially the celebration of Mass. It is my hope that it will enrich the devotional life of many others by means of this fine recording.' - Cardinal George Pell



- I am interested in learning more about Campion. Please add my name to receive Campion College's quarterly newsletter Campion's Brag on a regular basis.
- I would like to receive a copy of the Campion Schola CD and have enclosed a donation to the Campion College Fund.

Name: .....

Address: ..... City/Suburb .....

State: ..... P/Code: ..... Email: ..... Phone: .....

Send to: Campion College Australia, PO Box 3052, Toongabbie East NSW 2146

*We've learned to shut things out, in effect, how to be a statistic. Life itself is something to shut out, "if you're going to survive." The very idea of personal moral obligation has come to seem quaint, and foolish.*

# STRANGERS IN A STRANGE LAND

*By* David Warren



THE SENSE of living in an occupied country has been growing on me for several decades now. I live in Canada, and am thus “a voice from America’s crazy attic” (Robertson Davies’ phrase, somewhat extended). I was born into a different kind of country. Yet all my life I have been watching the transformation, watching the politicians at work, watching the incremental social fallout, without fully grasping the extent.

The oddest little event brings it home. Take this one. Riding a crowded trolley through rush hour in Toronto, the thing is unexpectedly short-turned, spilling all passengers onto the street to wait for the next crowded trolley. About a dozen of them have no transfers, not having expected to need one. The driver, in a mood, will not issue them, saying the riders had to get them when they entered the transit system. This is nonsense, and he knows it. But no one complains. They file out onto the street, incidentally into a cold drizzle, and wait glumly.

I decide to make it an issue, argue with the driver on behalf of all those cheated of a fare. He tells me repeatedly, “Get out of my car.” I take down his badge number, ostentatiously, then the trolley number. He expresses his contempt more warmly, knowing perfectly well that a complaint not backed with full-scale media coverage will be laughed off by his union. Having achieved nothing, I step out.

Whereupon I find his customers are, finally, vexed. And that I am their target, because I made a fuss. They could cope with being cheated and abused, but not with someone holding

up the trolley. Later, I consulted my ancient mama. I asked what would have happened had a trolley driver tried that in, say, 1960. She said the customers would have made a decided fuss, that it was inconceivable they’d have taken it quietly, and that the driver would have been permanently out of his job within an hour. With the union’s blessing.

Alexander Dubček, the reforming Czech communist removed from office by the Russians in 1968, is famous for his line, “We cannot change the people, so we will change the Party.” But you can change the people.

## we know the Answer

NEVER BEFORE in the history of the world has a civilization been so completely secularised, so confident in its own powers and so sufficient to itself as is our own. The crude and aggressive atheism of the Soviet State is but the logical culmination of a tendency that has characterised the general development of European civilization for the last century and a half. Indeed we may well ask if the toleration which is still shown to Christianity by the Sates of Western Europe is not due to the fact that religion is regarded by them as something politically negligible, and consequently whether it is not really more insulting to Christianity than the open hostility of the Bolsheviks.

— Christopher Dawson, *Religion and the Modern State*, London, Sheed and Ward, 1935, p.-105.

In Canada, for instance, a people who equated abortion with murder changed almost overnight into a people who recognized it as a woman’s right; a people who found same-sex marriage inconceivable changed into a people who accepted it as inevitable; and so on.

The transformation of Catholics from what they were before, to what they became after Vatican II, had already occurred; and the mainstream Protestant churches also emptied. The people changed. For me, none of this was quite so shocking as what happened on that trolley. Perhaps this was because the much bigger events had been “mediated” as “news” – made abstract and thereby distant.

Maine voters approve same-sex “marriage”: the first domino falls. A lady told me that she’d gone through an abortion, as a statistic goes through an abortion. “Two is corrected to one.” She had convinced herself it was a “necessary procedure.” She’d been assured it was, yet hadn’t felt the need of the assurance; she didn’t think of herself as “weak.” She’d sleepwalked through the whole thing. Only after did it suddenly strike her, with the weight of the clanging gates of Hell, that, “I’ve killed my child!”

But how many today could react that way? We’ve learned to shut things out, in effect, how to be a statistic. Life itself is something to shut out, “if you’re going to survive.” The very idea of personal moral obligation has come to seem quaint, and foolish.

Stick out your neck, and you get what you deserve. I look around now at my fellow urbanites and think, these are people quite capable of rioting, but not capable of making a fuss. Except, those few instances I’ve witnessed where rather than make a fuss, the customer

suddenly went berserk; and no one showed the slightest disapproval. They just got out of his way.

I wonder how many Americans, on the morning of November 7th, got up feeling something terrible had happened. From a number of my Republican friends, I got this impression. It wasn't the same as 2008, when they got up feeling they'd lost the election.

It was instead a feeling of being surrounded by people who don't get the point, who didn't grasp the stakes, who let something pass. The people had now voted explicitly to go over the "fiscal cliff," to accept Obama Care as a new way of life, with the destruction of Catholic institutions, etc. And there'd be no going back. America was the last place on Earth where the people did not accept being pushed around, being changed by social engineering. They'd taken pride in this.

But now America is an occupied country. On November 2, in this space, Austin Ruse reminded us that in state referenda, Americans had declined same-sex marriage thirty-two consecutive times. He wrote that even if one referendum was lost in so liberal a state as Maine or Maryland, the margin would still be overwhelming. It is an odd day when I disagree with Mr. Ruse, but that was one of those days.

My own sense was that, as soon as even one such referendum is lost, by the tiniest margin, anywhere, the game is over. The other side has won. Within a moment of historical time, a majority of Americans will now find same-sex marriage acceptable. They may not actually like it, but they will keep this to themselves. Irritation will now be focused upon those still trying to resist "the inevitable."

And it is against this background reality that the Church's mission now proceeds. Pope Benedict understands this, though I'm not sure many of his bishops do: that we are now complete foreigners in this North American culture, as throughout the post-modern West; that we are Gershoms, strangers in a strange land; that we are mustard seeds again.

DAVID WARREN is a former editor of the *Idler* magazine and, until recently, a columnist with the *Ottawa Citizen*. He has extensive experience in the Near and Far East. His blog, *Essays in Idleness*, is now to be found at: <http://davidwarrenonline.com/>  
© 2012 *The Catholic Thing*. All rights reserved.

## DONATIONS RECEIVED

### FROM 02/11/12 — 16/11/12

Our sincerest thanks to the many subscribers to *Annals Australia*, who very generously send a small donation along with their annual renewal – this assists in defraying the heavy costs incurred in producing our magazine.

– Editor, *Annals*

4113 MR GREG JONES	33	4868 JARVIS MULLEN	26
2198 RUTH WEST	26	4272 MRS JAN CHALMERS	67
2200 MR S MICHAEL	17	4858 MR FRANK CARTER	24
3315 PATRICK JOHN O'CONNELL	29	2906 MR GRAHAM WILSON	67
2070 JANA PEARCE	33	2533 MRS DIANNE O'DWYER	49.5
2786 MRS ELISABETH MARIA BERTOLET	26	2760 SEAN HAMPSEY	67
2071 MRS H STEWART	20	2720 MR JOHN TROTTER	13.3
2257 PAUL & DENISE HICKS	24	4310 MRS MARIA TAYLOR	33
2088 MICHAEL & WILMA COSTELLO	7	2034 MR & MRS J B EVES	4
4122 MICHAEL DUNLEA	17	7005 MR & MRS R J SMART	167
2350 MR H H BARTLETT	17	4127 MRS C T RITCHIE	17
5006 MR PAUL MILLER	17	2071 RUTH WARING	17
3194 MRS B NOONAN	67	2904 MRS N NAGLE	24
2117 MR & MRS THOMAS FLYNN	100	2073 MR J H GARDENER	17
2250 MR ROGER BOYLE	34	2034 VICTOR SAHADE	66
2222 MISS NATALIA KOLLAR	50	2099 MR R J ELLIOTT	100
6050 MRS M SMITFOORT	7	2065 MR T TREMAYNE	17
2208 MR PETER COLEMAN	33	4556 R A & D M WALL	7
2165 MR P POSPISCHIL	33	3193 MR & MRS W REEVES	10
2260 MR D GRESSIER	133	2113 LORENZO & IRMA ESCALANTE	33
2089 MISS MARY LANE	7	4123 JOHN MICHAEL WINTER	66
2074 MR P M STANLEY	33	4814 JOHN & GERALDINE O'BRIEN	17
2615 MRS HELENE AXELBY	17	3002 CATHOLIC YOUTH MINISTRY	33
2145 MR JOHN BODLEY	24	3052 MR PAT O'CONNELL	33
2035 MR GEORGE M ALLEN	33	4215 DE LA SALLE BROTHERS	
7052 MRS M BRENNAN	24	COMMUNITY	33
2720 MRS J GEE	20	2785 MR NOEL PYE	17
2073 MR NOEL T YATES	24	7310 MR N W CASTLES	50
2615 MR JOHN DRURY	17	2144 MRS D HALL	26
6065 MRS ISABELLE MACADAMS	17	2112 MRS G BROWN	24
2260 C F FRANCKIN	33	2125 MRS C BOSOTTI	33
2076 MR S KOVACS	33	2076 MR IAN GIBSON	67
2060 MISS E L DEVLIN	7	2023 MR J D DUFFY	34
2259 MR JOHN FEARNLEY	33	2032 MRS P THOMAS	4
2223 AGGIE & CHRIS SIOW	33	4350 W W & E M O'BRIEN	34
2850 KEITH BAKER	7	4670 MR WILLIAM F NOBLE	26
5070 ROSEMARY TAYLOR	24	2034 MR JON NORTH	67
2486 MRS MAREE CARGNONI	33	2640 A B WILSON	17
2068 PETER WALDEN	50	2251 PAUL SHEERAN	134
3191 MRS I PATON	4		
3934 MR GERARD WILSON	24	<b>TOTAL:</b>	<b>\$2760.80</b>

Please assist us by introducing *Annals* to relatives and friends.  
We need your support and we need new subscribers.  
*Annals* has the answer! Try it.

# Give a gift that will last a lifetime

**YES !** Please send *ten issues* of **Annals Australasia** for twelve months commencing now to the person listed below for \$33 [normal rate] or \$26 [pensioner]

**SEND GIFT TO**

[Please print]

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

Postcode: \_\_\_\_\_ Phone: \_\_\_\_\_

Email \_\_\_\_\_

**DONOR**

[[Please print]]

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

Postcode: \_\_\_\_\_ Phone: \_\_\_\_\_

Email \_\_\_\_\_

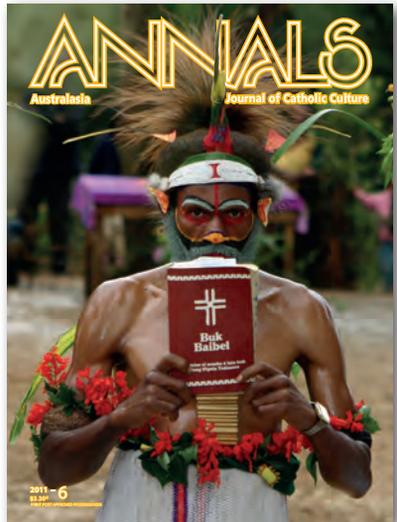
Cheque/M.O. enclosed   
  Please debit my   
  Visa Card   
  Master Card

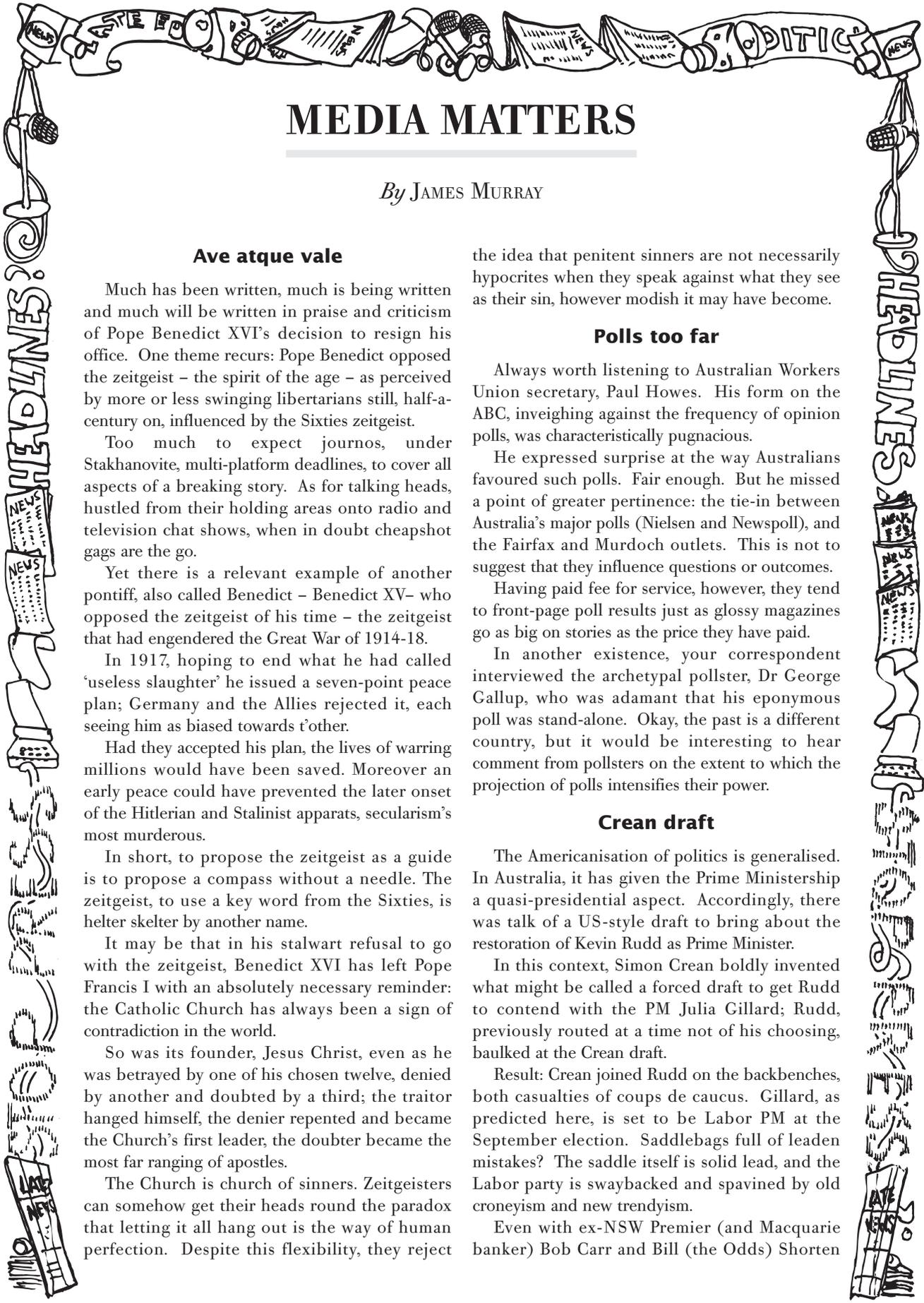
Subscription Amount:    \$ \_\_\_\_\_  
 Donation:    \$ \_\_\_\_\_  
**TOTAL:**    \$ \_\_\_\_\_

\_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Expiry Date: ...../.....    Signature .....

Contact us: *Annals Australasia*: PO Box 13, Kensington, NSW 2033.  
 Phone: 02-9662-78794; Fax: 02-9662-1910. Email: [annalsaustralasia@gmail.com](mailto:annalsaustralasia@gmail.com)





# MEDIA MATTERS

By JAMES MURRAY

## Ave atque vale

Much has been written, much is being written and much will be written in praise and criticism of Pope Benedict XVI's decision to resign his office. One theme recurs: Pope Benedict opposed the zeitgeist – the spirit of the age – as perceived by more or less swinging libertarians still, half-a-century on, influenced by the Sixties zeitgeist.

Too much to expect journos, under Stakanovite, multi-platform deadlines, to cover all aspects of a breaking story. As for talking heads, hustled from their holding areas onto radio and television chat shows, when in doubt cheapshot gags are the go.

Yet there is a relevant example of another pontiff, also called Benedict – Benedict XV – who opposed the zeitgeist of his time – the zeitgeist that had engendered the Great War of 1914-18.

In 1917, hoping to end what he had called 'useless slaughter' he issued a seven-point peace plan; Germany and the Allies rejected it, each seeing him as biased towards t'other.

Had they accepted his plan, the lives of warring millions would have been saved. Moreover an early peace could have prevented the later onset of the Hitlerian and Stalinist apparats, secularism's most murderous.

In short, to propose the zeitgeist as a guide is to propose a compass without a needle. The zeitgeist, to use a key word from the Sixties, is helter skelter by another name.

It may be that in his stalwart refusal to go with the zeitgeist, Benedict XVI has left Pope Francis I with an absolutely necessary reminder: the Catholic Church has always been a sign of contradiction in the world.

So was its founder, Jesus Christ, even as he was betrayed by one of his chosen twelve, denied by another and doubted by a third; the traitor hanged himself, the denier repented and became the Church's first leader, the doubter became the most far ranging of apostles.

The Church is church of sinners. Zeitgeisters can somehow get their heads round the paradox that letting it all hang out is the way of human perfection. Despite this flexibility, they reject

the idea that penitent sinners are not necessarily hypocrites when they speak against what they see as their sin, however modish it may have become.

## Polls too far

Always worth listening to Australian Workers Union secretary, Paul Howes. His form on the ABC, inveighing against the frequency of opinion polls, was characteristically pugnacious.

He expressed surprise at the way Australians favoured such polls. Fair enough. But he missed a point of greater pertinence: the tie-in between Australia's major polls (Nielsen and Newspoll), and the Fairfax and Murdoch outlets. This is not to suggest that they influence questions or outcomes.

Having paid fee for service, however, they tend to front-page poll results just as glossy magazines go as big on stories as the price they have paid.

In another existence, your correspondent interviewed the archetypal pollster, Dr George Gallup, who was adamant that his eponymous poll was stand-alone. Okay, the past is a different country, but it would be interesting to hear comment from pollsters on the extent to which the projection of polls intensifies their power.

## Crean draft

The Americanisation of politics is generalised. In Australia, it has given the Prime Ministership a quasi-presidential aspect. Accordingly, there was talk of a US-style draft to bring about the restoration of Kevin Rudd as Prime Minister.

In this context, Simon Crean boldly invented what might be called a forced draft to get Rudd to contend with the PM Julia Gillard; Rudd, previously routed at a time not of his choosing, balked at the Crean draft.

Result: Crean joined Rudd on the backbenches, both casualties of coups de caucus. Gillard, as predicted here, is set to be Labor PM at the September election. Saddlebags full of leaden mistakes? The saddle itself is solid lead, and the Labor party is swaybacked and spavined by old croneyism and new trendyism.

Even with ex-NSW Premier (and Macquarie banker) Bob Carr and Bill (the Odds) Shorten



keen to ride, Gillard's resignation is unlikely. Not only will she remember Ben Chifley's emphatic advice about never resigning, as an atheist she has deified history and believes she is on the right side of it.

After the people's September verdict, Kevin Rudd and Simon Crean would not be the first backbenchers recalled to high office by a party enduring the headline: CRISIS CHAOS. (Can Tony Abbott lose the election? See Mr McWho? item).

### Mr Mcwho?

As pollsters see-saw, the largely unknown election quantity is the PM Julia Gillard's Communications director, John McTernan. Although outed as a 457 visa holder, relatively little has been written about him even in *The Australian* – a surprise given that its London stablemates might have been expected to have any amount of copy on file. As for the ABC's *Insiders*, not a tweet.

Your correspondent did catch a glimpse of McTernan at a press conference on ABC TV news and heard his sound-bite: 'Nonsense.'

The glimpse and the soundbite triggered the thought: 'Hardnut.' Not much, granted. Further information came from dipping into Tony Blair's autobiography. The dip produced a single, short index mention of McTernan; this led to a text mention, his name among a number Blair thanked for their work.

One other dip: Blair describes team manoeuvres during the chaotic period when he was facing a challenge from his Treasurer Gordon Brown who eventually succeeded, only to be disastrously defeated by David Cameron, Britain's first PR PM. The parallels with Labor's situation here need no elaboration. Nor does McTernan's presence on Team Blair and his influence on Team Gillard tactics.

Incidentally Blair describes his father's foster-father as a rigger working in 'Govan shipyard'. Eh? Your correspondent recalls three Govan shipyards: Fairfields, Stephens and Harland & Wolf, the latter a Clyde satellite of the Belfast yard where the Titanic was built.

Avoidance of coverage of apparatchiks is all too common; by definition McTernan and his Liberal counterparts such as Mark Textor (like McTernan a traveller) are privately hired partisans yet they seem to get the kind of anonymity once reserved to impartial public servants.

How much influence do such apparatchiks have? The full account of Bob Carr's advent as Foreign Minister has yet to be written. When it is,

possibly by Labor's great chronicler, Bob Ellis, the name McTernan will figure in it.

And, late thought: in the coming federal election, the 457-visa question may be for Tony Abbott what the GST cake question was in a previous election for prime ministerial candidate John Hewson (Abbott's then boss).

### Heart of oakley

The front cover of *Mug Shots* (Wakefield Press, \$24.95pb) features a triptych of its author Barry Oakley, an apt Liz Nicholson design, for Oakley is a master of three literary paddocks: plays, novels and journalism. Putting a face to his other paddocks, including advertising, teaching, films and television, would have meant an overcrowded cover.

Comparisons are not always odious; sometimes they illuminate as a comparison between Clive James's *Unreliable Memoirs* and *Mug Shots* does. James's work is classic Sydney laugh-out loud, Oakley's is classic Melbourne grin-and-bear it. Which puts him closer than James to that archetypal free-ranging memoir, *Such is Life* by Tom Collins (Joseph Furphy).

Oakley was educated by the Christian Brothers; and does not retrospectively criticise them a *la mode* but pays due tribute to the education he received along with his great contemporary, Dick Hughes, who is to jazz what Oakley is to words.

Yet what lingers from Oakley's work, despite its razor wit sharpened on a strop of rueful endurance, is the memory of yet another classic, *The New Grub Street* by George Gissing (born Wakefield, Yorkshire); Gissing's work is a soured-milk novel-memoir about corruption in the literary world.

Corruption? Gissing's work was published in 1891. Does it have current relevance? Oakley cites an episode at *The Australian*, where he was literary editor, and an unnamed senior editor who (without consultation) pulled a review unfavourable to one of his books.

Above all, *The New Grub Street* is a paean to the gloom of writing for a crust.

Apropos, Oakley does tend to over emphasise the crust aspect, this despite receiving what his publisher calls 'numerous awards' and having one of Australia's most effective agents, the late June Cann, who was both shrewd and charming on behalf of her clients.

An index would have been useful, for this is a chronicle by a writer of renewed faith, scratching hope in the dust of time, a writer who is as philoprogenitive of genres as of children, and a veteran master craftsman who continues





# AT THE NAME OF JESUS Ev ERy KNEE SHOULD BEND

[ST PAUL, TO THE PHILIPPIANS 2,10]

I HAVE BEEN accustomed to put before me the examples of Alexander and Caesar, with the hope of rivalling their exploits, and living in the minds of men for ever. Yet, after all, in what sense does Caesar, in what sense does Alexander, live? Who knows or cares anything about them? At best, nothing but their names is known; for who among the multitude of men, who hear or who utter their names, really knows anything about their lives or their deeds, or attaches to those names any definite idea? Nay, even their names do but flit up and down the world like ghosts, mentioned only on particular occasions, or from accidental associations. Their chief home is the schoolroom; they have a foremost place in boys' grammars and exercise books; they are splendid examples for themes; they form writing-copies. So low is heroic Alexander fallen, so low is imperial Caesar, 'ut pueris placeat et declamatio fiat.'

But, on the contrary there is just One Name in the whole world that lives; it is the Name of One who passed His years in obscurity, and who died a malefactor's death. Eighteen hundred years have gone since that time, but still it has its hold upon the human mind. It has possessed the world, and it maintains possession. Amid the most varied nations, under the most diversified circumstances, in the most cultivated, in the rudest races and intellects, in all classes of society, the Owner of that great Name reigns. High and low, rich and poor, acknowledge Him. Millions of souls are conversing with Him, are venturing on His word, are looking for His Presence. Palaces, sumptuous, innumerable, are raised to His honour.

His image, as in the hour of His deepest humiliation, is triumphantly displayed in the proud city, in the open country, in the corners of streets, on the tops of mountains. It sanctifies the ancestral hall, the closet, and the bedchamber; it is the subject for the exercise of the highest genius in the imitative arts. It is worn next the heart in life; it is held before the failing eyes in death. Here; then, is One who is not a mere name, who is not a mere fiction, who is a reality. He is dead and gone, but still He lives, lives as a living, energetic thought of successive generations, as the awful motive-power of a thousand great events.

He has done without effort what others with lifelong struggles have not done. Can He be less than Divine? Who is He but the Creator Himself; who is sovereign over His own works, towards whom our eyes and hearts turn instinctively, because He is our Father and our God?

---

Père Jean-Baptiste Henri Dominique Lacordaire, OP, 1802-1861, *Occasional Sermons*, quoted Blessed John Henry Cardinal Newman, *Grammar of Assent*, Image Books, 1955, pp.377-378. 'ut pueris placeat et declamatio fiat' is a quote from Juvenal, the Roman satirist: 'pleasing to the students and [merely] an exercise to be recited'. [Ed.]

## THEOLOGY ON THE TRAIN

*Every day more than one million passengers travel on 2365 daily services over the 2080 kms of railway tracks around New South Wales.*

*Among the one million passengers was Joe Meagher.*

# THE EIGHT-O-FIVE

By Max Barrett



THE 8.05 OUT of Cronulla was much the same as any other Monday-to-Friday city-bound train: eight carriages,

loaded to the gunwales with commuters who looked alternately geared-up or grotty; showered or unshaven; eager or mummified.

But the leading carriage of the five past eight from Cronulla did not entirely conform to the general pattern, because that compartment was almost the personal property of Joseph A. Meagher, commuter extraordinaire.

Extraordinary? He stood out. Tall, erect figure. Shock of white hair that looked like the nest of a not particularly fussy bird, the whiteness accentuating the most wonderfully blue eyes ... the smile that was seldom absent from an incredibly mobile face; and the voice! To say it was loud would be to show a lamentable disregard for the wonderful phenomenon of sound. When Joe spoke – which was most of the time – his words touched every part of the confining space but they did not batter the walls; they caressed them.

These characteristics, particularly the voice, were all part of the phenomenon. What made this commuter the ‘extraordinaire’ one was the wealth

FATHER MAX BARRETT is a Redemptorist priest now resident in Sydney. This piece was the first in a popular series that we ran in *Annals* in 2002, following the career of Joe Meagher over quite a few train rides. A number of readers have asked us to re-run the series. *Annals* is happy to do so and we hope that our new readers will enjoy Joe Meagher as much as we did when first we ran it.

of comment that flowed from this suburban Socrates. He would soliloquise; Hamlet was not in the same class. He would break into song; he would pose a question and answer it. Over the period of a few years he passed from being an oddity to an institution.

People made up their own minds about Joe and, accordingly, voted with their feet. They either steadfastly avoided Carriage One or they elbowed their way into it. Was Joe having them on, or was he genuinely unconscious of his ‘prophet’ role? Was he manifesting a genial form of Alzheimers? The pro-Joe party were not sure. Either way, he was top value. It soon became evident that, in the course of a year, if seven of the 8.05’s compartments carried their thousands, Carriage Number One carried its tens of thousands.

When the definitive history of Australia’s railways is written, a chapter will undoubtedly be devoted to the subject in hand, with attention given to an amazing aspect of its uniqueness, namely: the commuters in this part of the train actually started to talk to one another.

In whispers, of course; anyone who spoke with raised voice would be shushed severely. One topic of conversation was: why would this man – clearly beyond retirement age – line up on an early train and on a completely regular basis? But here’s not to reason why.

On this particular morning, Joseph Meagher began proceedings with an uncharacteristic booming voice:



“When the final curtain is rung down on our world scene ... when the great drums roll and the trumpets blast ... when the books are opened and the solemn accounting begins ...” (Joe here switched from solemn mode to ordinary conversational tone): “One of the great mysteries will be revealed, NAMELY:” (pause, then) “Why was the 8.05 so often running late? I mean, if the rail line extended beyond our fair suburb, I could understand the possibility of hitches. But the 8.05 starts from here. However, it’s nice to know that CityRail apologises for any inconvenience caused. That invariably gets me ... here. Joe made a sentimental gesture towards his heart. “I mean, that’s damned handsome of them, don’t you think?”

The gent who flanked Joe on the left had emerged from the business page of the daily rag and had watched the orator open-mouthed. The impact of Joe’s direct question sent him scampering back to the security of the All Ordinaries. Joe did not wait an inordinately long time before continuing his monologue:

“One day I’m going to go into the office of the Commissioner for Railways and I’ll take him by the hand and say some consoling thing like ‘There, there’ and urge him not to let these delays get to him and reassure him with the rhetorical question: ‘What’s a few minutes here and there?’

“Actually, I’ve worked out the answer to that question; the question about the few minutes. One morning, as I’ve paced the platform of our flower-starved, train-starved station, I found solace in beautiful thoughts, thusly: we can rely on a five-minute delay at least once a week. Five minutes once a week adds up to 260 minutes in the year.

“The 8.05, I’m reliably assured, carries on average 500 patrons each run. This makes an aggregate loss of 105,000 working minutes, which translates into 1750 hours. That is the equivalent of 250 full working days. Now, if the 250 number is multiplied by, say, a hundred – because I estimate there would be a hundred work-force trains required per day in our great metropolis – that means...

“That means,” Joe once again addressed his left-flanker who had abandoned the fascination of the All Ords, “that means I have been talking high-grade rubbish. We have an



shadpartners  
solicitors & conveyancers

- Established for over 35 years, priding ourselves on service and credibility
- Property/business purchases & sales
- Wills & enduring powers of attorney
- Special discounts for ‘Annals’ readers
- Attend at homes, hospitals & nursing homes

<p><b>Bankstown Office</b> 61 Rickard Rd Bankstown 2200 t: 02 9790 7000 f: 02 9708 0122 e: info@shadpartners.com.au</p>	<p><b>Maroubra Office</b> Suite 10, 1<sup>st</sup> Floor South Maroubra Shopping Village 3 Meagher Ave Maroubra 2035 t: 02 9125 0707 f: 02 9125 0708 e: cshad@shadpartners.com.au</p>
---	---

[www.shadpartners.com.au](http://www.shadpartners.com.au)

exceptionally efficient rail service. The occasional hitch emphasises how smooth-flowing it is in its overall functioning. Don’t you agree?” The man moved his lips up and down but no sound came forth. So he nodded vigorously.

“Five minutes ...” It was the dreamy Joe Meagher speaking now. “A five-minute delay means the gift of five minutes to reflect: to reflect on all those larger slabs of time: my life span, my life, which moves so swiftly!

When as a child I laughed and wept,  
Time crept.  
When as a youth I thought and talked,  
Time walked.  
When I became a full-grown man,  
Time ran.  
When older still I daily grew,  
Time flew.  
Soon I shall find in passing on,  
Time gone.  
O Christ, wilt Thou have saved me  
then?  
Amen.

The carriage was silent and – uncharacteristically – Joe joined in the quiet. A woman timidly approached him and said: “I used to know that lovely poem. It is called *Times Paces*. Could you let me have a copy of it?”

The quiet continued. The lady took a closer look at the oracle and saw that Joseph Meagher was away with the angels, sleeping peacefully.

Next month: the 8.05 News

## Infidelity

**N**O LARGE body can be free from scandals from the misconduct of its members. In medieval times the Church had its courts in which it investigated and set right what was wrong, and that without the world knowing much about it. Now the state of things is the very reverse. With a whole population able to read, with cheap newspapers day by day conveying the news of every court, great and small to every home or even cottage, it is plain that we are at the mercy of even one unworthy member or false brother.

— Blessed John Henry Cardinal Newman,  
Sermon 9, ‘The Infidelity of the Future,’  
delivered on the occasion of the opening of  
St. Bernard’s Seminary, 2nd October 1873

*Putin wants, hypothetically speaking, to replace civil society with the Church – because the former is too independent ... And Putin wants to delegate ideological work – the creation and transmission of state ideas – to the Russian Orthodox Church (under control, of course).*

# ‘SPIRITUAL BRACES’ FOR THE STATE, OR RUSSIAN ORTHODOXY IN THRALL?



THE ALLIANCE of church and state is a practice that really could be a return to the Soviet past. But this return promises neither the Church nor the state any good Vladimir Putin is often accused of wanting to rehabilitate Stalin and to restore something Soviet. But for this, it would be necessary to change too much of everything; but nothing needs to be changed in order to restore the Soviet format of collaboration with the Church (excluding total control, but for mutual benefit).

The president's speech at the opening of the Russian Orthodox Church's Bishops' Council produced a big stir, thanks to a phrase about the need to 'get away from a vulgar, primitive understanding of secularism' (svetskost: the more usual meaning, 'good manners, good breeding' may also apply; the article's headline 'Understanding Sovetskost' [translated as 'Sovietism'] is a punning neologism). Together with the 'spiritual braces' in the Message to the Federal Assembly, these words constitute a signal of the Church's increasing role in the state.

The president wants the church to be an instrument of patriotic education and social work: 'support for the family and motherhood, the raising and education of children, youth policy, the solution of social problems, and the reinforcement of the patriotic spirit of the Armed Forces.'

Putin wants, hypothetically speaking, to replace civil society with the Church – because the former is too

independent, and sometimes creates problems for the authorities. And Putin wants to delegate ideological work -- the creation and transmission of state ideas – to the Russian Orthodox Church (under control, of course).

Russian Orthodox Patriarch Kirill is not averse to this: He says that 'the Church has a direct connection with the national principle, because church culture in many ways imbibes, and is even based on, the national culture.

'And this is why national self-consciousness is usually connected with one religion or another.'

As far as social service is concerned, the Russian Orthodox Church does indeed have good experience. But if the state is asking for tighter controls, the hierarchs are asking the state to help with money, as Metropolitan Yuvenaliy of Krutitsy and Kolomna did by proposing that church social organizations should be made equal with state organizations in terms of state funding. Putin did not promise to make them equal, but promised to increase support.

It is very tempting to describe this agreement between secular and church leaders on the instrumental role of the church in social and ideological

affairs, as a primitive understanding of religiosity. As far as Christians are concerned, their entire ideology and all their tenets appeared 2,000 years ago, and are in no way connected with this or that state or nationality.

True, if we look at the standard calculations of sociologists to the effect that the overwhelming majority of respondents in Russia regard themselves as believers (and around 75%-80% count themselves as Orthodox Christians), but the percentage of people who regularly perform rituals is in single figures, we will have to agree with the president and the patriarch. Religion for the majority in Russia is above all a means of national and cultural identification. That is to say, from the point of view of politics, Putin is apparently correct: If we support the Church, we support patriotism. 'Orthodox ideology' in Putin's model simply replaces Communist ideology, and the hierarchy of the Russian Orthodox Church accordingly receives far more positive stimuli for co-operating with the secular authorities than negative stimuli.

The negative consequences for the country and the Church are as follows. The role of being the State's instrument reduces trust in the Church. The cultivation of 'national religiosity' threatens to result in the growth of ethnic tension.



'Understanding Sovietism,' Editorial, *Vedomosti*, February 5, 2013. Together with the largest Russian publishing house *Sanoma Independent Media*, *The Financial Times* and *The Wall Street Journal* have been publishing *Vedomosti* since 1999 informing readers on a daily basis about the most important economic, political, financial and corporate events, offering an in-depth analysis and forecasts.

## Mount Zion

Writer-director Tearepa Kahi opens with a sequence of pickers moving across a wide potato field that masterfully sets the mood for this pastoral epic.

In his film debut Stan Walker plays Turei, a dynamically talented singer-guitarist who dreams of stage stardom not the spud patch where his father (Temuera Morrison) is boss.

Tearepa Kahi contrasts this wayward dream with the authenticity of Maori life and ritual as it has adapted to the modern world. But in its own way; he shows the potato pickers delivering bags of freshly picked potatoes to each house of the township community.

Turei's dream is not totally unrealistic. He fronts a band involving family and friends and he has an objective: he and his band will play support to Bob Marley on his New Zealand 1979 tour.

Will he, can he, succeed? The question and the music, a potent Maori-Marley pot mix, drives Tearepa Kahi's movie to a marvellous, touching conclusion. Not to be missed.

PG★★★★SFFV

## Barbara

This is a different take on the Communist satellite and false paradise known as East Germany. Where *The Lives of Others* (about constant Stasi surveillance) was drab, this is reasonably bright and civilised.

Barbara Wolff is a doctor exiled from Berlin to a provincial hospital where she maintains a stand-offish attitude to her colleagues while her lover plots her escape to Sweden.

A deeply troubled child patient, Stella (Jasna Fritzi Bauer), involves Barbara closely with the hospital's principal doctor, Andre Reiser, (Ronald Zehrfeld). All this brings Barbara to a point of decision which when it comes is as agonising as it is understated. Nina Hoss brings to the part of Barbara an austere heroism.

Director Christian Petzold's profound lesson is that in the direst situation people draw on the moral capital of another time.

M★★★★NFFV

## Cirque du Soleil: world's Away

Writer-director Andrew (*Narnia*)

## MOVIES

### By James Murray

Adamson's magnificent 3D movie draws on the various franchises of the global circus that without, resort to animal acts, has out-Barnum'd Baily.

Adamson frames his enthralling documentary footage in a love story between an acrobat and a dancer played to by Igor Zaripov and Erica Kathleen Linz. Needless to say, neither puts a foot wrong.

Hire a charabanc. Take your extended family if only to see Linz out-doing Mary Poppins by sailing in an umbrella.

G★★★★SFFV

## Side Effects

Director Stephen Soderbergh opens with panning shot of a long, high multi-window block, an asylum in New York; he focuses on a single window and the story of a single inmate, Emily Taylor, whose confinement comes after she has been on a course of prescription drugs.

From the first flashback Rooney Mara plays Emily with such deep conviction that the memory of her performance is likely to carry through to the next Academy Awards and a best actress Oscar.

She is not alone. Cast members also include Channing Tatum as her husband Martin newly out of jail after doing time for insider trading; Jude Law as her psychiatrist and Catherine Zeta-Jones as her previous psychiatrist who advises him to put Emily on a new drug and gives him a pen to remind him of the name: Ablixa.

Soderbergh is not a schlock-horror monger but he contrives an episode that is not for the faint-hearted. He also inspires the thought that if he were not a movie maker, he would be a compiler of devilishly clever cryptic crosswords.

One sign (symptom?) of creative genius is the inability to comprehend fully what is being created at the time of its creation. *Side Effects*, scripted by Scott Z Burns, illustrates this.

The denouement leaves us puzzled as to whether Emily has all along been a psychopath whose condition was exacerbated, not caused by her medication, a puzzlement Soderbergh may share.

He has said this is his last film. Surely he and Burns will be unable to resist the lure of a movie about an accomplished director who doesn't wish to make movies anymore?

MA15+★★★★NFFV

## Cloud Atlas

Directors Tom (*Run Lola, Run*) Tykwer and Lana and Andy (*The Matrix*) Wachowski, working from David Mitchell's novel, combine to spin multiple story lines, multiple time zones and multiple roles played by actors at top form. Unfair to single one out; this is ensemble acting to the nth degree providing multiple thrills and laughter plus a louche, futuristic Seoul that rivals the city in *Blade Runner*.

Lavish abundance of latex, false teeth and noses, wigs and beards entail an element of trivial pursuit in spotting the stars who include Halle Berry, Susan Sarandon, Doona Bae, Hugh Grant, Jim Sturgess, Hugo Weaving, and Jim Broadbent.

Tom Hanks is in there somewhere playing a villainous ship's doctor and a post-apocalyptic goatherd. Challenging? Not at all, after his appearances in what he called the 'tosh' of *The Da Vinci Code* and its sequels.

Running time is 172 minutes. Warning: the \$102 million budget does not run to the provision of a cut-lunch and a waterbag. By the end your reviewer was wishing the preview had been at a nearby Hungry Jack's.

MA15+★★★★NFFV.

## Safe Haven

Lasse Hallstrom directed. Dana Stevens scripted but this is unmistakably a Nicholas Sparks story, and he re-envisioned the long-gone country of *The Saturday Evening Post* which contrived to imbue America with sunny realism for years and millions.

Julianne Hough plays a blonde on the run from a murder charge whose haven is a North Carolina fishing village (straight off a Norman Rockwell *Saturday Evening Post* cover). There she meets a widower in waiting, played by Josh Duhamel.

The widower has two children; so no delay in living happily ever after? Only about half an hour of screen time, as a detective, played by David Lyon is in mad-eyed pursuit for reason not fully

explained on WANTED posters.

Back to the future nostalgia, especially for those who remember that *The Saturday Evening Post* used to pay \$30,000 for a story.

TBA★★★NFFV

### west of Memphis

New Zealand director Peter Jackson co-produced this exhaustive (150 minutes) documentary by Amy Berg – exhaustive but inconclusive. No culprit has been arraigned for the horrific killing in 1993 of three eight-year-old boys.

Three teenagers Damien Echols and his friends Jason Baldwin and Jesse Misskelley were charged and found guilty.

Berg examines evidence to the contrary and covers the campaign to free ‘the Memphis Three’. She also adduces DNA evidence pointing to the stepfather of one of the victims.

Comment that the documentary raises questions about the US justice system are off the mark. In question is English Common law which the US, despite its revolution, took over lock, stock and lack of smoking gun, English Common Law being adversarial not truth seeking. What goes for the US goes for other countries including Australia and New Zealand which took their legal system from England. (See the works of Evan Whitton, doyen of Australia’s investigative reporters).

MA15+★★★NFFV

### Beautiful Creatures

Among the Hollywood dream factories is one specialising in occult vehicles. This one is an absolute jalopy fuelled on hokum. Pity, because it introduces Alice Englert as Lena, and raises the question whether, for all her talent, she can recover. Opposite her is Alden Ehrenreich, a walking grin of a kid who plays Ethan Wate.

Lena’s problem is if she marries the perpetual motion grin, she will compromise her occult status as a member of the Duchannes clan, whose secrets are hidden beneath in the town library.

Talk about southern gothic. The late William Faulkner who was tagged with the label (as well as the Nobel Prize) must be turning in his grave. As for Flannery O’Connor, RIP.

As the obligatory patriarch Jeremy

Irons uses a southern accents thick enough to slice and sell at Kentucky Fried Chicken. Emma Thompson as the matriarch, disguised as a goody-goody, is equivalently southern fried bananas. She joins Irons in demonstrating how British players have always enjoyed outrageous pantomime.

This is the first of franchise trilogy by writer director Richard LaGravenese; it gives off a whiff that the jalopy’s fuel additive is *Twilight* popcorn.

M★★NFFV

### The Paper Boy

Into a hot southern town to investigate a past murder come a brace of cool reporters, Ward Jansen (Matthew McConaughey) and Yardley Acheman (David Oyelowo). They hire Jansen’s brother Jack (Zac Efron) as their driver.

They also enlist the help of Charlotte Best (Nicole Kidman), who is determined to clear the name of Hillary Van Wetter (John Cusack), jailed for the killing. Her motive: love and marriage which inspires her to indecent courtship when she and the reporters visit Van Wetter in jail.

Swamps, shacks, alligators and Spanish moss abound. By its conclusion when Jack turns giant killer, director Lee Daniels seems to have lost the coherence of Pete Dexter’s novel on which the thriller is based.

This despite Macy Gray, who narrates the story from a servant’s perspective. Everyone knows that in the American

Civil War, the South lost to the North. But does Hollywood needed to keep punishing the South by thrashing it with clichés?

MA15+★★NFFV

### In the House

(Dans la maison)

Centre a movie on Fabrice Luchini and you guarantee a measure of success. Luchini is a master of sly minimalism combined with a maximum-impact screen presence.

Writer-director Francois Ozon casts him as Germain, a one-time novelist now a teacher grown cynical as a result of the abysmal quality of his students’ writing.

Cynical that is until he reads the fiction of Claude (Ernst Umhauer), who has gained access to the home of a school friend.

The access is voyeuristically reflected in Claude’s fiction not least his meeting his friend’s mother (Emmanuelle Seigner, courageously trying to look housewifely). In turn Claude gains access to Germain’s house and further interaction of fact and fiction as Germain’s wife (Kristin Scott Thomas) intervenes.

The outcome is not as predictable as it seems and Ozon, working from Juan Mayorga’s stage play, ends with an unexpected glimpse of Claude’s home life which is by no means bourgeois.

Note: Ozon was ill-served by his caption writer who translated bourgeois as middle-class. The French word has richer connotations than the English.

M★★★NFFV

### Amour

Much praised, possibly over-praised the way a splendid funeral is, septuagenarian writer-director Michael Haneke’s movie co-stars Emmanuelle (Hiroshima Mon Amour) Riva and Jean-Louis (*A Man and a Woman*) Trintignant as the devoted Anne and Georges.

Haneke has, so to speak, lined the coffin with lead. From the opening sequence Anne and Georges seem moribund. Although their spacious, if faded, apartment shows signs of their gracious life together, she as a piano teacher, there is no suggestion that it ever rang with wit, amusement or laughter.

Haneke adds to the gloom by giving them an only child played with chilly pre-occupation by Isabelle Huppert.

### 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.

She is married to an Englishman. Quel horreur! And commutes from London to visit.

In his ending, Haneke goes for untimely death. Georges, who has promised Anne that he will not send her back to hospital and although will not contemplate palliative care, cares for Anne, who has succumbed to dementia by himself: love is a smothering pillow.

How did Riva, born 1927 and Trintignant, born 1930, contrive the gloom? This reviewer's guess is they reminded each other they were in a Michael Haneke movie. But is it a movie? Or a tract for the culture of death?

Movies have ratings based partly on age-plus. This one should have a minus. To be seen only by those, – 65.

M★★★NFFV.

### **Rust and Bone**

Is collection of short stories by Craig Davidson of such quality that the stories have provided inspiration for a stage play as well as this movie directed by Jacques Audiard.

Ali (Mathias Schoenaerts) is a kick boxer on the move in Europe with his five-year-old son, Sam, (Armand Verdure) when he meets Stephanie (Marion Cotillard) at a dance club in Antibes.

The meeting is tough not cute and Stephanie rejects his offer of protection – until she suffers a horrendous accident: while working at a local aquarium and her legs are bitten off by one of the performing killer whales she has helped to train.

Audiard's aim is to show how redemptive decency and love can grow affirmingly amid the rubble of wrecked lives. He succeeds though some may find scenes where Stephanie contends with the limitations of her prosthetic legs harrowing

MA15+★★★NFFV

### **The Last Stand**

Comeback for Arnold Schwarzenegger, walking wounded from the wreck of the Californian economy he was pledged as governor to save. Can he as its sheriff save a small town from a drug-baron gaol-breaker intent on crossing the US-Mexico border in a souped up vehicle with the aid of a gang of villains led by Peter Somare?

Kim Jee-woon directs the traffic and

the boom-bang mayhem which includes a water-cooled Vickers heavy machine gun.

Connoisseurs of vintage thrillers may detect traces of any number of Clint Eastwood works, and further back, dregs of the John Wayne classic *Rio Bravo*.

MA 15+★★NFFV.

### **Flight**

Opens in a style that ensures it will never be shown on a jumbo jet, either first class, business class or economy. How director Robert Zemeckis, working from a script by John Gatins, achieved his frightening effects is between him and his computer-tech crew and are enough to make anyone give up frequent flyer points.

Credit for plausibility goes to Denzel Washington playing a devil-may-care ex-US navy pilot whose hangover cure is cocaine, more alcohol and a testing-testing whiff of the aircraft's oxygen.

When catastrophe threatens he overrides the computer and through seat-of-the-pants skill saves most of his passengers.

Hero time? Yes and no. There must be a federal agency inquiry. Will he stand up to cross-examination or fall over? Washington's performance shades from resolute denial to uncertainty as colleagues try to assist him to exculpation not the alternative.

MA15+★★★NFFV.

### **Anna Karenina**

It happens too often and to the strongest material: a director and his crew feel the need to dress up the material. In this case it's Leo Tolstoy's much-filmed classic of fated adultery, and the director is Joe Wright who in *Atonement* showed symptoms of over-decoritis syndrome.

Here the symptoms have become full-blown and the overwrought Wright sets Tolstoy's great narrative in a theatrical frame that erodes coherence.

Bright side the players don't have to act puzzled, they must be puzzled as to where they are: in theatre or realism? Consolation this stimulates their skill. Jude Law as Anna's husband, Karenin, demonstrates that he has successfully made the transition from handsome leading bloke to character star. Aaron Taylor-Johnson is unrecognisably convincing as Count Vronsky but

overdoes the popinjay. Perhaps because of the theatrical framing Matthew McFadyen playing Oblonsky, Anna's brother enters and exits as if he's listening to *Send in the clowns*.

Anna Karenina? Keira Knightley has yet to make the transition from beautiful leading lady to character star. Too young yet. And too young for the part which as directed by Wright involves desperate soft-focus porn scenes. The adaptation is by Tom Stoppard. Somewhere a writer is being born who will adapt Stoppard's plays in a style which will give a director licence to over-decorate.

M★★★NFFV

### **warm Bodies**

Director Jonathan Levine, working from Isaac Marion's novel, brings us a new take on Romeo and Juliet. Romeo (Nicholas Hoult) is a zombie called R, getting by in a post-apocalyptic world. Juliet (Teresa Palmer) is Julie, a normal human. He lives in an abandoned aircraft, she in a fortified settlement from which armed bands go foraging and zombie hunting.

John Malkovich, cast against type, plays not a zombie but the commander of the settlement.

Levine's thriller reaches its climax when zombies and humans, like Labor and the Greens, must decide whether to become allies against a common enemy: something more voracious than the weather.

M★NFFV

### **Silver Linings Playbook**

Director David O Russell romantic comedy, blackish since it examined mental illness, was the sleeper that awoke as an Oscar contender. Jennifer Lawrence's performance as Tiffany, a tough divorcee encountering the bi-polar Pat (Bradley Cooper) was of laser penetration, and duly scored an Oscar.

Add Robert De Niro, as Pat senior, short of money but able to steal scenes.

Jacqui Weaver? She does what she can with her part as the mother. And it's a lot. But her part is under-written. This was also her fate in her previous post-Oscar role in *The Five Year Engagement*.

Suggestion: she should get David Williamson to write some all-purpose lines and ask directors, 'What about these for me?'

M★★★NFFV



*In Russia the number of non-Orthodox, Christian organizations is second only to the number of Russian Orthodox Church organizations, and greater even than that of Muslim organizations.*

# MAPPING RUSSIA'S RELIGIOUS LANDSCAPE

*By Olga Filina*



FOR THE first time, Russian sociologists have compiled an atlas of Russia's religions. Given the current debate on relations between the church, state and society, this atlas offers a timely and valuable look into the nature of Russian worship.

Ahead of the presentation of this unique project, which was organized by the research service Sreda and compiled from poll data conducted by the Public Opinion Foundation (FOM), curator Roman Lunkin gave an interview to the Ogonyok correspondent Olga Filina. Roman Lunkin is a senior researcher at the Russian Academy of Sciences' (IERAS) Institute of Europe.

Ogonyok: You say that your Atlas is the first project of its kind, and yet surveys of religiosity in Russia are conducted on a regular basis. What has your team done that is new?

Roman Lunkin: For the first time, separate polls concerning a person's religion and world view were conducted in every region of the Russian Federation. What is also new is the way in which the questions were formulated: in the past no one thought it was necessary to ask people about their particular denomination of Orthodoxy; was it Pentecostalism, say, or an Eastern spiritual type?

If you look at world practice, then our Arena project, part of which is the Atlas of Russia's Religions, has at least two foreign analogs: the European Values Survey, which is part of the World Values Survey, and the Pew Research Centre in the United States, which regularly compiles indices detailing the religious make-up of different states. We are trying to do

something similar, to the extent that we are able, that takes into account Russia's particularities.

Ogonyok: Have you managed to prove that there are enough 'originals'\* to make it necessary to consider them?

R.L.: Of course these represent a small percentage of the overall population, sometimes within the margin of statistical error. But if you combine opinion poll findings with other factual material (field research by the Russian team at Oxford's Keston Institute, open data bases at the Ministry of Justice, at Rosstat), then it is possible to understand which numbers fall within the margin of error and which represent real believers and the real situation in a region. Our Atlas aims to destroy the stage setting 'Russia',



the myths and stereotypes, and to show instead the actual, living and highly diverse country that it is.

Ogonyok: Is that stage setting called 'Russia' by any chance 'Holy, Orthodox Rus'?

R.L.: The myth that 80-90 percent of Russia's population is Orthodox is just one aspect of the generally superficial view of religious processes here. By our calculations, the number of Orthodox Christians in Russia is half that – 40 percent on average, in different regions of Russia. And of those, only 5 percent said they were parishioners in a specific parish and went regularly to church. These findings in no way diminish Orthodoxy's role in Russia, they simply give one a real idea of the size and nature of the congregation of the Russian Orthodox Church.

Ogonyok: The Gallup Organization recently published a survey of religiosity in the world that showed the number of believers to be declining. As compared to 2005, the number has decreased by 20 per cent in France and by 13 per cent in the United States. In Russia the decrease has been less significant, only 2 per cent, but that is the direction things are going in. Do these observations coincide with yours?

R.L.: When you ask a person who believes in God but does not profess a particular religion whether or not they believe in God, they will most likely say that they do not. Our findings coincide with Gallup's in that the role of traditional, ethnic religions in the life of society does appear to be diminishing.

On the other hand, the role of faith is not shrinking, it is even growing. In the last 20 years of religious freedom in Russian, following the collapse of the Soviet Union, a typically

European religious variety has taken shape, with an abundance of different possible paths for those who want to find themselves. In the lists kept by the Ministry of Justice, the number of non-Orthodox, Christian organizations is second only to the number of Russian Orthodox Church organizations, and greater even than that of Muslim organizations.

Ogonyok: Islam is also a traditional religion. Is its congregation shrinking?

R.L.: In Muslim regions of Russia, young people's interest in Islam is supported. Moreover, the congregation is amplified by migrants – this is no secret. It is, however, worth noting that 10 per cent of Russian Muslims, who are neither Sunnis nor Shiites, are wary of such migrants.

Ogonyok: I was interested to learn that 44 per cent of those who profess the 'traditional' religion of their ancestors are Russians. And in central Russia you found not only Buddhists but also adherents of Eastern religious practices. Do you attribute this to a trend in non-traditional religions?

R.L.: In Russia there really are Slavic neo-pagans – people who take the 'traditional religion of their ancestors' very seriously. Some are interested in the ideas of the New Age movement – various mystical practices in which there are elements of paganism, as well as of Eastern beliefs, astrology, theosophy, and Roerich's teachings. In our survey, Russians who seek the 'true faith' (not necessarily members of specific confessions) wound up in the same cohort as those who are shamanists, because of belonging to indigenous populations in Yakutia or, for example, Altai. There are Buddhists in Moscow and in St. Petersburg and in Kaliningrad: this is probably a result of the intelligentsia's traditional interest in the East.

On the other hand, faiths that are considered 'antiquated' by mass consciousness, such as the Old Believers faith, are not only alive, but thriving. When speaking of Old Believers, we tend to show dying villages that by some miracle are managing to preserve traditions that no one needs. For the expert, of course, this is nonsense: in fact, some 40 per cent of Old Believers today earn in excess of 20,000 rubles a month, 26 per cent live in cities of a



First National Real Estate Coogee was established in 1968, we have been in Coogee for 42 years and are the longest running agency in the Coogee District.

Annals readers who need the service of an Award Winning Real Estate Agency should contact: James Giltinan, son of the founder Robert Giltinan. James, along with his staff provide expertise in service and management that focuses on your needs and requirements. First National Real Estate Coogee has been the very proud recipient of the Randwick City Business Excellence Awards in 2005 & 2009.

james@coogeein.com.au



206 Coogee Bay Road  
Coogee
coogee realestate.com.au
9665 3341

million or more inhabitants, while 15 per cent run their own businesses.

Old Believers remain a very energetic and industrious group, one that attracts young people. The powers that be and the mass media, the Russian Orthodox Church and society will have to realize that in Russia, along with 'traditional' churches, new churches are springing up, while old ones are being invigorated. Our religious map is too

diverse to be painted in just one or two colors.

\*\*Originals' refers to poll responses that answer the question of denomination in any way other than 'I am Orthodox', 'I believe in God', or 'I do not believe in God'.

For Readers who understand Russian, more information about the survey can be found at research service Sreda web-site: <http://sreda.org/map/proekt-arena-atlas-religii-i-natsionalnostey-veroisповедanie>

## St Peter's 'Exceptional Place' in the Church

IT WOULD appear that the majority of those Christians, whom for the sake of convenience we may describe as non-papal, have not usually given sufficient weight to the evidence of Holy Scripture, in virtue of which it may be held that a somewhat exceptional place was assigned to the Apostle St. Peter in the divine scheme for the constitution of the Christian Church. We do not believe real justice to that scheme can be done, so long as it is denied that both in teaching and in administration it was St. Peter's voice which was meant to possess a real *authoritas* ... That he was ... its chief mouthpiece and spokesman can scarcely be rejected without doing violence to such knowledge as we possess.

— Trevor Jalland, *The Church and the Papacy*, Trevor Gervase Jalland, London, 1944 p.542

# 2013

This year, Australia's  
oldest Catholic Magazine

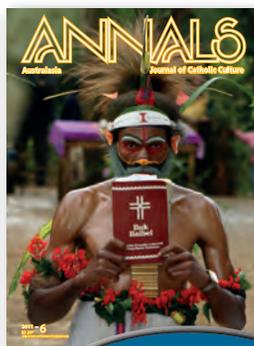
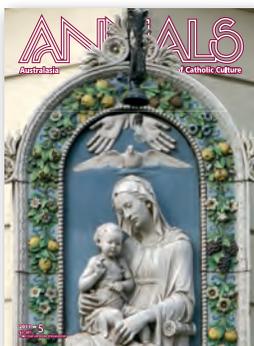
# ANNALS

Australasia

Celebrates its **124<sup>th</sup>** Birthday

Some of our popular features:

- \* Catholic Culture
- \* Catholic History
- \* Catholic Life
- \* Moral Issues
- \* The Media
- \* Social Comment
- \* Church and State
- \* Politics and Religion
- \* Australian History
- \* Other Religions
- \* Book and Movie Reviews



**Subscribe  
Today**

Telephone: +61-2-9662-7894

Mail: The Manager, Annals Australasia

P.O. Box 13, Kensington NSW 2033

**Standard \$33.00  
Pensioner \$26.00**

Visa/Mastercards accepted. Please make cheques payable to:

The Manager, *Annals* Australasia

See inside *Annals* for Order Form