

# ANNALS

Australasia

Journal of Catholic Culture



2016 - 9/10

\$3.30\*

PRINT POST APPROVED PP255003/01005

# ANNALS AUSTRALASIA

*Journal of Catholic Culture*

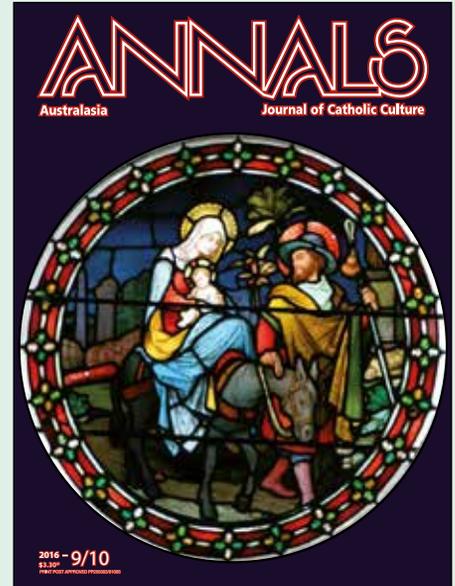
Volume 127, Number 9/10, November-December 2016

[Sunday readings at Mass: Year C / Weekday readings at Mass: Year II]

*Australia's Oldest Catholic Magazine*

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

- 3 **The Donkey's Tale**  
TONY BRENNAN
- 7 **Catholicism's Incredible Growth**  
PHILIP JENKINS
- 10 **The Healing Power of the Story**  
WANDA SKOWRONSKA
- 14 **The Lion of Münster**  
GEORGE MARLIN
- 17 **Learning from Europe**  
JUDE P. DOUGHERTY
- 22 **Coercive Conformity**  
GILES AUTY
- 35 **The Blessed Emperor who sued for Peace**  
SILAS HENDERSON
- 45 **The Ugly Face of a World at War**  
MICHAEL O'CONNOR
- 49 **Climate Change, Green Dreams and God**  
JAMES McCAUGHAN



*Front Cover:* Stained Glass window depicting Mary with the baby Jesus on a donkey, accompanied by Joseph, fleeing into Egypt [Matthew 2, 13-15]. The window is in the chapel of the Mother House of the Sisters of Nazareth, in Hammersmith, London. For more that one hundred and fifty years, inspired by their foundress Victoire Laménier, 1827-1878, the Sisters of Nazareth have cared for those in need, at all stages of life. They have communities in the United Kingdom, Ireland, South Africa, New Zealand and the United States.

*Back Cover:* Annals Australasia turns 128 next year. Help support Australia's oldest and most popular Catholic journal by encouraging your friends and relatives to subscribe. Or send them a gift subscription for Christmas or the New Year. See page 12 of this issue for a subscription form, and page 16 for a gift subscription form.

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.

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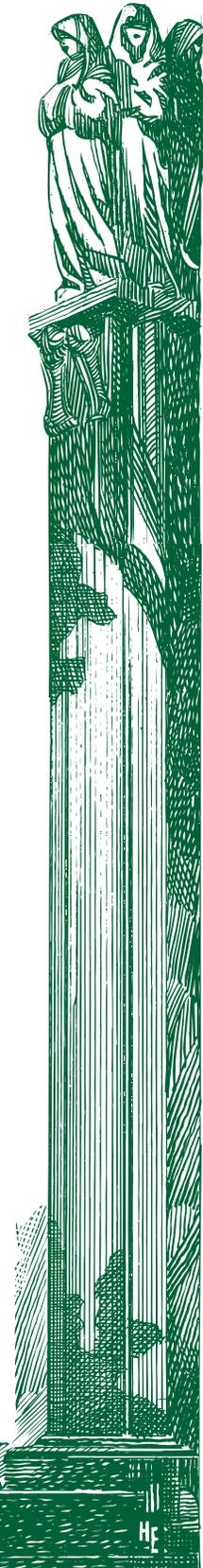
WHEN WE contemplate ourselves we are troubled ... when we contemplate God we are restored.

— St Bernard of Clairveaux, *De Diversis*, v. 4-5. From The Roman Breviary, 2nd reading at Matins, Wednesday in the 23rd Week of the Year.



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

## A PRAYER TO HIS SWEETEST LORD

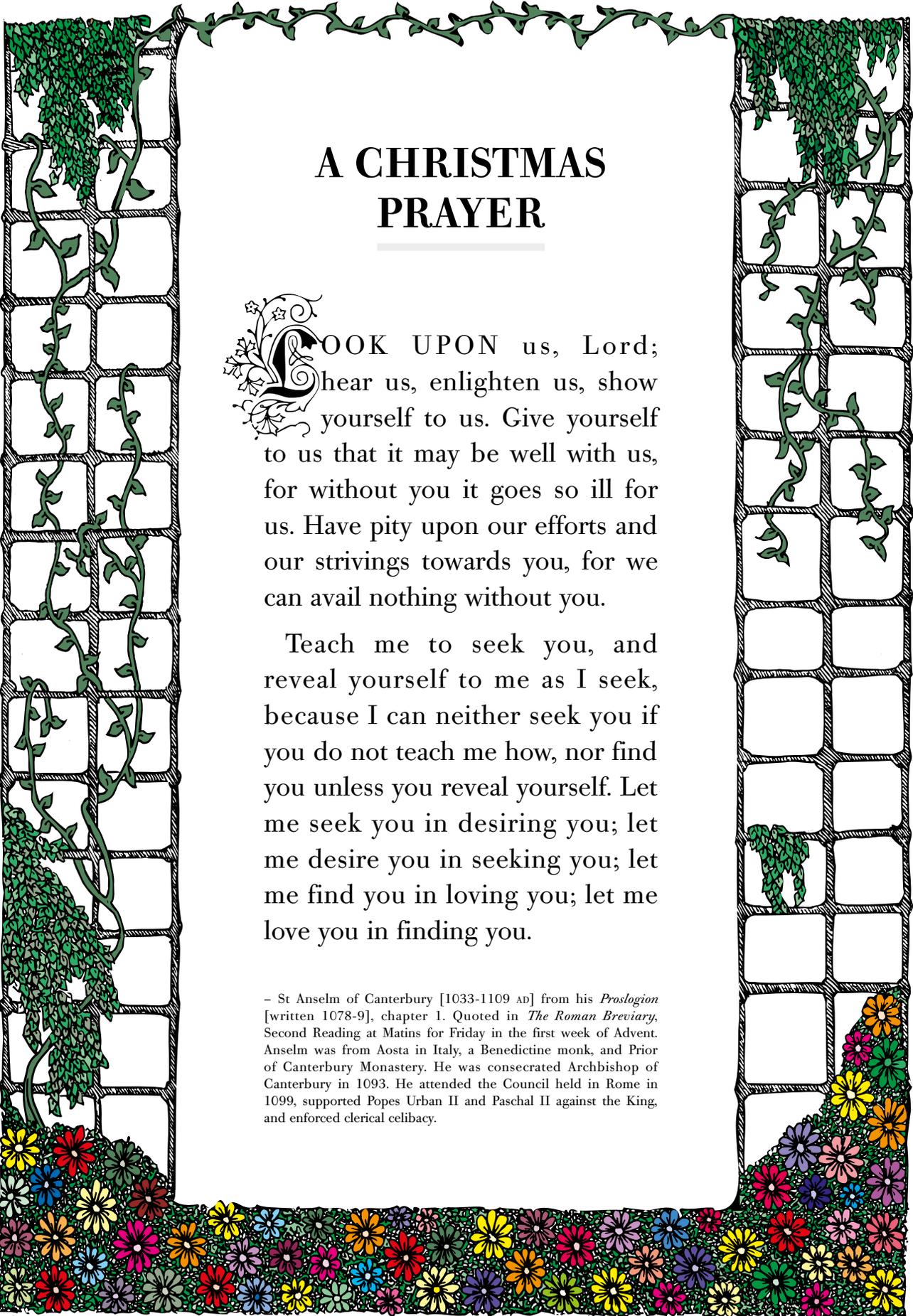


**N**EVER weather-beaten sail  
more willing bent to shore,  
Never tired pilgrim's limbs  
affected slumber more,  
Than my wearied spright<sup>1</sup>  
now longs to fly,  
out of my troubled breast:  
O come quickly, sweetest Lord,  
and take my soul to rest.

**E**VER-BLOOMING are the joys  
of Heaven's high Paradise,  
Cold age deafe not there our ears,  
nor vapour dims our eyes:  
Glory there the sun outshines,  
whose beams the blessed only see:  
O come quickly, glorious Lord,  
and raise my spright to thee.

– Thomas Campion 1567-1620. He is thought by some to have been related to Edmund Campion, the Jesuit martyr [1540-1581]. This poem shows unmistakably his Catholic sympathies. Thomas was a contemporary of Shakespeare who died in 1616.

<sup>1</sup> Spright: archaic form of 'spirit'.



## A CHRISTMAS PRAYER

**L**OOK UPON us, Lord;  
hear us, enlighten us, show  
yourself to us. Give yourself  
to us that it may be well with us,  
for without you it goes so ill for  
us. Have pity upon our efforts and  
our strivings towards you, for we  
can avail nothing without you.

Teach me to seek you, and  
reveal yourself to me as I seek,  
because I can neither seek you if  
you do not teach me how, nor find  
you unless you reveal yourself. Let  
me seek you in desiring you; let  
me desire you in seeking you; let  
me find you in loving you; let me  
love you in finding you.

– St Anselm of Canterbury [1033-1109 AD] from his *Proslogion* [written 1078-9], chapter 1. Quoted in *The Roman Breviary*, Second Reading at Matins for Friday in the first week of Advent. Anselm was from Aosta in Italy, a Benedictine monk, and Prior of Canterbury Monastery. He was consecrated Archbishop of Canterbury in 1093. He attended the Council held in Rome in 1099, supported Popes Urban II and Paschal II against the King, and enforced clerical celibacy.

*A weary Joseph and his faithful donkey returned to Mary worried and very tired. They had tried everywhere; the inns were bulging with the huge influx of visitors who had come from everywhere to enrol in the census. There was simply nowhere else to try.*

# THE DONKEY'S TALE

*By Tony Brennan*



HE OLD donkey stared hopelessly at the line of people waiting. He tried his hardest to stand up straight and pretend he was strong and young, but he knew he was fooling no one. He saw the customers glance at him, then quickly move on to the other animals; he was of no use to any of them. Out of the corner of his eye, he could see the owner scowling and lifting his hand in silent rebuke, so tried all the harder to capture the attention of the busy merchants.

He stood with his head up, even though it was painful to do that, but the memory of what had happened to his mother was always with him; even though the work was hard, he wanted to go on as long as it was possible to do so; better to die in harness than to end up as his poor mother did. He even pretended that he didn't feel the extremely cold wind, but, secretly, he was freezing, especially where the hair had been rubbed off his body through carrying heavy loads.

He could cope better with the cold at night, for then he would stamp his feet as vigorously as he could, to try to keep warm – the younger, stronger donkeys always jostled him out of the warmest spots in the shed – but he couldn't do that now. Standing there in the wind, the donkey thought of his favourite, nightly dream when he finally managed to doze off: a little yard with perhaps a puddle of water, and an old wall which would shelter

him from the cold wind, as well as the burning sun. Perhaps, there could even be a little patch of green grass, or just some regular food, so he would never have to go to sleep with an empty, rumbling stomach ever again. He could happily end his days in a place like that. He knew it was a foolish hope, but that was the dream that kept him going.

The donkey was suddenly aware of two people standing with the owner near him at the rails. The young woman spoke:

"I like this one; he has kind eyes. What is his name?"

The owner was almost speechless. They wanted this old wreck. His name? What on earth was the name of the sickly beast? He searched for the name tag, and finally announced: "His name is ... Josh, er Jupit ... No, that couldn't be right. I've got it: His name is Josef."

The young woman smiled at her husband. "Joseph, this is the one."

The donkey looked up amazed. They actually wanted *him*. And, *his* name was the same as the man's. What a strange coincidence! Josef sidled up to the lady and gently nibbled her hand.

The man, Joseph, took coins from his bag.

"What are you asking for this donkey? I don't want to just hire it; I want to buy it."

The owner's mouth fell open. These fools actually wanted to buy this worn-out old bag of bones! Were they crazy? Well, it's their money; if they want to throw it away, who was he to stop them. It would save him the money to have

the animal carted away. He put on his sad, distressed face.

"Well, I didn't intend to sell my dear old donkey; he's been like a pet to me all these years. But, if you would take him and look after him as I have, then I would be selfish not to let him go – much as it distresses me." The man paused for a moment with his fingers to his face, thoughtfully considering what he might dare ask for the donkey. He named a price. Josef was shocked and outraged. He tried to warn the couple not to pay that amount, by shaking his head vigorously.

The man, Joseph, smiled grimly. "Well, I didn't ask for your entire stable of donkeys, just this one. I'll give you half the money you asked and take him now."

The owner put on his most offended expression. "You are trying to ruin me; that's for sure. I couldn't possibly let this precious donkey go for that price ... Wait. Wait ... please wait! ... Come back! Where are you going? We could still do a deal. Perhaps ... even though it goes against my principles..." the man, Joseph, was seen to smile at *that* word, "I'll let him go for that piffling amount... I can see he's going to a good home; that's what important to me."

Joseph led Josef out of the donkey yards, and when they were removed from the crowd, the man and woman sat down and studied the donkey they had bought. Josef was aware he was being inspected and stood quietly. The woman – he discovered her name was Mary –

ran her gentle fingers over his head, and looked closely at his eyes. She spoke quietly to him.

“Josef, we’re going to fix up a few things that have been neglected with you. I’ll cut the hair from your eyes; you’ll see much better then, and I’ll trim away the dead hair. It may hurt a bit, but you’ll feel so much better when we’re finished. Joseph will look after your poor feet. They have been neglected for a long time; they must be very sore.”

The next two hours were like a dream to Josef. While Mary cut and trimmed and rubbed salve into the raw places on his skin, Joseph, taking a rasp and a strong knife, attended to his hoofs. When they had finished, Josef felt so grand he thought how wonderful it would be to be near a river so he could see himself. He felt years younger and suddenly strong and well. Now that he could see, with the fringe of hair cut from over his eyes, he noticed that the woman was with child. He went close to her silently and gently, sniffing delicately.

A strange thing happened. He felt his knees give way, and he found himself kneeling on his front legs, which was a very difficult thing for a donkey to do. He tried to rise, but couldn’t. It was not until the woman, put out her hand and quietly laid it on his collar that he was standing on his four feet again. The woman then spoke seriously to Josef.

“So you see, Josef, that’s why you must carry us safely to Bethlehem. We’re relying on you totally. God has led me to you out of all the donkeys in the world to do this special work.”

Josef was in a daze. He wasn’t dreaming again, was he? He stumbled away and stood quietly watching this special Lady, his eyes big. A little later, Joseph took him to a nearby water-pump where he gave him a good wash, then when he was really dry, placed on his back a thick warm woollen rug. Josef was so warm and happy he let out three ‘Hee-Haws’ in a row with his head held high, then went and stood quietly next to the lady. He knew she was the one he was chosen to protect.

The next day they were ready for the journey. Joseph helped his wife settle on Josef’s back and arranged her bag comfortably on her lap. Joseph, himself, was carrying two large bags hung back and front of him by a cord. He carried their clothes, food and some water for the long journey. They set out not long after dawn on a cold winter’s day, shivering a little in the early morning frost.

Josef was careful to walk watching the ground very closely, so that he avoided the holes in the road, and all the natural hazards of the badly maintained busy thoroughfare. They stopped for lunch, and ate from Joseph’s food bag. Josef was not forgotten. Mary had fashioned a little nosebag, and the man had bought some hay from a farm they had passed on the way.

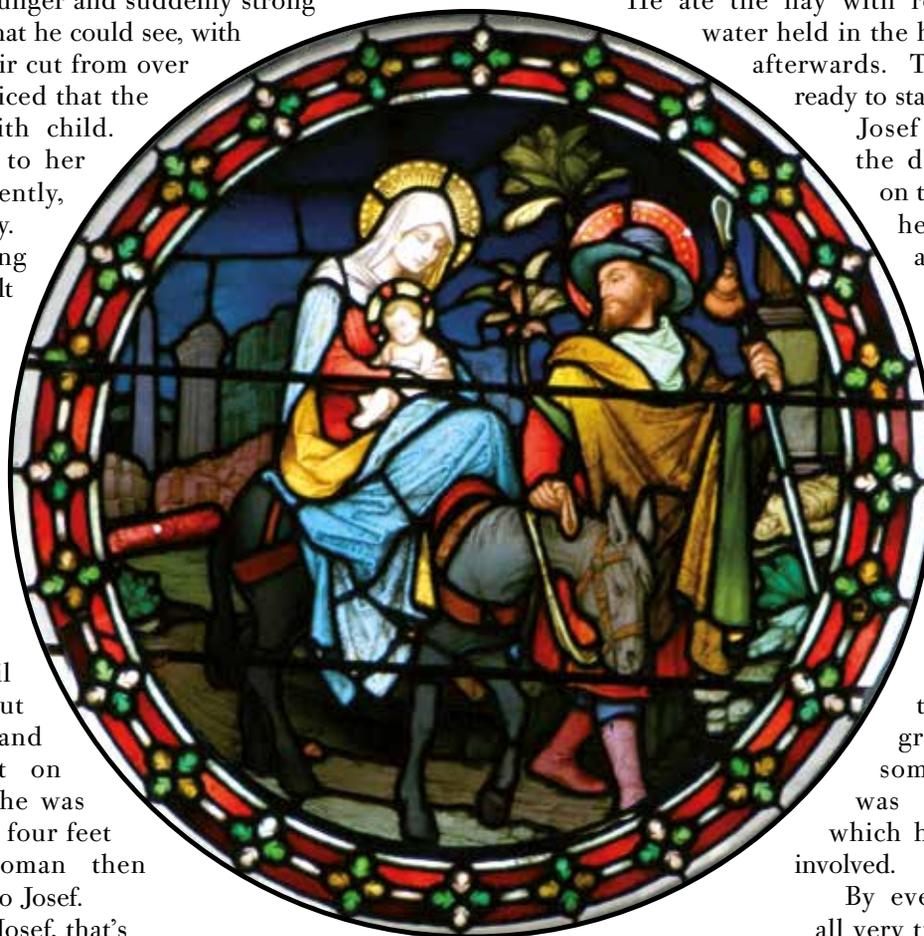
He ate the hay with relish and drank water held in the hands of the man afterwards. They were then ready to start again.

Josef noticed many of the donkeys he knew on the busy road, but he was astonished at a strange thing that happened with each one he met. The donkeys stood still, despite being whipped by their drivers, until Josef and his burden had passed. Josef marvelled, and walked all the more with great care, aware something great was happening in which he was somehow involved.

By evening they were all very tired. They found refuge in an old fort and in a secluded corner out

of the cold. They settled down to sleep, after they had eaten a little, and drunk their fill at the fresh water fountain in the yard. Josef was given a special treat: two small carrots purchased from a hawker they had met that day. He munched on them happily, and after they had all eaten, they were so fatigued, all three settled down to sleep and were sound asleep in minutes. On the morrow they would be in Bethlehem.

Bethlehem was frightening with all the noise and the teeming crowds of people. The streets were hard to get through, people and animals blocked most alleys;



Window in the chapel of the Sisters of Nazareth, Hammersmith, London

the noise of angry, arguing, tired people trying to find the Registering offices; the shouting of officials directing the human traffic, and the general chaos bewildered the travellers. Josef, Mary and Joseph were buffeted about in a continuous rush of people. Joseph realised Mary could not endure much more of this treatment, and found an old lady who promised to stay with his wife, while he took Josef and tried to find some accommodation. Josef also realised that they did not have much time; he looked closely at Mary, and hurried his pace. They had to find somewhere! And find it fast

Three hours later, a weary Joseph and his faithful donkey returned to Mary worried and very tired. They had tried everywhere; the inns were bulging with the huge influx of visitors who had come from everywhere to enrol in the census. There was simply nowhere else to try. It was then that Josef remembered something.

On the way into the town, Josef had noticed a cave that formed part of the wall surrounding the town. It was large and dry, and seemed to be used for sheltering animals from the cold. He remembered seeing animals there as they passed by earlier. It wasn't much, but it was better than nothing, surely. He decided to act.

Josef pulled gently on Joseph's cloak, and started to pull the two people away from the crowded street. Joseph hesitated, but Mary urged him to let the donkey lead the way; surely God was directing them. After this, Joseph had no objection and soon Josef had them out of the busy streets and, following the walls of the town, until he came to the cave he had remembered.

Joseph and Mary were a little daunted when they saw the other animals already in possession, but they noticed that the ox, the sheep and the lambs, and the old cow, immediately moved to the very end of the cave to make room for them. Mary smiled. The animals remained very still and were careful to

make no noise, while their breath warmed the whole area.

Josef immediately set to work. He gathered fresh straw which he noticed was in a corner of the cave, and took it in his mouth to where Mary was. Joseph got the idea and joined in the work. Soon, together, they had a cosy, dry, warm private place, for the lady. When the work was done, Josef went over to stand with the other animals, but Mary called him over and asked him to stay with them. Josef was overcome, and was afraid that he would begin to cry in a minute.

He knelt awkwardly and, when he heard the first frail wailing cry of the Babe, he made a 'clittering' noise with his teeth which he had used so many times in the past with young baby donkeys, and which they had always liked. Josef knew it was nonsense but he was sure that the Babe looked at him for a moment before he turned his face to his Mother. Josef thought he could happily die right there and then. Surely, nothing ever after in his life would be greater than this moment! He had been chosen: he – useless, old, worn-out, a wreck of an old animal, had been chosen for this ... for this ... the greatest moment in the history of the world. No, nothing could ever happen greater than this!

\*\*\*\*\*

Josef found, to his delight, there were still wonderful things in store for him.

It was two and a half years later. A happy, laughing Child was sitting on Josef's back and riding him round and round a specially built yard at the back of a small village carpentry shop. The yard not only had a little shed for shelter from the cold and heat, but there was also a barrel of fresh water – changed every day – while a specially built food-bin was kept filled with good food as well.

The Child made 'little boy' noises as he urged Josef on faster and faster. Josef was careful to do no such thing. Instead he took the

Child to the open back door of the carpentry shop, and the man, Joseph, came out, patted Josef fondly, and kissed the Child. Josef let out a happy Hee-Haw which the Child imitated happily. A voice was calling from the doorway of the house.

"That's enough now, Son," Mary called. "Get down, now."

Josef immediately stopped and lowered his head. The Child slid down Josef's neck and ended up sitting on the ground with a thump which made him laugh again. Josef pulled him up with his teeth by pulling gently on the shoulder of his gown. The Mother spoke again.

"Say thank you to Josef now, that's a good boy."

The Child put his two little hands on the face of his old friend, now covered with grey hair, and kissed him. Josef did his 'clittering' trick again with his teeth, and the Child laughed, as he always did, when he heard the funny sound. He then ran happily to his Mother.

Josef was so happy; he waited until the Child was safely out of distance, then gave a little kick with his back legs to show his joy. He then went to his food-bin. He had noticed the Child hide two little apples there earlier, but had pretended he hadn't seen Him, so as not to spoil the surprise.

His nose told him what was in the bin before he looked, but he nuzzled down in the hay until he found the apples, took them into his teeth and turned to show the Child what he had found. The little Child crowed with delight, and taking his Mother's hand, walked sturdily into the house. Just before he entered the door, the Child gave a wave to his old, and well-loved, friend.

Josef chewed the apples slowly and reverently, intensely happy; they were precious – never had apples tasted so delicious – they were a gift from the hand of God Himself.

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TONY BRENNAN [Father Antony Brennan] is a retired priest who lives now in Sydney. He may be contacted at [antonybrennan@bigpond.com](mailto:antonybrennan@bigpond.com)

*A Native American Catholic parish, founded in the late 1600's by Jesuits, is too poor to replace a broken statue, but rich in the love of Christ*

# RETURNING ST. PETER TO THE TOHONO O'ODHAM

*By* Tim Muldoon



LONG BEFORE modern border disputes, the Tohono O'odham ("desert people") dwelt on land that today includes southern Arizona and Sonora, Mexico. One can find thousand-plus-year-old petroglyphs on rock formations that rise up and give texture to the beautiful desert landscape, populated by abundant saguaro cacti.

It is a place far from Europe, but it was here that the Italian Jesuit Father Eusebio Kino arrived in the late 1600s as part of an effort that led to the founding of 24 missions and *visitas* in the region.

One of them was San Xavier del Bac, a beautiful church and active parish that is now part of the reservation.

Today, the O'odham people still regard Kino as a father in faith, a faith which, according to one woman who spoke to our group a few weeks ago, is "the glue which holds this community together." She, an Apache "newcomer" (as she describes it) to the San Solano mission, has been here only 40 years, having married into the community.

She and her two friends spoke proudly about their beautiful brick chapel, immaculately clean, which was a focal point of her village's life. It is one of 40 chapels served by the mission in an area about the size of Connecticut, staffed as it has been for two centuries by the Franciscans.

There are some 11,000 residents in a number of villages on the reservation, but only two priests and a religious brother.

A Franciscan sister from Manitowoc, Wisconsin, whose community came to the reservation not long after Mother Katherine Drexel built a school there, is also active in pastoral life on the reservation.

Their work is supported by Catholic Extension Society, on whose mission committee I serve. Our group wanted to learn firsthand about the challenges that this part of our local church faced, and how their faith helps them navigate those challenges.

The Tohono O'odham nation is one of many Native American communities that Extension has supported in 24 different dioceses over the years. The \$5.3 million that Extension has provided over the past five years alone is critical for the support of priests and women religious, as well as construction and repair of the facilities on those reservations.

The average Sunday collection is only \$247 per week, so without this support which comes from the rest of the Catholic faithful in the United States, they could not survive.

At the San Pedro chapel our group met Willard Thomas, who, as a retiree, has taken on pastoral leadership in his village. He too spoke with pride of the small chapel in which we sat, a chapel that has a leaky roof and is prone to inviting small creatures to take a break from the desert sun.

Around the chapel are a number of statues that are used in processions. Birthdays, feast days, and funerals are occasions when their saints need to "take a walk," he told us.

One of the statues, though, is missing: Willard spoke of breaking down in tears when he accidentally broke the statue of St. Peter, after whom the chapel is named. Not long after that, the San Solano Missions Facebook page (April 9) begged for a replacement statue — a three- to four-foot plaster statue.

My hope is that we can return a statue of St. Peter to San Pedro, as a sign of the solidarity of the Church in the United States. Catholic Extension has set up a fund to help toward this effort, and I hope you will consider a tax-deductible gift toward that purchase. Any money raised above the cost of the statue will go toward providing another priest to serve the community.



TIM MULDOON (PhD, Catholic Systematic Theology, Duquesne University) is a theologian, professor and award-winning author who serves in the Division of University Mission and Ministry at Boston College, where he edits the journal *Integritas: Advancing the Mission of Catholic Higher Education*, a publication of the Boston College Roundtable. Reprinted with permission. — See more at: <http://aleteia.org/2016/05/09/returning-saint-peter-to-the-tohono-oodham> Copyright © 2016 Aleteia.

*Critics keep announcing the Church's imminent demise. If only they realised that numbers have doubled since 1970 – and are still rising*

## CATHOLICISM'S INCREDIBLE GROWTH

*By Philip Jenkins*

**I**N MANY PARTS of the world, it's difficult to feel optimistic about the future of the Catholic Church. Some years ago, the American Physical Society heard an alarming paper that predicted the countries in the world that would have no religion whatever by 2100, and high on the list were such former Catholic heartlands as Austria and Ireland – Ireland! For over a decade now, we have heard so many appalling stories of sexual abuse and scandal that we might even be tempted to ask if the Church can really survive.

It is strange then to realise that this Church – which is already, by far, the largest religious institution on the planet – is in fact enjoying global growth on an unprecedented scale. In 1950, the world's Catholic population was 437 million, a figure that grew to 650 million by 1970, and to around 1.2 billion today. Put another way, Catholic numbers have doubled since

1970, and that change has occurred during all the recent controversies and crises within the Church, all the debates following Vatican II and all the claims about the rise of secularism.

Nor does the rate of growth show any sign of diminishing. By 2050, a conservative estimate suggests

there should be at least 1.6 billion Catholics.

I spoke about global growth, and that “global” element demands emphasis. The Church has an excellent claim to have invented globalisation, and that goes far towards explaining just why its numbers are actually booming.

Throughout history there had been so many so-called “world empires” which in reality were mainly confined to Eurasia. Only in the 16th century did the Spanish and Portuguese empires truly span the globe. For me, true globalisation began in 1578, when the Catholic Church established its diocese at Manila, in the Philippines – as a suffragan see of Mexico City, on the other side of the immense Pacific Ocean.

Those once mighty empires are long departed, but their ghosts remain in the thriving Catholic populations of Brazil, Mexico and the Philippines, which today constitute the Church's three largest population centres. Mexico's overall population has swelled from 50 million in 1970 to 121 million



The Piazza Navona in Rome, with giant TV screens, accommodating part of the huge spill of pilgrims unable to enter the Piazza of Saint Peter for the Canonization of Popes John XXIII and John Paul II, on April 27, 2014.

today, so of course there are lots more Catholics in that country. The Philippines, meanwhile, today claims 80 million Catholics, a number that will likely increase to well over 100 million by 2050. Last year, there were more Catholic baptisms in that country than in France, Spain, Italy and Poland combined.

A cynical observer might object that Church growth is solely the result of surging populations in particular regions where Catholicism happens to be the default religion. Certainly, as always, demographics plays its part in religious change, but this is by no means the whole story, and the clearest proof of this is found in Africa. Back in 1900, Africa had perhaps 10 million Christians of all denominations, constituting some 10 per cent of the whole population. Today, there are half a billion African Christians, accounting for half the continental population, and that number should exceed a billion by the 2040s.

This phenomenal growth – which is, incidentally, by far the largest quantitative change that has ever occurred in any religion, anywhere – is in part the result of the continent's overall population growth.

In 1900, there were three Europeans for every African. By 2050, there will be three Africans for every European. But this expansion is also, clearly, the result of mass conversions. During the 20th century, some 40 per cent of Africa's people shifted their allegiance from older primal faiths to Christianity.

Although Catholics do not represent the whole of this African story, they are a very significant part of it. In 1900, the whole of Africa had just a couple of million Catholics, but that number grew to 130 million by the end of the century, and today it approaches 200 million. If current trends continue, as they show every sign of doing, then by the 2040s there will be some 460 million African Catholics. Incredibly, that number

## Politicians Take Note

**I**F THEIR betters cultivate justice, the people will not dare to be disobedient; if their betters cultivate good faith, the people will not dare to be mendacious.

– *The Analects of Confucius*, xiii, 4  
translated by Simon Leys, W. W. Norton, New York, 1997 p.61..

would be greater than the total world population of Catholics as it stood in 1950.

Already by about 2030, we will cross a historic milestone when the number of Catholics in Africa will exceed the number for Europe. A few years after that, Africa will overtake Latin America to claim the title of the most Catholic continent. Within just a generation from now, a list of the 10 nations with the largest Catholic populations will include several names where Catholicism was virtually new in 1900: African lands such as Nigeria, Uganda, Tanzania and the Democratic Republic of Congo.

Now, there are some problems with these numbers. I have been citing official Church figures, but those counts of the faithful are actually quite flawed. If you look at survey evidence of religious belief, you'll find a major disparity between the number of people claiming to be Catholic versus the totals reported by Church authorities. But that gap is not what we might intuitively suspect. Far from optimistically over-counting the faithful, the African Church is systematically under-counting, and by a whopping 20 per cent. They might be too busy baptising people to keep very good records.

Nor is this just an African story. Just since 1980, the total number of African Catholics grew by 238 per cent, while the equivalent rate in Asia was 115 per cent, and 56 per cent in the Americas.

Of course, if you want to see Catholic growth in action, you don't have to make the effort to travel to Africa or Asia, as booming Catholic Africa and Asia are coming to you. In recent decades, many millions of migrants from the global South have travelled northwards, and a great many of those are Catholic. We see plenty of evidence of this in British churches, and especially in the country's old and revived pilgrimage sites, but similar patterns can be seen across Europe. Look at the number of parishes in historically Catholic Europe – in Ireland or France, say – which are now graced by priests from Nigeria or Vietnam.

This reality was brought home to me when I visited Denmark, which is historically one of the continent's least Catholic nations. But go to a small city like Aarhus and watch the floods of people surrounding the small Catholic church, where Masses are offered in languages as diverse as Vietnamese, English, Chaldean and Tagalog (the last being the main tongue of the Philippines). The global Church comes home; or perhaps we should say, the empires strike back.

When we consider those African statistics alone, any suggestion of the Catholic Church "dying" or even stagnating is so wildly inaccurate as to be comical. Strangely, though, this is not the first time that at least some observers have felt that prospects for the Church were so dismal. Back in the 1890s, Mark Twain sagely observed that: "In this world we have seen the Roman Catholic power dying ... for many centuries. Many a time we have gotten all ready for the funeral and found it postponed again, on account of the weather or something ... Apparently one of the most uncertain things in the world is the funeral of a religion."

See you at the graveside?

This article first appeared in the September 9/2016 issue of *The Catholic Herald* in London.

Australia's First Catholic  
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*Those who see the significance of suffering in each life mission – and there are many such hidden sufferers in this world – are living out just such stories, day by day, hour by hour, offering their griefs and losses to Christ for the sake of the world.*

# THE HEALING POWER OF THE STORY

By Wanda Skowronska



THE TELLING of stories pervades human life. Our comings and goings are caught in time based sequences whose telling and retelling thread through our days from beginning to end. This realisation is central to that type of psychology called, simply, narrative psychology.

American Catholic psychologist Paul Vitz has found it not only an optional type of therapy but in fact the most effective approach in his clinical work.

The human tendency to recall stories, as Vitz points out, must be especially acknowledged in psychology. Stories and narrative concepts have been present from the beginning of psychotherapy, for people felt impelled to relate their life stories as narratives imbued with *meaning*.<sup>1</sup> As Theodore Sarbin observed, narrative is an organizing principle of human action:

Our plans, our rememberings, even our loving and hating are guided by 'narrative plots' ... moral choice is illuminated by person's understanding of his or her life as a story.<sup>2</sup>

To underline further how important narrative thought is,

and its significance for the human person, many refer to psychologist Jerome Bruner's proposition that mental life is characterized by two qualitatively different modes of thought. One is *propositional thinking*, that is, 'argumentation aimed at convincing one of some abstract context, independent truth'; The second is *narrative thinking* which 'presents a concrete and



interpersonal situation in order to demonstrate its particular validity ... a way of seeing that requires imagination, understanding of human intention and appreciation of particulars of time and space.<sup>3</sup>

Christ, after all, did not sit down to give philosophy classes but told many stories, from which his

listeners could quickly grasp the moral point. He did not discuss the question of charity – whether it helps or not – but in the story of the Good Samaritan he clearly shows the Samaritan to have acted morally and others, by contrast, not to have done so.

The given human tendency to see life in narrative terms, says Vitz, can allow psychology to make contact with the historical and spiritual context of the individual using insights into human social behaviour from stories, drama, literature, and history. This means that the person being counselled is not an atomised individual enclosed in his/her own world of thought but inevitably linked to a rich world beyond therapist and counselling room; a world of expressive action woven into a story, beyond psychological theories and textbooks.

The psychologist's interview is not an archaeological search for the historical or scientific truths of a patient's past but is rather 'an active reconstruction,' a process which 'helps him or her to make narrative sense out of life.'<sup>4</sup> This constructive purpose enables the person to see him/herself as part of a wider context, to see the transcendental value of the world, the meaning

of actions and the aims of life, to awaken an understanding of natural law and conscience as well as the presence of a loving God in every human life.

It is important then, how the past is reflected upon and interpreted. Above all, the transcendent dimension cannot be excised from our life narratives for the thirst for higher meaning, for the infinite, simply cannot be extinguished without harming us.

Of course Freudian therapists drew out narratives from those they counselled but these were inevitably deficient in closing themselves off from the transcendent. Erich Fromm, Freud's friend, found the Oedipus Complex, as interpreted by Freud, as a limited, unfounded assertion about human behaviour, gravely misunderstanding its broader, transcendent meaning<sup>5</sup>.

Freud took the Oedipus story from Sophocles' play (one of a trilogy of plays called *Oedipus Rex*, *Oedipus at Colonus* and *Antigone*) with its themes of incest and murder and made it the basis of his explanation of *all* familial behaviour. On the contrary, the Greek dramatists were horrified at the unique evil of incest and the way it was viewed by the gods and their devout followers. They certainly did not propose it as a theory of family behaviour. The deeper theme of these plays is that of human limitation in understanding fate, and the profound human tragedy that followed from this.

Another type of narrative that excluded the transcendent was the materialist one from Soviet times. Children growing up in Communist regimes had heroes who were workers exceeding their quotas at work in a factory. Aleksei Grigorievich Stakhanov was just such a Soviet hero for he mined 102 tons of coal in less than 6 hours (14 times his quota) on 31 August 1935. News of his heroic achievement was broadcast as widely as possible and soon people

## Honesty is the best Policy

**B**ADLY-TREATED children have a clear notion of what they are likely to get if they betray the secrets of a prison-house before they are clear of it. One [school] report was so bad that I threw it away and said that I had never received it. But this is a hard world for the amateur liar. My web of deceit was swiftly exposed ... and I was well beaten and sent to school through the streets of Southsea with the placard 'Liar' between my shoulders. In the long run these things, and many more of the like, drained me of any capacity for real, personal hate for the rest of my days. Nor was my life an unsuitable preparation for my future, in that it demanded constant wariness, the habit of observation, and attendance on moods and tempers; the noting of discrepancies between speech and action; a certain reserve of demeanour; and automatic suspicion of sudden favours.

— Rudyard Kipling, *Something of Myself*, describing an unflattering school report that he received, and what happened to him when he lied about receiving it.

were trying to beat this quota and they did. The power of the original hero gave its name to the Stakhanovite movement which came to symbolise the hard work of the typical Soviet hero. But the story is all but forgotten today.

If ignoring the transcendent realm damaged Freudian and Communist narratives, it similarly rendered behaviourist psychology inexplicably banal, as it did the anti-historical, self focused thrust of Rogerian/humanistic psychology which highlighted every human need except for spiritual ones.

Any mention of one's connection to the grand narrative of Christianity immediately elicited censorship and invited rejection of such old, irrelevant ways of thinking. But Christianity's stories have remained, despite massive attempts to destroy them. They remain a persistent dimension of human life, as do spiritual heroes such as the saints, despite the attempts to make recent heroes of gay and transgender activists amidst the rubble of relativism and secular humanist aridity.

Narrative psychology, as a coherent alternative to other approaches, allows for the enduring stories of our western legacy to open the door to wisdom and to let it infiltrate our lives. It allows

for 'rewriting the script' where past life mistakes and misinterpretations are concerned. The narrative psychologist looks for points of resilience and hidden successes overlooked in the counsellee's often negative version of his/her life story. This becomes the basis of a mutual reconstruction of the life story – with latent strengths and future hopes woven into the new narrative.

So a person focused on past failures now sees that survival of past tragedies could not have happened without some inner perseverance, some spiritual strength, some future hope, and that this is part of the person's ongoing story.

In particular, narrative therapy allows for the Christian understanding of suffering to explore new interpretations and deepening understanding of past events. No view of life accords such significance to suffering as does Catholicism. No other view of life invites a person to offer his or her suffering in union with that of Christ (though many have forgotten this), thus granting a dignity to the sufferer in seeking what Christ wants of us in the dark moments of life.

Saint John Paul II spoke of suffering as a vocation, a part of the

life story of the person which the person is invited to accept or reject – in noble offering of suffering in union with Christ, within the story of redemption of the human race. Those who see the significance of suffering in each life mission – and there are many such hidden sufferers in this world who are living out just such stories, day by day, hour by hour, offering their griefs and losses to Christ for the sake of the world.

It is in Northrop Frye’s work on archetypes, however, particularly in *The Anatomy of Criticism* (1957) that one finds a framework in which to place narrative therapy for Christian psychologists.<sup>6</sup>

Vitz points to ‘the four great types of stories’ which pervade human life and history - which Frye identifies at the basis of all literature - Comedy, Romance, Tragedy and Irony. Freud’s emphases are tragic and ironic in contrast to the Christian vision which is at base, Vitz explains, a romance and a comedy.

Vitz points out that the only hope in the Freudian approach is psychoanalysis which is ‘another chance to redo the past.’<sup>7</sup> This recall of the past is ‘corroded by the process of analysis itself’ because the person being analysed realises that there are ‘no adventurous solutions à la Indiana Jones’ but rather a ‘tragic ironic’ view of the word’ and a final ‘heroic, though tragic, working through of one’s conflicts’.

The Christian view by contrast is of each person in a battle moving towards a glorious future, like St Paul blazing a trail through many lands, journeying to eternity. This journey for us on earth will be woven together in a narrative of love, suffering, resilience and spiritual heroism culminating in the ‘marriage of the Lamb’, where God does what He has wanted to do all along – wipe the tears from our eyes and marry His people as the culmination of an unending love story.

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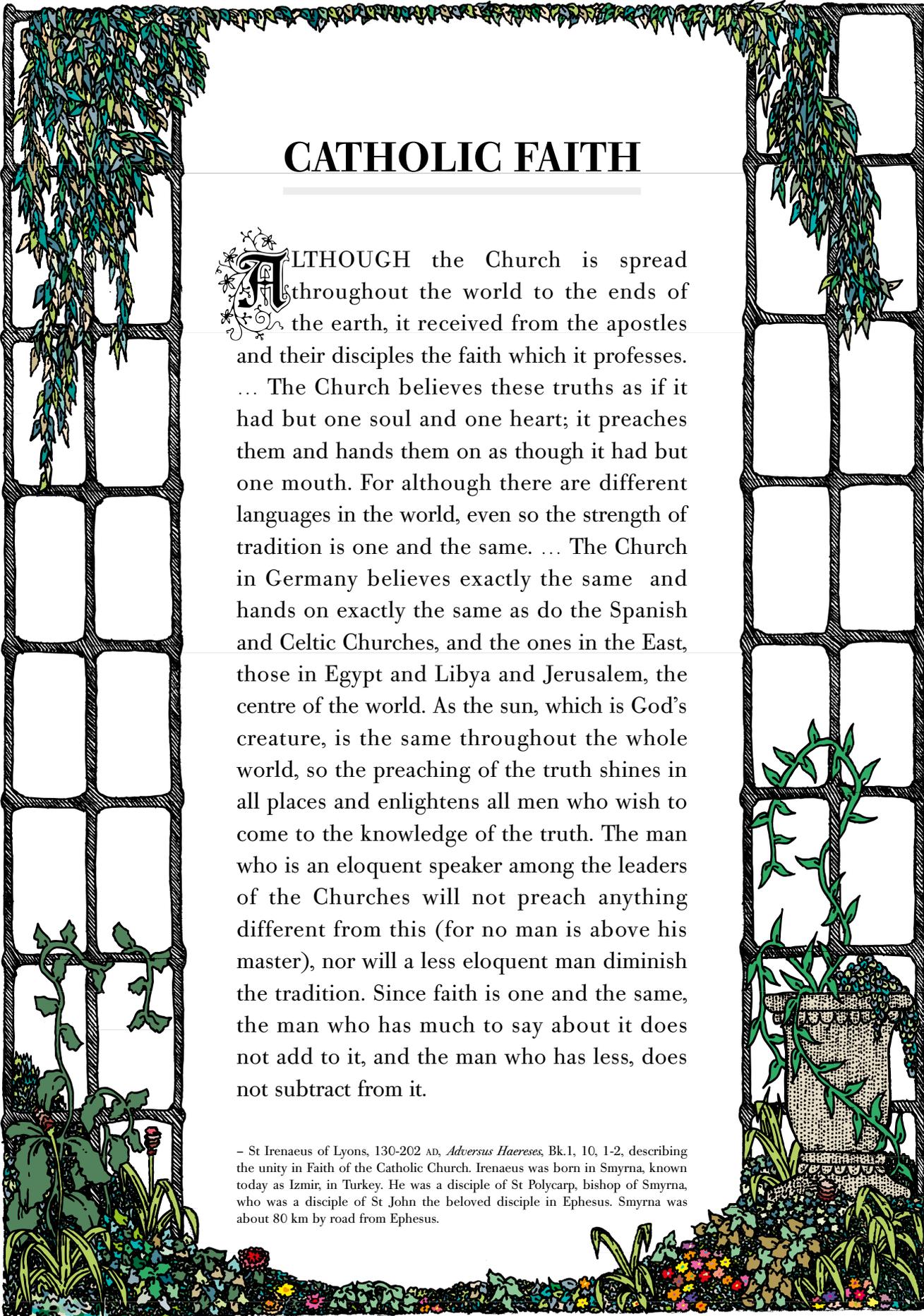
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## CATHOLIC FAITH

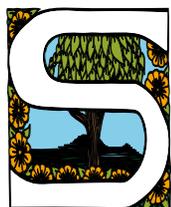
**A**LTHOUGH the Church is spread throughout the world to the ends of the earth, it received from the apostles and their disciples the faith which it professes. ... The Church believes these truths as if it had but one soul and one heart; it preaches them and hands them on as though it had but one mouth. For although there are different languages in the world, even so the strength of tradition is one and the same. ... The Church in Germany believes exactly the same and hands on exactly the same as do the Spanish and Celtic Churches, and the ones in the East, those in Egypt and Libya and Jerusalem, the centre of the world. As the sun, which is God's creature, is the same throughout the whole world, so the preaching of the truth shines in all places and enlightens all men who wish to come to the knowledge of the truth. The man who is an eloquent speaker among the leaders of the Churches will not preach anything different from this (for no man is above his master), nor will a less eloquent man diminish the tradition. Since faith is one and the same, the man who has much to say about it does not add to it, and the man who has less, does not subtract from it.

– St Irenaeus of Lyons, 130-202 AD, *Adversus Haereses*, Bk.1, 10, 1-2, describing the unity in Faith of the Catholic Church. Irenaeus was born in Smyrna, known today as Izmir, in Turkey. He was a disciple of St Polycarp, bishop of Smyrna, who was a disciple of St John the beloved disciple in Ephesus. Smyrna was about 80 km by road from Ephesus.

*The president of German association of Jewish communities commented: "Cardinal von Galen was one of the few upright and conscientious men who fought against racism in a most difficult time. We shall always honor the memory of the deceased bishop."*

## THE LION OF MÜNSTER

By George J. Marlin



SEVENTY-FIVE years ago today, Bishop of Münster Clemens August Graf von Galen, condemned the Nazi euthanasia program from his Cathedral's pulpit: "If you establish and apply the principle that you can 'kill' unproductive human beings, then woe betide us all when we become old and frail! . . . Do you, do I have the right to live only as long as we are productive? . . . Nobody would be safe anymore. Who could trust his physician? It is inconceivable what depraved conduct, what suspicion could enter family life if this terrible doctrine is tolerated, adopted, carried out."

Having witnessed the rise of Nazism and its brutal tactics, von Galen went on the offensive shortly after Hitler became chancellor. In his 1934 Lenten pastoral letter, he warned his flock about godless Nazi ideology. Two years later, he noted anti-Christian

persecution: "There are in Germany new graves which contain the ashes of those upon whom the German people look as martyrs."

An outspoken defender of Catholic liberty, he supported petitions demanding the right of children to be educated in Catholic institutions. He also assembled

a group of Catholic scientists to refute the anti-Christian and anti-Semitic racial doctrines formulated in Nazi ideologue Alfred Rosenberg's book, *The Myth of the Twentieth Century*.

Pius XI summoned von Galen to Rome in 1937 to assist him and Cardinal Eugenio Pacelli (later Pius XII) in writing the encyclical *Mit Brennender Sorge*, which condemned Nazism's "myth of race and blood."

Bishop von Galen, however, is best remembered for battling the regime's efforts to eliminate the "unfit." The German medical profession largely embraced National Socialism – for them, Nazi racism was "applied biology" – and provided the ideas and techniques

Six euthanasia centers opened in the war's early years as *Charitable Foundations for Institutional Care*. As the name suggests, killing was rationalized as a *compassionate* act.

Von Galen immediately condemned these "centres" in a series of sermons. On Sunday, July 13, 1941, he warned that no one was safe from being "locked up in the cellars and concentration camps of the Gestapo. . . .The right to life, to inviolability, to freedom, is an indispensable part of and moral order of society. . . .We demand justice!"

One week later, he condemned the Gestapo's recent closings of religious houses, schools, convents, monasteries, abbeys, and the confiscation of properties:

"R e m a i n firm! We see and experience clearly what lies behind the new doctrines which have for years been forced on us, for the sake of which religion has been banned from the schools, our organizations have been

suppressed and now Catholic kindergartens are about to be abolished – there is a deep-seated hatred of Christianity, which they are determined to destroy."

Shortly after, von Galen delivered *the coup de grâce*. Article 31 of the German Penal Code provided that "anyone who has



that led to unparalleled slaughter.

Hitler himself strongly supported euthanasia. As early as 1935, he told Gerhard Wagner, head of the Nationalist Socialist Physician's League, that "large-scale euthanasia would have to wait until wartime because it would be easier to administer."

knowledge of an intention to commit a crime against the life of any person and fails to inform the authorities or the person whose life is threatened in due time. . . commits a punishable offence.” Von Galen went to authorities to report that patients “classified as unproductive” at a local hospital were being transferred to a mental hospital where “they are to be killed with intent.”

His complaint fell on deaf ears, so von Galen bravely took his complaint public:

We must expect, therefore, that the poor defenseless patients are, sooner or later, going to be killed. Why? Not because they have committed any offense. . . .but because in the judgment of some official body, on the decision of some committee, they have become “unworthy to live,” because they are classed as “unproductive members of the national community.”

And he called on the faithful to speak out “lest we become infected with their godless ways of thinking and acting, lest we become partakers in their guilt.”

The sermon went “viral.” Underground anti-Nazi forces circulated it throughout the Reich and British planes dropped copies on German cities. Many Nazi officials demanded the bishop be charged with treason and hanged. Dr. Joseph Goebbels disagreed. He cautioned that von Galen’s exposé of euthanasia had turned many Germans against the regime and it would be “nearly impossible” for the Nazi Party to maintain its popularity if von Galen was punished.

Hitler agreed. He ordered that euthanasia be halted and attacks on Church property cease. It was clear, however, that after Germany won the war he would “extract retribution” from von Galen and commence “a new euthanasia program.”

Pius XII wrote a letter in 1941 to another German bishop, “The bishops who with such courage and at the same time in such

## Unbelief and Feeling

THERE IS, then, an emotional clement lurking beneath the apparently objective and rational assertion or claim made by the unbeliever; and what is more, deeper thought on the matter will show us that it could not be otherwise. Let us examine once more the assertion of the militant unbeliever. It comes down to this. ‘I know there is nothing there : if you try to persuade yourself to the contrary, it is just because you are too cowardly to face this terrible truth.’ I know there is nothing there. Try to take in the monstrosity of that assertion. It is offered, or at least should normally be offered, as the conclusion of infinite research. In fact, such research is impossible. Our position in the universe does not allow us even to begin it. So weak is our position that we cannot even value the life of one of our fellow-men and judge whether it repays his trouble in living it. So if the pessimists seem to be reporting the results of a research, they are just deceiving us. It is an unconscious imposture. ‘Pessimism,’ I wrote at the time when I was unsure whether I believed or not, ‘can only be a philosophy of disappointment. It is a purely polemical doctrine, and the pessimist who holds it is making an attack upon himself or upon an opponent outside himself. It is the philosophy of “Do you? Well, I don’t”.’ The unbeliever, then, who is really the same as the absolute pessimist, must not be held up as the defender of objective truth. There is in fact no attitude more subjective, and more insidiously subjective, than his own.

– Gabriel Marcel, *Being and Having*, Collins, The Fontana Library, 1965, pp.222-223. Marcel, born in Paris in 1889, was raised without any faith by an agnostic father. He thought himself into the Catholic Church and was received formally in 1929. He was one of the most influential thinkers of the 20<sup>th</sup> century. He died in 1975.

irreproachable form stand up for the causes of God and the Holy Church, as did Bishop von Galen, will always find our support.”

In the first consistory of his pontificate, Pius XII made von Galen a cardinal for “his fearless resistance against National Socialism.” At the event, Germans in St. Peter’s Square cheered, calling him the “Lion of Münster.”

One month later, von Galen died.

The president of German association of Jewish communities

commented: “Cardinal von Galen was one of the few upright and conscientious men who fought against racism in a most difficult time. We shall always honor the memory of the deceased bishop.”

Forty years later, Pope St. John Paul II visited Münster Cathedral to pray at his tomb.

Von Galen’s episcopal motto was, *nec laudibus nec timore* – “Unconcerned about praise or fear.” If today’s Church needs a role model, it has a splendid example in Cardinal von Galen’s unwavering public defence of Christian liberties and truths, in the very face of the most murderous regime in modern times.

GEORGE J. MARLIN, Chairman of the Board of Aid to the Church in Need USA, is an editor of *The Quotable Fulton Sheen* and the author of *The American Catholic Voter*, and *Narcissist Nation: Reflections of a Blue-State Conservative*. His most recent book is *Christian Persecutions in the Middle East: A 21st Century Tragedy*. © 2016 *The Catholic Thing*. All rights reserved. *The Catholic Thing* is a forum for intelligent Catholic commentary.

## Laws

WHY are nonsense and cruelty a bit the better because they are enacted?

– Sydney Smith, *The Peter Plymley Letters*, Letter v, quoted *The Selected Writings of Sydney Smith*, ed. W. H. Auden, Faber and Faber [undated] p.32. Sydney Smith [1771-1845] was a Anglican clergyman, essayist, wit, and founder of *The Edinburgh Review*.

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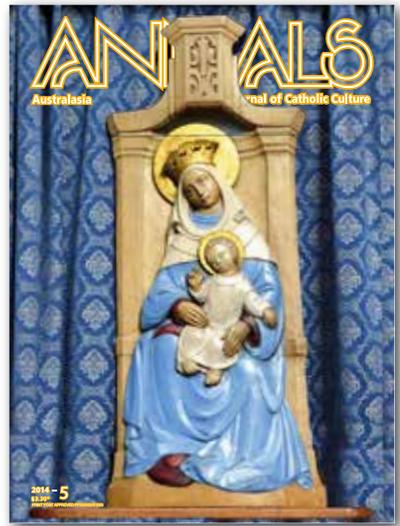
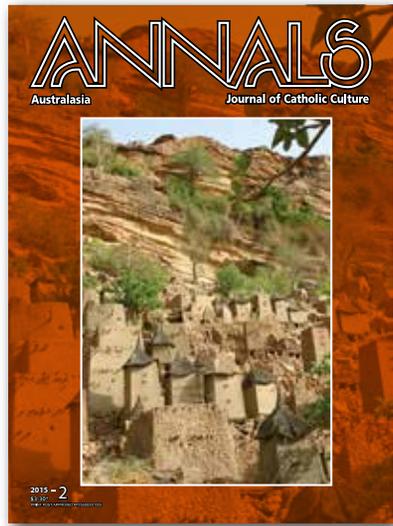
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*She [Angela Merkel] has, apparently, unilaterally decided that Germany should become something different and unknown, with permanent effect. Had she put the question to the German people in a referendum, they could very well have chosen differently.*

# LEARNING FROM EUROPE

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*By* Jude P. Dougherty



GERMAN CHANCELLOR Angela Merkel has remained steadfast with respect to the welcoming immigration policy she has set for

Germany in spite of criticism. Its implications for the rest of Europe have not gone unnoticed, especially in France.

Admitting over 800,000 migrants from the Middle East and Africa this year alone seems to be the result of her personal initiative rather than agreed upon state policy. It will create friction with German neighbors in the borderless EU.

The Merkel immigration bias may be the product of her own emotional reaction to the flood of refugees out of Syria, but it also tells you something about her confidants and staff, the culture that surrounds her at the Chancellery. For, anyone with a passing familiarity with the mechanics of human migration, such as a border security official, would have counseled against it.

The real or apparent lifting of restrictions on migration will prompt successive waves of human movement that may go on for generations. Future migrants to Germany will care nothing about official attempts to cap their number, but will come anyway, joining their relatives and friends in the diasporas that the Merkel policy creates.

She [Angela Merkel] has, apparently, unilaterally decided that Germany should become something different and unknown, with

permanent effect. Had she put the question to the German people in a referendum, they could very well have chosen differently.

Donald Trump has found it necessary to defend his immigration and border security positions before a hostile media, though his positions meet with widespread approval by ordinary people.

He could find further justification for his policy proposals in Pierre Manent's *Beyond Radical Secularism*, reviewed in these pages in May of this year.

Manent addresses the situation in France in the light of the uncontrolled influx of Muslims into that country. Muslim ways of life are clearly incompatible with the French form of society. Discourse between the Muslim and the native population is made difficult, says Manent, because today Europeans hardly know how to speak about religion. He maintains that Europeans are generally quite ignorant of their history, and equally ignorant of the beliefs and rituals of the various religious bodies present within and without Europe's borders.

Manent also speaks of the growing distance between the French and their political elites. He has elected to speak for the French people against the ruling class. New rights, he says, are granted by the ruling elites to individuals and to groups without recognition of their social consequences. Like the Germans, the French people have had little say with respect to immigration policy.

As rich as France is in material resources, says Manent, its people are politically without strength. They do not know how to gather and direct their powers because they do not know how to acknowledge the alien in their midst.

This has not escaped the attention of Muslim terrorists and expansionists. "The acts of war committed in early 2015 in Paris, Montrouge, and Vincennes can be said to have changed nothing in our country's disposition or its deliberations and actions. These cruel events which should have profoundly transformed the moral and political landscape have only confirmed our immobility." Manent wrote these lines before the outrages in Nice and Saint Etienne du Rouvrey this summer.

Manent effectively asks: "What is the best way for us Europeans to relate to those Muslims who are our fellow citizens as well as those who belong to an Islamic country? Is civic friendship possible, without which the pursuit of a common good is impossible? We do not have the leisure to wait for history to resolve the problem for us?"

Manent fears that the European political infrastructure cannot absorb the Muslims and their way of life without the eventual legal recognition of that culture and all that comes with it. *Laïcité* is the constitutional imperative that France remain a secular state, granting each citizen the right to follow the religion or morality of his choice.

## Christendom in the Dark Ages

HERE, as on the Continent, the ages preceding A.D. 800 had been times of invasion, slaughter and conquest. There can be no doubt that the condition of England at the end of the eighth century was far inferior in wealth and civilization to the state in which it had been left at the withdrawal of the Roman eagles. Almost every vestige of civilization had perished under the attacks of the Teutonic invaders. The work of founding a polity and a civilization had to be recommenced, and this is one of the salient facts to be borne in mind in judging of the Dark Ages. The men of those ages had to recreate the political and social world. They had to rebuild almost from the foundation. Not quite; for Christianity, the basis of European civilization had not only survived the storms of the age of invasion, but had to a large extent converted the barbarians themselves. In Spain, indeed, the Moors were master from Gibraltar to the Pyrenees, but, throughout the rest of Western Europe, Christianity was dominant. To take our own country. When the Dark Ages began, the Heptarchy was still standing; when it closed, the conquest of Ireland had begun. During the interval England had been melded into a single kingdom, and the main outlines of that Constitution, which has survived in its chief features down to our own days, had been formed. The Universities of Oxford and Cambridge had been founded. A code of laws was drawn up by Alfred the Great, and subsequently revised by Edward the Confessor - the last English king who obtained the honour of canonization. The Irish schools had a high reputation for learning and piety. These are only a few examples of the rapid and solid progress of Christendom during the Dark Ages.

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

Given its history, says Manent, French society can never be neutral. French secularity does not entail neutrality toward Christianity. In spite of *laïcité*, French society has retained its Christian mark, stamped mainly by Catholicism but containing significant Protestant and Jewish elements. Secularism has weakened the power of the Church's role in the state, but has not eliminated its moral force.

By contrast, Manent points out, Islam as a human association and as a way of life is just as external to French history as Catholicism has been internal to it. He counsels that France must face up to what immediately distinguishes this group and what makes it external to French national history. Manent encourages the French to start with what is already in plain sight.

Manent observes that the progressive elites have constructed an imaginary city, the Secular

Republic, which lacks the authority and means to produce a secular society. He contrasts modern France with the state of the Third Republic (1870-1940). It had authority; it represented a nation that all held sacred; it presided over tangible progress in the interest of the common good; it called all male citizens to at least two years of military service; and it laid down the content of education, putting French language and French history at its center.

In Manent's judgment, for a government to represent national community it must have the authority to determine common goals, to focus social and political energy.

Today the function of the state seems to have been reduced to the protection of individual rights, rights which seem to be indeterminate and limitless. The French state no longer has the will to reduce immigration or the

power to force the newcomer to accept citizenship while retaining his identity as a person or member of a group.

Islam is putting pressure on Europe and is advancing into Europe. It is advancing by establishing numerous Muslim populations in countries such as France. Europe is also confronted by the growing influence of the Gulf countries that possess the interest and unlimited capital to support Islamic growth.

Perhaps the most important and relevant insight provided by Manent consists in this: Islam must be understood as a meaningful whole. It is in motion; it is an actor on the world stage that must be taken seriously. "The heterogeneity of the Muslim world, its fragmentation, its divisions and even internal wars do not detract from its community forming power."

For four centuries the West has been the expansive force in the world, and for four centuries it has laid down the laws of the world. That leadership no longer prevails. The progressive agenda has led Europe to disarm itself at its core; that is a demographic, political, military, and spiritual fact.

For all of its purported virtues, what does the progressive agenda offer a young European? A future of random violence and a loss of identity, the suppression of free speech, and an exquisite, ever-changing set of rules meant to confine individual self-expression and critical thought. The progressive objective is silence an individual's ability to express his common sense apprehension of what is happening around him. Whether the French people will be able to throw off the utopian fancies that are now in the service of their political elites remains to be seen.

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*I suspect that what infuriates Australian intellectuals about Australia is their profound irrelevance to their own society, thanks to the fact that Australia is about as good as modern, large-scale human societies get. – Theodore Dalrymple*

## ‘NO HUMBUG’

By Paul Stenhouse



ANTHONY DANIELS, who writes under the pen-name Theodore Dalrymple is a doctor and psychiatrist who before his retirement worked in a British

inner-city hospital, and in a prison. He has been described by Charles Moore, former editor of *The Daily Telegraph*, *The Sunday Telegraph* and *The Spectator*, as the ‘unmatched chronicler’ of ‘true barbarism – the cheerless, self-pitying hedonism and brutality of the dependency culture.’<sup>1</sup>

So he has first rate credentials for writing, as he does, on various aspects of the world in which he lives and worked that are largely underestimated or ignored by some of us whose rational, social and moral immune systems appear to have shut down.

One of the causes of this not uncommon chronic condition is not hard to identify. Concern for health problems linked to consumption of junk food and drinks is legitimate and long overdue; but we seem indifferent to frequent heavy bingeing on *junk thought* fashionably packaged and often administered digitally via ‘social’ and other electronic media. It is numbing our moral synapses, and infecting our critical blood stream.

In these essays Dalrymple could be thought to have taken Chesterton to heart. In 1908 G. K. suggested that ‘the question for brave men is not whether a certain thing is increasing; the question is whether we are increasing it’

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Theodore Dalrymple, *Migration: Multiculturalism and its Metaphors*, Connor Court, Redland Bay, 2016. Paperback, 100 pp. \$19.95. Copies: **0497-900-685**.

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Well, are we? Dalrymple thinks that some if not many of us are, and sets his sights on ‘muddy’ thinking, ‘bad’ writing, ‘lazy liberalism,’ ‘vehemence’ as ‘a substitute for clarity,’ ‘excessive fear,’ ‘a preference for historic myth over historic truth,’ for ‘feeling over thought,’ ‘high-flown nonsense,’ ‘moral exhibitionism’ and ‘a mind stocked with clichés,’ to mention a few of his – and our – *bêtes noires*.



These are also high on the long list of worrying symptoms of addiction to *junk thought*. They should also be included in our daily examination of conscience so earnestly recommended, for all of us, by the saints.

The anthology’s essay topics range widely, from Political Apologies for the Actions of ‘Others,’ Racism and thriving on Outrage, Salman Rushdie’s post-fatwa novel: *Joseph Anton: A Memoir*, and An Imaginary Literary Scandal, to name a few.

In a review of Germaine Greer’s 2003 novel *Whitefella Jump Up: the shortest way to Nationhood*, Dalrymple notes,

‘For her it [Australia] is a continent utterly ruined by rapacity and colonised by none but crude alcoholics, who have created a society of which nothing good whatever can be said. This society has only destroyed; it has created or built nothing of any value. Its inhabitants are wretched, sobering up only to inject themselves with drugs in order to sink back into unconsciousness or to commit suicide. They aren’t even prosperous – working, according to her, for a miserable pittance.’

‘Strange,’ writes Dalrymple, ‘that half the world should wish to migrate there despite the fact that Australia is, in Greer’s view, deplorably monoglot instead of being laudably polyglot. If only Australians would learn Pushtu, Spanish, Farsi ... instead of sticking to English.’

He adds that on her view of Australian society ‘any attempts to keep refugees out must be

## Petro-Dollars and Australian Universities

**M**ASSIVE funding is presently being provided by Saudi Arabia to promote Wahhabism, the fundamentalist, exclusivist, punitive, and sectarian form of Islam that is both the Saudi state religion, and the chief theological component of Sunni versions of Islamism, the totalitarian ideology guiding jihadism and most of the active terrorist groups in the world. Globally, this money is flowing to terrorist groups, political parties and religious and community groups, as well as to universities and schools. In Australia, there is concern that such funding could damage and even corrupt the Australian university system, especially given the existing ideological bias, political naivety, opportunism, managerialism, and the pseudo-entrepreneurial attitudes of many university academics and administrators. The question of how foreign powers and agents are able to influence, direct or even control tertiary education in Australia and other Western countries is vitally important. ... This operates through various networks, franchises, and forms of leaderless jihad, and proceeds in an undeclared or unacknowledged manner, in accordance with Ayman al-Zawahiri's description of the Islamist approach to war ascribed to the Prophet Muhammad: "War is deceit [and] triumph is achieved [through] deception".

– Mervyn F. Bendle, PhD, is senior lecturer in History and Communications at James Cook University, Queensland. This excerpt is from a speech he delivered at the National Civic Council's national conference in Melbourne on February 7, 2009.

considered laudable, for it is preserving them from the living hell they will find if they get there.'

'I think Greer may be right to point to an existential unease common in Australia, but it is certainly not an unease unique to Australia. We now have societies in which quite large numbers of people have no religious belief, no interest in the life of the mind, and no struggle for survival. For them the difference in reward between working very hard and not working at all is not great. What then can engage their minds or impassion them, apart from personal crises of their own making? That is why self-destructive social pathology is so prevalent, but not just in Australia.

'I suspect that what infuriates Australian intellectuals about Australia is their profound irrelevance to their own society, thanks to the fact that Australia is about as good as modern, large-scale human societies get.'

While asking 'When is a fraud not a fraud?' Dalrymple describes how in 1987 Virago Press, a feminist publishing house, now owned by TimeWarnerBooks, published *Down the Road, World's Away*, a book by authoress Rahila Khan. The blurb

described 'twelve haunting stories about Asian girls and white boys ... about the tangle of violence and tenderness ... in all their lives' ... written 'with hard eyed realism and poignant simplicity.'

When it became known that 'Miss Khan' was the Reverend Toby Forward, a Church of England Vicar, Virago pulped the books despite the 'twelve haunting stories' drawing timely attention to, among other important issues, the truly oppressed condition of certain women. As Dalrymple writes, this is something, 'in which one might have supposed that feminists would be interested.'

The identity of the author aroused much controversy, and offence was taken at a white, Church of England clergyman's daring to write about the lives of Muslim girls; but 'no one criticised Rahila Khan while she was still thought to be a Muslim woman, for having written about the lives of white working class boys.'

Dalrymple describes the picture of an unmarried Muslim girl, in

one of Rev. Toby Forward's stories, waiting in the delivery room of a hospital for her baby to be born. There is no sign of the white father, leaving her 'torn between a fundamentally indifferent West and an uncomprehending and unforgiving East.'

This is 'uncannily accurate,' Dalrymple says,

'I have seen it many times in my own hospital. Indeed I have seen far worse thing, tragedies to break the heart. My young Muslim patients, for example, all know of girls who have been killed by their own fathers and brothers when they refused to accede to a forced marriage to their first cousin back home, or to a man four times their age.'

Reflecting on the controversy that erupted over the identity of the author, Dalrymple writes,

'One might even interpret the furor ... as a displacement activity of the intelligentsia who wanted to avoid having to think of the very difficult and real problems that he had raised in his stories and which are so distressing to contemplate.'

Essays are, by their nature, opinionated. They also are suggestive, and meant to challenge our thinking – or confront our lack of it.

Dalrymple's are true to type. In his *Introduction*, he admits to suspecting that for many people, multiculturalism means 'a lot of different restaurants.' After noting that foreign customs are 'difficult to understand,' and in any case, 'will not necessarily be approved of,' he adds:

'no one in his right mind will want to introduce Somalian or Cambodian political traditions into Australia. Let us at least have no humbug.'

*Amen* to that. What we have here is a modest anthology – a sample of the writings of a concerned professional who having made his point, and not expecting that it will please everybody, would doubtless be delighted if it provoked polite discussion, and cast light on matters to which no sane person can remain indifferent.

<sup>1</sup> *The Daily Telegraph*, 'What's wrong with Britain? Less than the Jeremiahs allow,' May 15, 2004.

# ABOUT THOSE UNTHINKING, BACKWARD CATHOLICS

*By Archbishop Charles Chaput*

**B**ACK IN 2008, in the weeks leading up to the Obama-McCain presidential election, two young men visited me in Denver. They were from *Catholics United*, a group describing itself as committed to social justice issues. They voiced great concern at the manipulative skill of Catholic agents for the Republican Party. And they hoped my brother bishops and I would resist identifying the Church with single-issue and partisan (read: abortion) politics. It was an interesting experience. Both men were obvious flacks for the Obama campaign and the Democratic Party—creatures of a political machine, not men of the Church; less concerned with Catholic teaching than with its influence. And presumably (for them) bishops were dumb enough to be used as tools, or at least prevented from helping the other side. Yet these two young men not only equalled but surpassed their Republican cousins in the talents of servile partisan hustling. Thanks to their work, and activists like them, American Catholics helped to elect an administration that has been the most stubbornly unfriendly to religious believers, institutions, concerns and liberty in generations. I never saw either young man again. The cultural damage done by the current White House has—apparently—made courting America’s bishops unnecessary. But bad can always get worse. I’m thinking, of course, of the contemptuously *anti-Catholic emails* exchanged among members of the Clinton Democratic presidential campaign team and released this week by WikiLeaks. A sample: Sandy Newman, president of Voices for Progress, emailed John Podesta, now the head of Hillary Clinton’s campaign, to ask about whether ‘the bishops opposing contraceptive coverage’ could be the tinder for a revolution. ‘There needs to be a Catholic Spring, in which Catholics themselves demand the end of a middle ages [sic] dictatorship,’ Newman writes. Of course, Newman added, ‘this idea may just reveal my total lack of understanding of the Catholic church, the economic power it can bring to bear against nuns and priests who count on it for their maintenance.’ Still, he wondered, how would one ‘plant the seeds of a revolution?’ John Podesta replied that *We created Catholics in Alliance for the Common Good to organize for a moment like this ... likewise Catholics United* (emphasis added). Another Clinton-related email, from John Halpin of the *Centre for American Progress*, mocks Catholics in the so-called conservative movement, especially converts: ‘They must be attracted to the systematic thought and severely backwards gender relations and must be totally unaware of Christian democracy.’ In a follow-up, he adds ‘They can throw around “Thomistic” thought and “subsidiarity” and sound sophisticated because no one knows what ... they’re talking about.’ On the evening these WikiLeaks emails were released, I received the following angry email myself, this one from a nationally respected (non-Catholic) attorney experienced in Church-state affairs:

‘I was deeply offended by the [Clinton team] emails, which are some of the worst bigotry by a political machine I have seen. [A] Church has an absolute right to protect itself when under attack as a faith and Church by civil political forces. That certainly applies here ... Over the last eight years there has been strong evidence that the current administration, with which these people share values, has been very hostile to religious organizations. Now there is clear proof that this approach is deliberate and will accelerate if these actors have any continuing, let alone louder, say in government. These bigots are actively strategizing how to shape Catholicism not to be Catholic or consistent with Jesus’ teachings, but to be the ‘religion’ they want. They are, at the very core, trying to turn religion to their secular view of right and wrong consistent with their politics. This is fundamentally why the Founders left England and demanded that government not have any voice in religion. Look where we are now. We have political actors trying to orchestrate a coup to destroy Catholic values, and they even analogize their takeover to a coup in the Middle East, which amplifies their bigotry and hatred of the Church. I had hoped I would never see this day—a day like so many dark days in Eastern Europe that led to the death of my [Protestant minister] great grandfather at the hands of communists who also hated and wanted to destroy religion.’

Of course it would be wonderful for the Clinton campaign to repudiate the content of these ugly WikiLeaks emails. All of us backward-thinking Catholics who actually believe what Scripture and the Church teach, would be so very grateful.

— Editor’s note: This column by Archbishop Charles Chaput first appeared October 13, 2016 on the Archdiocese of Philadelphia website.

*Will we ever see an end to the politically inspired nonsense which is increasingly inflicted on us all? By seizing control of our universities for so-called cultural and humanitarian – but basically political – purposes, the New Left has effectively placed its foot on the throat of our culture.*

# COERCIVE CONFORMITY

*By* Giles Auty

**I**S THERE any joint lesson to be learned from so-called Brexit and the unlikely-seeming elevation of Donald Trump to the position of President elect of the United States? To certain sections of contemporary society in the Western world those two events were apparently not just unexpected but unthinkable.

Was this because members of our somewhat complacent, left-leaning inner-city elites, say, not only do not know but probably cannot even imagine people who are entirely different from themselves and from their particular circles of friends and associates?

Half a century ago, the moral and social tone of most Western countries generally took some of its cue at least from direct or 'secularized' Christianity. A fair measure of agreement thus basically still existed about what was morally right and wrong yet within such a social context strong strains of individuality nevertheless felt free to flourish.

So why exactly does our Western world seem to have become so rigidly conformist since then?

Half a century ago takes us back, of course, to 1966 which perfectly bisects two significant dates: the effective start-up of 'political correctness' at the University of California in 1964 and the so-called 'student' riots in Paris in 1968.

Sentimentalists who look back on both events as 'revolutionary' however do us a disservice for in no time at all the counterculture's

demand for total freedom metamorphosed into a cleverly concealed ambition for total political control.

Observe how rapidly politically correct edicts about what we could or could not say turned also into dictates about what we could or could not even think.

Unfortunately for them, however, while any would-be thought police can obviously overhear what we say they still cannot necessarily know what it is we are really thinking. That, indeed, is probably the single factor which best explains both Brexit and the more recent phenomenon of Donald Trump. In short, the privacy of the voting booth allowed voters to express what they really felt at last about the more evident shortcomings of the European Union and of Hillary Clinton without being subjected to the critical observations or condescending sneers of their more conformist fellow citizens.

President-elect Donald Trump, I agree, is largely an unknown quantity yet the protests which followed his election were, by contrast, rather more predictable – being organised and directly financed by certain supposedly mysterious



The Temple of the Communist machine-worshippers. A Byzantine dome, but instead of angels, socialist agitators have been placed in the spandrels. Wheels have been substituted for their heads. The altar is a giant machine. The artwork is by the Communist propagandist Vladimir Krinski 1890-1971.

American ‘foundations’. In Chicago, for instance, clear proof exists of ‘local’ protesters being brought in from out of town by bus.

Please understand that what I am trying to suggest here should not be read necessarily as an endorsement of Donald Trump. What I personally strongly hope, however, is that his election may somehow prove a catalyst for an overdue break-up of the coercive, increasingly anti-Christian conformity of thought which has afflicted the Western world now for half a century. In my view, at least, such conformity would surely have continued under the aegis of Trump’s rival for the presidency.

When the collapse of communism took place more than quarter of a century ago genuine hope existed briefly not just for the peoples of Poland and other previously oppressed Eastern European states but also that Western democracies might at last throw off the shackles imposed on us by a neo-Marxist, politically correct New Left which has sadly never stopped growing in influence.

How disappointed Pope John Paul II would have been to see the freedoms for which he fought with such determination and courage dissipated in the gutless intellectual, moral and cultural quagmire which the West has unfortunately become.

What might the late Pope have thought, just for example, of Australia’s widely-enforced Safe Schools program? Or on being informed, to his amazed disbelief, that the whole business of ‘gender’ is, in fact, merely a ‘social construct’?

Will we ever see an end to the politically inspired nonsense which is increasingly inflicted on us all? By seizing control of our universities for so-called cultural and humanitarian – but basically political – purposes, the New Left has effectively placed its foot on the throat of our culture.

Thus – at a most obvious level – the gaining or missing out on degrees sadly reflects now more

## Prejudice against Christians

THE U.S. State Department recently exposed its double standards against persecuted Christian minorities. Sister Diana, who was scheduled to visit the U.S. to advocate for persecuted Christians in the Middle East, was denied a visa by the U.S. State Department. She was to be one of a delegation of religious leaders from Iraq -- including Sunni, Shia and Yazidi, among others -- to visit Washington, D.C., to describe the situation of their people. Every religious leader from this delegation to Washington D.C. was granted a visa -- except for the only Christian representative, Sister Diana. Discussing the nun’s visa denial, former House Speaker Newt Gingrich said: ‘This is an administration which never seems to find a good enough excuse to help Christians, but always finds an excuse to apologize for terrorists ...’ The State Department eventually granted Sister Diana a visa.

– Raymond Ibrahim, ‘U.S. State Department Bars Christians from Testifying about Persecution,’ [www.raymondibrahim.com/category/muslim-persecution-of-christians/](http://www.raymondibrahim.com/category/muslim-persecution-of-christians/)

on conformity to leftist creeds than on anything to do with intellectual brilliance or capacity. Australia’s culture is accordingly becoming increasingly coerced and conformist in its basic nature rather than as stimulating and imaginative as it could so easily be. Just look what has happened recently to a former colleague from The Australian: the cartoonist Bill Leak.

In a similar vein, the channelling of public funding for any of the arts largely to serve political ends, does nothing whatsoever for the health of our national culture. Whenever Australia falls flat on its face on an international cultural stage the cause can generally be traced back to the politicisation of our culture here rather than to any sudden shortage of home-grown talent. The cultural face we present to the international community is by now one which is largely state-controlled.

Half a century ago, the moral codes of most Western countries still showed ample evidence of Christian input.

The true aim of what we know now as ‘the culture wars’ was nothing less than the invention and establishment by one side of a novel, entirely man-made moral code, which was intended to supplant those notions of virtue and vice which had in the eyes of

many of us stood the tests of time with remarkable success. In the ever relevant words of English philosopher Roger Scruton: ‘The final result of the culture wars has been an enforced political correctness, by which the blasted landscape of art, history and literature is policed for residual signs of racist, sexist, imperialist or colonialist ways of thinking.’

Tragically, our post-modern landscape has become a wasteland in which we trudge through the ruins looking for relics of a lost and better world.

What, for instance, were those funny-looking buildings with pointy spires? Might they once have been churches or cathedrals?

I was fortunate or unfortunate enough to have been in Russia when Moscow’s largest and most famous cathedral was still designated as ‘a centre for atheist studies’. Is this what our would-be cultural commissars have in mind for us in Australia too?

What a pleasure it would have been for me when I first came to Australia 21 years ago, to organise tours of former communist heartlands for parties of left-leaning academics from Australia’s universities. Might Utopia Tours have been an appropriate name for my project?

Indeed, might I perhaps now share with such folk – and with you – just one of the typical experiences which they regrettably missed?

In September 1989 I was in Tbilisi attending a conference of AICA – the International Association of Art Critics – which was held then, rather remarkably, in the capital of Georgia. In fact, 18 protesters had been shot by Soviet troops only 6 months earlier in the market square of that beautiful city. By September, however, the break-up of Europe’s former communist empire was already rather more advanced.

Formalities aside, the 23<sup>rd</sup> Congress of AICA got under way appropriately with a paper read by a young Russian art critic: Alexander Yakimovich.

Some of the ‘old guard’ present expressed incredulity that he had been allowed to speak at all. It was easy to see why. His passionate thesis was that art in the Soviet Union remained in a ‘post-catastrophic’ stage, implying a post-traumatic psychology. The trauma related to a period when ‘no man, no artist, no thinker, no scientist in the Soviet Union could feel safe...high intellect, artistic talent, positive social activity or true moral standards were mortally dangerous for their bearers...the catastrophic aspects of Soviet totalitarianism exceeded known historical calamities by the very aspect which differentiates Dante’s Hell from Purgatory: no hope is left’.

The story I have told here about Tbilisi was part of a background of professional travels I made before coming to Australia. It is one of the many reasons I hold for being utterly opposed to ‘neo-Marxist’ initiatives of all kinds – especially within Australia’s universities.

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 is a regular contributor to *Annals*. See on p.61 of this Christmas issue an advertisement for his recently published book of essays, ‘Culture at Crisis Point’.



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# REASSERTING CONTROL OF OUR VIRTUAL LIVES

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**W**E CAN DESIGN our lives so that we stay in control, or we can cede the control of our lives to our tools. If we choose the former path, then we are going to have to rethink the way we regulate financial markets, and in this and many other areas, we are going to need new and stronger laws. For example, we will need to guarantee property rights in virtual space to protect our privacy. And we will need to recognize that the nature of our institutions has changed. For many of us, a single corporation – Apple – now dominates our virtual existence: Our virtual lives are bounded by MacBook Airs to the north, iPads to the south, iPhones to the west, and iPods to the east. This company has more power over me than the regulated telephone companies ever did. Should companies like Apple be regulated?

We also have decisions to make. For my part, I have decided to stay in control. I use the miraculous tools of the information age to augment my life in physical space, rather than live in the virtual space and use the physical world to supplement it. I'm reminded of an observation made to me a while back by John M. Staudenmaier, a historian of technology who is also a Jesuit priest. He pointed out that the quickest way to end a deep and meaningful conversation was to glance at your watch. What would he say today about our ever more tempting smartphones? I have shut off most alerts and reminders on my computer and smartphone. I check for e-mail on my own schedule, just a few times a day. At home, I have built a physical wall around the virtual world. I let myself read news on my iPad anywhere in my home, but I answer e-mails and conduct business only in my office. I heed Staudenmaier's advice and never end important conversations by glancing at my smartphone. My iPhone is never present when I am out with my wife, listening to the challenges my kids are facing, or playing and laughing with my grandchildren. My advice to you is to take control of your tools. I promise your life will be better if you aren't constantly checking to see if you've got mail.

– William H. Davidow, 'Our Tools are using us,' IEEE Spectrum, August 2012.

*Port Botany can have ten thousand seafarers visit its Stella Maris Centre every year, with 7-9 ships anchored in harbour at any one time. Every year, about one-hundred-and-thirty-thousand seafarers visit one of the twenty-five Stella Maris Centres that are dotted around the Australian coastline.*

## THE APOSTLESHIP OF THE SEA

*By Peter Steane*



W ID YOU hear of the big ship that sank a couple of weeks ago? What happened to its crew? The fact is that every two weeks, a cargo ship sinks somewhere in the world. We rarely hear of these events in the media. What we do hear about is the lone yachtsman who gets lost and the naval ships sent out in search. Or, we hear of a passenger plane that crashes or is lost, and the efforts made to rescue or save passengers and crew. The twenty-five commercial ships that sink every year do not generate much attention in the media. But the Church is interested in this industry and the people who work in it.

The Catholic Church has had a long tradition of attending to the pastoral needs of commercial seafarers and advocating their interests. This apostolate is called 'Apostleship of the Sea', and there are many centres – referred to as *Stella Maris* 'Star of the Sea,' Centres – spread across the world. Saint Pope John Paul II issued the *Motu Proprio – Stella Maris* as a guide in

meeting the needs of 'people of the sea.' By using this term, John Paul brought all those at sea, making a living off the sea - their families and loved-ones – under the auspices of this apostolate.

The work of *Stella Maris* is given a place of special importance in the Catholic Church under the *Pontifical Council for the Pastoral Care for Migrants and Itinerant Peoples*,



One of the more than 1370 vessels that visit Port Botany in Sydney annually. The Port is NSW's primary container and bulk liquids Port and a major international gateway for freight.

and is overseen by its own *Bishop Promoter*, Bishop Bosco Puthur, in Australia. Bishop Puthur is based in Melbourne, but overseas this apostolate as a special work under a Pontifical Council, but in collaboration with all the Catholic Bishops in Australia.

At any one time, there are over 1,000,000 seafarers on the world's oceans, working on over 50,000 merchant ships. Seafaring is a hard life, comprised of loneliness, separation from family and very real

dangers. Wages are low, especially through 'Flag of Convenience' shipping arrangements and third party hiring companies, which removes duty of care obligations under law. There are cases of abuse, harassment, assault and threat.

When ships sink, very little is heard of the crews. Piracy is a constant threat on the lives of seafarers, with about two-hundred-and-fifty acts of piracy on shipping last year alone, with twenty ships held hostage, and hundreds of crew also hostage.

This is a modern-day *Pirates of the Caribbean* horror-story. Crews are killed or remain hostage for years, and much of this dangerous world is to be found in the oceans surrounding Australia. South East Asia accounts for about two-thirds of acts of piracy with a seven-hundred percent increase in Indonesia alone over the past five years.

The *Stella Maris* centres are a crucial part of Catholic Church pastoral work to those working on the seas. Consider this tale of how the Church helps seafarers:

A young man had an accident on board a ship and was off-loaded onto Thursday Island. The accident basically killed him, but he was placed on life support until family could

arrive from the Philippines. His young wife had no passport so could not travel. Instead his brother came. *Stella Maris* was alerted, and collaborated with a shipping agent in Townsville to see what could be done. The brother was met when he arrived in Townsville. Meanwhile, the seafarer was airlifted to Cairns Hospital, where a priest could provide blessings and assist the family in its grieving.

At one level, the pastoral needs can be 'micro' in nature. Seafarers may suffer loneliness of being aboard a ship for months at a time and being away from home. There is also the trauma of pirate attacks in the course of their work. The chaplains and volunteers in the *Centres* are the people who are companions and someone to talk to over the short time a ship is in port. This is practical pastoral work and easy for anyone with time to assist. Priests provide help with ship blessings and the sacraments for the crews when in port. Volunteer lay chaplains also help with hospitality, ship visits, and practical assistance with shopping needs when seafarers are in port.

At another level, the Church's pastoral work is more at the 'macro level' with concerns for social justice, advocacy, workplace safety, piracy and human trafficking concerns. At this level, the Church collaborates with other Christian Churches, unions and international non-government organizations (like the International Labor Organization (ILO)) where the concern is the welfare of seafarers and compliance to law. Pastoral work means working together to deal with real social justice issues to ensure shipping companies and port authorities respect the Maritime labor Convention in the provision of safe and just workplaces for seafarers.

In Australia, everyone benefits from the work of seafarers, whether they live near a port or not. About ninety per-cent of Australia's trade is reliant on shipping for our trade in commodities, livestock,

## The Church of St Athanasius

ON THE WHOLE, all parties will agree that, of all existing systems, the present communion of Rome is the nearest approximation in fact to the Church of the Fathers, possible though some may think it, to be nearer still to that Church on paper. Did St. Athanasius or St. Ambrose come suddenly to life, it cannot be doubted what communion he would take to be his own. All surely will agree that these Fathers, with whatever opinions of their own, whatever protests, if we will, would find themselves more at home with such men as St. Bernard or St. Ignatius Loyola, or with the lonely priest in his lodging, or the holy sisterhood of mercy, or the unlettered crowd before the altar, than with the teachers or with the members of any other creed. And may we not add, that were those same Saints, who once sojourned, one in exile, one on embassy, at Treves, to come more northward still, and to travel until they reached another fair city, seated among groves, green meadows, and calm streams, the holy brother would turn from many a high aisle and solemn cloister which they found there, and ask the way to some small chapel where Mass was said in the populous alley or forlorn suburb?

— John Henry Cardinal Newman, *An Essay on the Development of Christian Doctrine*, 34-36; 38-40.  
Quoted Ian Ker, *The Achievement of John Henry Newman*, HarperCollins, London, 1991, p.113-114.

and produce. But Australia also has a leisure industry, with soon-to-be two-million Australians holidaying on cruise liners per year. Commercial vessels do not have large crews, but the volume of shipping is large; whereas the cruise liner industry does rely on large crews of 1,000-1,500, but the volume of ship visits is less. Commercial shipping would have many thousands of ships visit Australian ports every year, and only 500-600 cruise liners visit Australian ports every year.

Who are these seafarers in commercial shipping? It is a rough estimate that Filipinos constitute about seventy percent of crews in commercial shipping, with a huge increase in recent years of seafarers from Myanmar, India and China. Countries such as Ukraine and other European countries feature to a lesser degree.

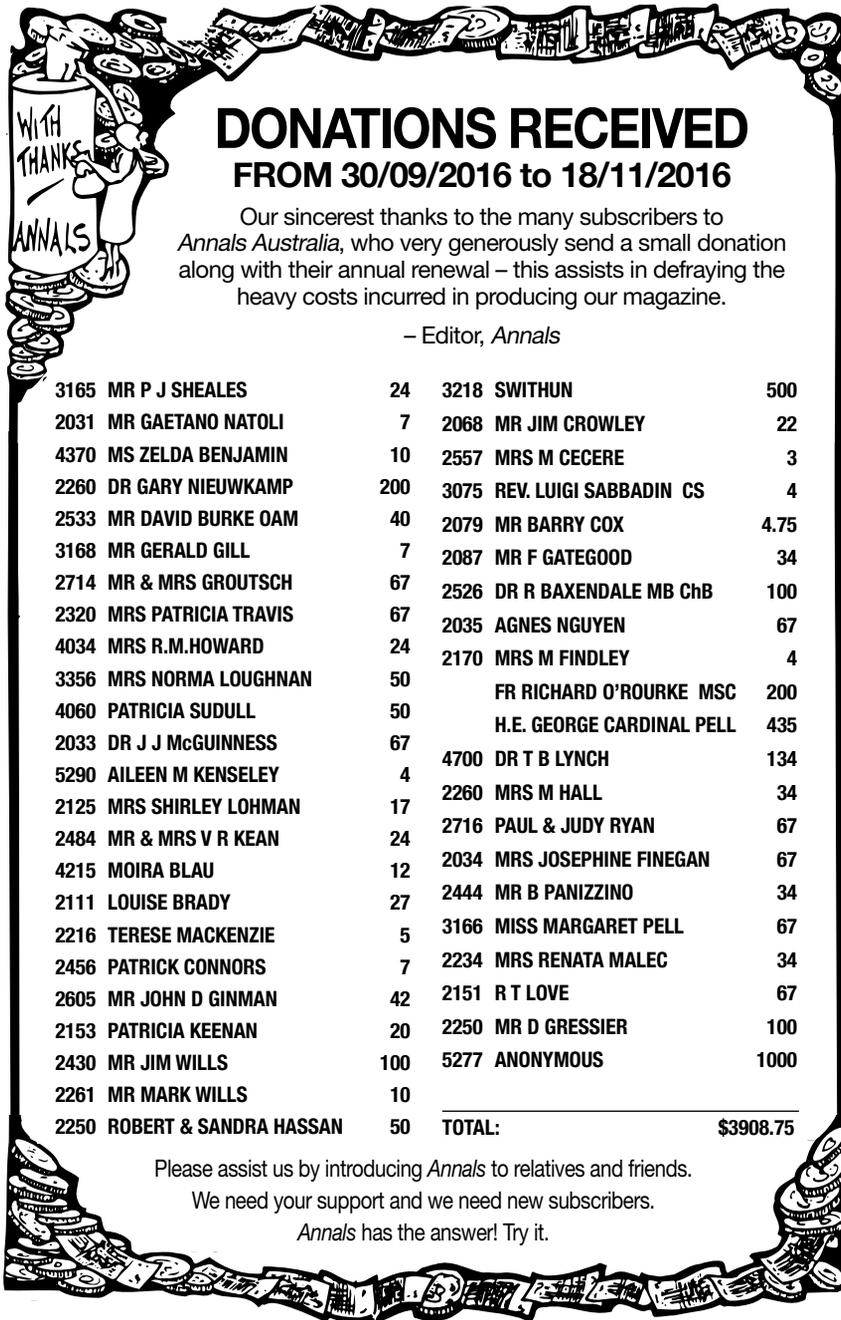
The Australian story of *Stella Maris* began in 1902, when Fr. Patrick May established a ministry to seafarers with the St. Vincent de Paul Society at St. Augustine's Hall in Bourke Street, Melbourne. Pretty soon *Stella Maris* Chapters started in Brisbane and Sydney (1904 and 1905), with the support of Bishops

and the wider Church, to assist seafarers.

Today, while Port Hedland is Australia's biggest port, the other major ports are Fremantle, Melbourne, Newcastle and Sydney. In the Sydney area, Port Botany can have ten thousand seafarers visit its *Stella Maris Centre* every year, with 7-9 ships anchored in harbour at any one time. Every year, about one-hundred-and-thirty-thousand seafarers visit one of the twenty-five *Stella Maris Centres* that are dotted around the Australian coastline.

Pope Francis, in his 2016 address for Sea Sunday, calls on the Church – especially through its chaplains and volunteers (lay and religious) – to *be the voice of those workers who live far from their loved ones and face dangerous and difficult situations?* Pope Francis calls all Christians to respect and protect the human and labor rights of seafarers. He calls on Governments, unions, and shipping companies to strengthen and implement the ILO Maritime Labor Convention of 2006.

Supporting the efforts of Christian outreach to seafarers is a way people can engage in *mission*. Volunteering in this apostolate is how ministry engages a diversity



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– Editor, *Annals*

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of cultures and faith-traditions of people. It is where real issues of social justice are faced by volunteers and chaplains every day. This ministry meets the needs of seafarers through pastoral care and in shared advocacy with stakeholder groups, from unions and shipping companies, to government and seafarer families.

The Church engages in this Apostleship of the Sea, through its *Stella Maris Centres*, around the world. Trade promotes peace between nations, and most trade is done through shipping. This is a very practical way that the Church can care for the pastoral needs of seafarers and their families. The chaplains and volunteers all deserve our thoughts and prayers in the work they do.

**DONATIONS AND SUPPORT:**  
The most important support for the ministry is through prayer. The *Stella Maris Prayer* below is recommended:

Our Lady, Star of the Sea, bring us the light of your Son, and show His path in our dark world so that we may find our way to Him under your protective mantle. Protect seafarers and their families, and bring them consolation when they are separated. Help us to show your maternal care for all those who are need especially the poor and suffering.

Other support can be through donations to the apostolate through its national office, and volunteering:

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BSB: 064 786 Account: 004 0100

Name: APOSTLESHIP OF THE

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Secretariat, Australian Catholic

Bishops Conference GPO Box 368,

CANBERRA ACT 2601

2. Volunteering

3. Email: [aosnational@catholic.org.au](mailto:aosnational@catholic.org.au)

FATHER PETER STEANE MSC is a consultant and Professor of Strategy and Leadership at Australian Catholic University. He teaches Ethical Leadership and Strategic Management. His research includes his recent book *Spiritual Leadership: History of Mystics* and forthcoming book *Picasso's Code: Art of Strategy*.

## The apocalypse

WHO CAN deny the superhuman grandeur and the impressiveness of that sacred book ! Yet as a prophecy, though some outlines of the future are discernible, how differently it affects us from the predictions of Isaiah. Either because it relates to undreamed of events still to come, or because it has been fulfilled long ago in the events which, in their detail and circumstance, have never become history. And that same remark applies doubtless to portions of the messianic prophecies still; but, if their fulfilment has been thus gradual in time past, we must not be surprised though portions of them still await their slow and true accomplishment in the future.

– Blessed John Henry Cardinal Newman, *An Essay in Aid of A Grammar of Assent*, Image Books New York, 1955, p.346.

*How epic faith replaced hulk convictions*

## PILGRIM FAMILY'S PROGRESS

By Ian MacDonald



IN HIS ancestral string, its strands mainly British, Gerard Charles Wilson has hung what is effectively a history of Australia

from the earliest European sightings to subsequent landfalls, encounters with the original inhabitants, settlements and the achievement of a hard won prosperity.

Wilson's meticulous research has encompassed official documents, newspaper files and a wide range of books. His constant focus is the way his ancestors from variety of religious backgrounds came to focus – or re-focus – on the Catholic faith despite prejudice.

To give a sense of the way it was, Wilson's key text is Donald Horne's *The Education of Young Donald*, from which he quotes judiciously to indicate the attitude to Catholics in Horne's hometown Muswellbrook.

'But it was in our distinction from the Catholics (who made up a fifth of the town) that we members of the ascendancy most clearly characterised ourselves. In the Masonic families, it is doubtful if we considered Catholics to be fully human. My school friends and I believed that the 250-or so boys and girls who went to the convent were different physically from us; their faces were coarser than ours – more like apes.

I can still see my childhood image of a Catholic child: flat-nosed, freckled, scowling, barefoot, tough – and as white skinned as a grub (white skin was evil in a sun-worshipping society)... That the Catholic Church

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*Prison Hulk to Redemption*, by Gerard Charles Wilson rrp pp \$19.95. To order ring 0419 002 163 or email [books@gerardcharleswilson.com](mailto:books@gerardcharleswilson.com)

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occupied the most commanding of the Muswellbrook Hills was acknowledged by the Masonic families to be evidence of Catholic "pull". Trust them to get the best positions in town our parents would say. There's no doubt about Catholics – they stick.'

Wilson registers amusement at this passage, and asks how anyone could be so nutty before letting Horne go on to make the point for him.

'This belief was held despite the fact that there was not one

Catholic family of significant wealth or position in the whole district... Our intolerance had no necessary relation to special cases. One of the priests visited us on some charity work and we were inclined to consider him a fine man. When I was sitting in the sun at home recovering from bronchitis ... some nuns called, and these black figures of superstition spoke quite pleasantly to me. Much more important: Miss Irene Morley, my teacher for four years at school, was a Catholic, yet, after my parents and grandparents, I considered her the most admirable person living.'

Wilson notes that Donald Horne was born in Kogarah as was Clive James on whom he does not dwell as favourably as on Horne, one of the distinguished line of *Bulletin* editors, an advertising man and an adviser to Paul Keating on cultural matters.

Possibly his time frame prevented Wilson from noting that Clive James has moved on from the attitudes evident in his *Unreliable Memoirs*. He has completed a much-praised translation of Dante's *Divine Comedy*, greatest of openly Catholic works of fiction (Shakespeare's work is crypto Catholic).

Wilson does not wallow in nostalgia, however. He makes shrewd observations on current attitudes. 'There are Australians who in the name of equality separate themselves into an elite class and think they're entitled to sling off at anything English, identifying the English with the British which is not exactly the same thing... It is as if they feel



## Unacknowledged Child Abuse

THE TRIAL of a twelve-year-old boy accused of the rape and sexual abuse of a nine-year-old girl has been held in the High Court of Edinburgh behind closed doors. The young accused who is today fourteen years of age pleaded guilty and avoided prison. He will undergo a long re-education programme, under close supervision. He stated that he was addicted to on-line pornography and that he began to abuse the daughter of a neighbour after having watched a hardcore pornographic film, He wanted 'to feel grownup'. ... On April 18, 2012 a Special Parliamentary Committee of Enquiry 'into on-line Child Protection' published its findings. The official figures ... are frightening. Almost one child in three, under ten years of age, has seen sexually explicit images on-line, and the majority of minors have free access to the internet without any adult supervision. In the United Kingdom the average age of children first accessing the internet is eight. Four adolescents out of five – boys and girls – aged between fourteen and sixteen, unrestrictedly view pornography on-line at home. ... On May 7, 1989 the Pontifical Council for Social Communications issued a document entitled 'Pornography and Violence in the Media – a Pastoral Response,' which analysed the connection between pornography and violence. 'One can say that there is a link between pornography and sadistic violence'. 'Those who view or listen to these kinds of products risk reproducing this behaviour to the point where they lack any respect for others, even though they too are children of God and brothers and sisters of the same human family.' One recalls the angry reaction that followed on the appearance of this document along with the usual accusations of the Church's being ... incapable of seeing that 'the times are changing' and 'embedded in mediaeval and archaic obscurantism'. ... Today we see that the Church's warnings were prophetic. And if at the time they were mocked, today everybody – even the English Parliament – recognises their validity. Twenty-three years too late.

— *Correspondance européenne* n. 259 / November 20, 2012. Trans. Paul Stenhouse

they can't be truly Australian without the put down.'

As a counter to what might be called *Bulletin* pommy-bashing, he finds in Manning Clark's *Short History of Australia*, the English man of letters, Francis Adams, who fixed on the 'Britishness' of Australians.

'The first thing that struck me on walking about Sydney one afternoon ... was the appalling strength of the British civilization... everywhere are the thumb marks and the great toe marks of the six-fingered, six-toed giant... These people in Sydney have clung not only to the faith but to the very raiment of their giant. The same flowing dresses, cumbrous on the women, hideous on the men, that we see in England... the same food, the same overeating and over-drinking and (observe how careful we are) at the same hours.'

Obviously Adams, what with his reference to the six-toed giant, was not on a visit subsidised by some equivalent of the British Council and the Australian Tourism Board; Wilson takes trenchant issue with him, pointing out that he had probably, 'never had anything to do with an Australian like my Great Grandfather, John McCroder, the son of an illiterate convict and seven times mayor of his thriving country town. Or my Great-Great Grandfather James Joseph Wilson... From the rank of determined thief, he underwent a process of radical transformation in the Australian social and physical environment. He adapted and modified the essentials of the culture he left behind in London. His bequest to his descendants was his modified character.'

Wilson's epilogue contains a succinct comment that makes you wonder whether or not he has relied too much on eminent opinions. "The history of colonial Australia scarcely has its equal. It is a story of exceptional heroes and intriguing villains. Among Australia's foundational heroes are some of the governors-general. The Colony in the beginning would not have survived without the judicious, principled supervision of these, despite the weakness some had. After self-government they performed the indispensable task of guiding the members of the new Legislative Council and Legislative Assembly who sometimes behaved like an ignorant rabble.'

The volume under review covers the period 1788-1900; subsequent volumes are projected to cover World War I, the Great Depression, World War II; Wilson and his friend Pete; and their boyhood under the title, *Billicarts and Two-Wheelers*.

Two factors appear to drive the work: first, the dubious state of mainstream publishing, reflected in current debates about copyright and parallel import of books from overseas; second, the widespread interest in tracing ancestral lines made relatively easy through the Internet availability of records once locked in archives.

Wilson's generous and scholarly acknowledgement of the help of relatives and his references to other writers in this field creates a sense that in uncertain times they, in a manner akin to the Irish monks of the Dark Ages, are keeping the flame of family culture alight.

With advantage, a copy of his first volume could go to the Australian Human Rights Commission as a source on how prejudice can be eroded, if not defeated, by individual and community virtue, religious, civil and military, rather than bureaucratic diktat.

IAN MACDONALD is the pen-name of a well-known Sydney journalist.

# THE SEVEN GREAT 'O' ANTIPHONS

**C**HRISTMAS was a feast much beloved of our Catholic forebears. It heralds salvation for mankind, and gives meaning finally to tenderness as well as suffering. Among many pre-reformation Catholic writers, Wulfstan the anglo-saxon Benedictine monk who was Archbishop of York and died in 1023 A.D. expresses the wonder of Christmas, and the Incarnation: 'Christ made himself wonderfully humble ... when he was a child they fed him just as other children are fed. He lay wrapped, in a cradle, just as other children do, and they carried him until he could walk . . .'. The Great 'O's are offered to *Annals* readers in the hope that their sentiments and music will bring Christmas truly into our hearts this 2013th anniversary of Christ's birth. Wulfstan sang them, as did St. Thomas a Beckett and St. Thomas More. They are part of our heritage as Catholics.

## What they are

For the seven days before the vigil of Christmas [December 17 to 23] all priests say [and monks and nuns sing] special antiphons before and after the Magnificat during the evening office of vespers. Each antiphon begins with 'O', and contains prayers and sentiments drawn from the Old and New Testaments referring to the hope for the coming of the Messiah.

## Their origin

Originally of course they were in Latin, and four of the prayers [O Sapientia - O Wisdom; O Radix Jesse - O Root of Jesse; O Emmanuel, and O Clavis David - O David's Key] are found prefigured in a work by Pope Damasus [366-384 A.D.]. We find St. Ambrose of Milan [339-397 A.D.] also referring to Jesus as David's Key in his *Concerning the Institution of Virginity*. The same phrase was used in the ancient Roman Pontifical or Mass Book, during the Mass for the consecration of a King. The Antiphons were always seven in number, and are first found in their present form in the 8th century A.D. although some scholars attribute them to the 7th century.

Artwork: the late incomparable Hal English, RIP.  
Transcription of Gregorian Chant: John Colborne-Veel  
Text and English translation of Antiphons: Paul Stenhouse

## December 17 O Wisdom

**O** Wisdom which came from  
the mouth of the Al-migh-ty God's Red-ding  
the world's furthest bounds.  
Gent-ly ordering all things, Come  
teach us the way of pru-dence. \*

## December 18 O Adonai

**O** A-do-nai and royal prince  
of Israel: who long a-go revealed, ourself to  
Moses in fiery flame and gave to him  
the law. Come to save us \*



Follow the Magi ->

## How they were sung

The music, despite the modern notation, is the ancient Church chant called 'Gregorian' after Pope St Gregory the Great [590-604 A.D.]. During the singing of Vespers in the evening Office of the seven days preceding the Vigil Mass of Christmas, the singing of the Great 'O's, as they were called, was reserved to various dignitaries in Monasteries and Cathedral Chapters. Thus, the first [O Sapientia - O Wisdom] would be sung by the Abbot or Bishop, the second [O Adonai - O Lord] by the Prior; the third [O Radix Jesse - O Root of Jesse] by the Doorkeeper, the fifth by the Cellarer and so on until the last evening. The monastery church or cathedral would have been packed for the Vespers and the Singing of the Great 'O's. The atmosphere of expectancy proper to Advent was heightened by the singing and colour that accompanied the traditional Latin Vespers, and is still to be found in monasteries where the Divine Office is sung.

## At the conclusion\*

Each of the Antiphons concludes thus: 'You who live and reign with God the Father in the unity of the Holy Spirit, forever and ever. Amen.' This is sung in a monotone using the note F for all the syllables until the words 'forever and ever' for which the notes have been provided below. In the music, at the end of each 'O' antiphon, the final note with, an asterisk, is F. In singing the chant, it is important for the music to flow with the words and for that reason there are no bar lines.



## Christmas banned!

Christmas was not a holiday in Communist countries, and Christmas is not celebrated in Muslim countries. The fairly general observance of this Catholic Feast in the West is all the more remarkable when we recall that in Britain in the 1600s it was banned! It was declared a fast day by Act of Parliament to stop the people from celebrating it; even eating plum puddings was forbidden! After the Restoration 'Yuletide' was called 'Foolstide' and in the early days of the United States the Feast was forbidden by law. Modern paganism seems intent, today, on reducing the Religious Feast to a time of merrymaking and holidays, without much reference to the birthday of Jesus Christ.

## December 19 O Root of Jesse



## December 20 O David's Key



## Secret message of the Great 'O's

The singing of the O Antiphons was eagerly awaited each Christmas from early mediaeval times right up to the present century, when the liturgy was still exclusively in Latin. When the final antiphon has been sung on the Christmas Vigil, the initials of each prayer, in inverse order, form an acrostic. Thus (reading backwards): O Emmanuel, O Rex Gentium, O Oriens, O Clavis David, O Radix Jesse, O Adonai, O Sapientia form the words, in Latin, ERO CRAS - "I shall come tomorrow". This acrostic was interpreted by the faithful down through the Middle Ages as our Lord's response to the prayers that were offered during the preceding seven days.

# The Nativity Of Christ

**B**EHOLD the father is  
his daughter's son,  
The bird that built the nest  
is hatched therein,

The old of years  
an hour hath not outrun,  
Eternal life  
to live doth now begin,  
The Word is dumb,  
the mirth of heaven doth weep,  
Might feeble is,  
and force doth faintly creep.

O dying souls,  
behold your living spring;

O dazzled eyes,  
behold your sun of grace;  
Dull ears, attend what word  
this Word doth bring;

Up heavy hearts,  
with joy your joy embrace.  
From death, from dark,  
from deafness, from despair,

This life, this light,  
this Word, this joy repairs.

Gift better than himself  
God doth not know;  
Gift better than his God  
no man can see.

This gift doth here  
the giver given bestow;  
Gift to this gift  
let each receiver be.

God is my gift,  
himself he freely gave me;  
God's gift am I,  
and none but God shall have me.

Man altered was by sin  
from man to beast;  
Beast's food is hay,  
hay is all mortal flesh.

Now God is flesh  
and lies in manger pressed

As hay,  
the brutest sinner to refresh.

O happy field  
wherein this fodder grew,

Whose taste doth us  
from beasts to men renew.

- *Saint Robert Southwell* (1561-1595). A native of Norfolk, Robert was educated by the Jesuits at Douai and Paris and entered the Jesuits in 1580. After working as a priest in England for 8 years, he was betrayed by Anne Bellamy, daughter of Richard Bellamy of Harrow. He was hanged, drawn and quartered as a traitor in 1595. He was canonized in 1929.

## December 21 O Morning Star

**O** Morning star splendour of  
light e-ternal and shining sun of jus-tice  
Come en-ligh-ten those who sit in  
dark-ness, and shadow of death.

## December 22 O King of Nations

**O** King of nations; hope of all the  
peo-ple and corner stone;  
Bond that unites us. Come and save  
man-kind, whom from the earth you formed.

## December 23 O Emmanuel

**O** E-ma-nu-el, King and  
Giver of law; the hope of all na-tio-  
ns and their sa-  
vour: Come O our Lord  
and God and save us.

**A**NNALS Australasia offers the Great 'O's in an English form, and with musical notation more easily sung by modern-day Catholics, in the hope that families or parish groups or school choirs may be able to join in the choral Preparation for Christmas in the traditional Catholic manner: A suggested format for the preparation, drawn from the Roman Breviary, is as follows:

## Family/Parish/Group Preparation for Christmas

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

**Leader:** O God, come to our aid.

**All:** O Lord, make haste to help us.  
Glory be to the Father, and to the Son, and to the Holy Spirit.  
As it was in the beginning, is now, and ever shall be. Amen.

**Reading:** (From St Paul's letter to Philemon) Rejoice in the Lord always; again I will say, rejoice. let all men know your forbearance. The Lord is at hand.

**Leader:** Let your face shine on us and we shall be safe.  
Glory be to the Father and to the Son and to the Holy Spirit.

**All:** Come to us and save us, Lord God Almighty.

Antiphon (depending on the day)

**Magnificat:** recited by all.

**Intercessions:**

**Leader:** The Son of God is coming with great power;  
All mankind shall see his face and be reborn.

**Response:** Come Lord Jesus, do not delay!

**All:** You will bring us wisdom, fresh understanding and new Vision.

**Response:** Come Lord Jesus, do not delay!

**All:** You will bring us good news and power which will transform our lives.

**Response:** Come Lord Jesus, do not delay!

**All:** You will bring us Truth, showing us the way to your Father.

**Response:** Come Lord Jesus, do not delay!

**All:** Born of a woman, you will open in our flesh the way to eternal life and joy.

**Response:** Come Lord Jesus, do not delay!

**All:** Our Father, etc.

**Prayer:** Father, by your will your Son took upon himself that human nature which you fashioned and redeemed. Grant that the Word who took flesh in the womb of the ever-Virgin Mary and became a man like us, may share with us his Godhead. We make our prayer through our Lord Jesus Christ. Amen.

Follow the Magi ->

## Magnificat

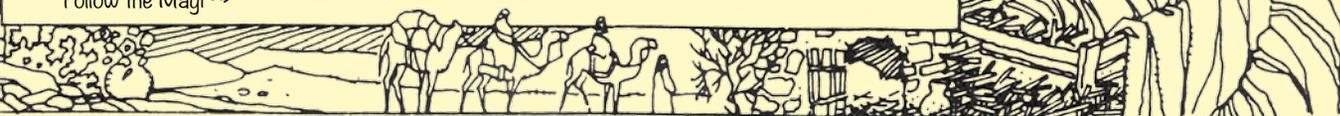
*Song of Blessed Mary  
the Virgin*

**M**Y soul proclaims  
the greatness of the Lord,  
my spirit rejoices in God  
my Saviour;  
for he has looked with favour  
on his lowly servant,  
and from this day on  
all generations will call me  
blessed.

The Almighty as done  
great things for me;  
holy is his Name.  
He has mercy on those  
who fear him  
in every generation.

He has shown  
the strength of his arm,  
he has scattered the proud  
in their conceit.  
He has cast down the mighty  
from their thrones,  
and has lifted up the lowly.  
He has filled the hungry  
with good things,  
and has sent  
the rich away empty.

He has come to the aid  
of his servant Israel  
for he has remembered  
his promise of mercy,  
the promise he made  
to our fathers,  
to Abraham and his children  
for ever.



*His first royal statement included an unambiguous call for an end to the fighting and the restoration of peace for the people in his care.*

## THE BLESSED EMPEROR WHO SUED FOR PEACE

*By* Silas Henderson



BLESSED CHARLES of Austria, the last Austro-Hungarian emperor, died in exile aged 34 in 1922. This article reflects on

how the First World War had an impact on his life, as well as on his spirituality and humanitarian work after his deposition and exile.

As we mark the centennial of the First World War no one would question that the events of 1914-1918 were unparalleled in human history. It is estimated that more than nine million soldiers lost their lives during the First World War, and the political and cultural fallout from this war endures to the present day. Although the years following the war saw the establishment of the League of Nations and new maps that (theoretically, at least) more truly reflected the cultural and ethnic identities of the peoples of certain regions, we also witnessed the rise of Communism in Russia and other Eastern European countries, as well as the emergence of Nazism in Germany.

### **The Austro-Hungarian Empire and the First World War**

Among the key players of the First World War were the

Austro-Hungarian Empire and its emperors. Established under this name in 1867, the empire was a small vestige of what had once been the Holy Roman Empire. It included Germans, Romanians,



*Charles I, Emperor of Austria, and Charles IV of Hungary, 1887 – 1922. He was the last ruler of the Austro-Hungarian Empire.*

Hungarians, Italians, Serbs, Croats, Slovenes, Jews, and Muslims, as well as Catholic, Protestant, and Orthodox Christians, speaking more than 13 languages.

Since 1273, this region had been ruled by the Habsburg family who had worked for centuries to

maintain stability in a remarkably diverse and often tense atmosphere, living under threat of invasion by their eastern neighbours, the Ottoman Empire.

The Austro-Hungarian Empire was a dual monarchy; with one political head ruling not only both realms but also two autonomous countries (Polish Galicia and Croatia), along with Bosnia and Herzegovina and Sandzak-Raska (modern-day Montenegro and Serbia). This complex land was ruled by Franz-Joseph (1830-1916), who held the titles of Emperor of Austria and Apostolic King of Hungary.

The Empire's tenuous yet prosperous peace ended when, on June 28 1914, Franz-Joseph's designated heir, Franz-Ferdinand, was assassinated by Serbian nationals.

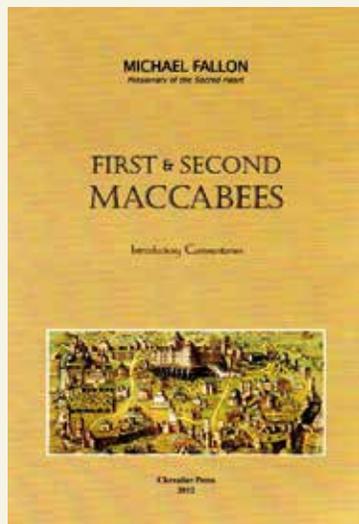
Austria-Hungary responded by declaring war on Serbia, firing the first shots of what would quickly become the First World War on July 28. Ultimately their actions led the Central

Powers (which came to include Germany, the Austro-Hungarian Empire, the Ottoman Empire, and Bulgaria) and Serbia's allies (the Allied Powers) to declare war on one another.

Emperor Franz-Joseph did not live to see the end of the war or the collapse of the Empire he struggled

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to hold together for nearly seven decades. At the time of his death on November 21 1916, the war had taken a marked toll on the Empire's resources and Austria had become inextricably bound in alliance with Germany, the Empire's military superior.

The man who succeeded Franz Joseph as Emperor of Austria and Apostolic King of Hungary, Charles, inherited a terrible legacy from which it was unlikely the Empire

and the Habsburgs would emerge unscathed.

### Emperor Charles

Karl Franz Joseph Ludwig Hubert Georg Otto Marie of Habsburg-Lorraine was born on August 17 1887, in Persenbeug Castle, not far from Vienna.

The son of Archduke Otto-Franz of Austria and Princess Maria Josepha of Saxony, he was the grandnephew of Emperor Franz-

Joseph and he became heir to the throne following Franz-Ferdinand's assassination.

Although he was in line for the throne, it was presumed that he would only assume the crowns of Austria and Hungary following a long rule by Franz-Ferdinand and this allowed for a certain leisure and breadth for Charles's education and training.

Remembered as a devout, warm-hearted, and intelligent child, his early (private) education included courses in modern languages, history, geography and the classics; he was fluent in seven languages as an adult.

As a teen, his family broke with tradition by sending him to study at a public gymnasium. After he completed his education, he entered military service, primarily in Prague, where he studied law and political theory in addition to his military duties.

In 1911 Charles married Princess Zita of Bourbon-Parma (1892-1989). The date of their marriage on October 21 1911, is now celebrated as the liturgical Feast Day of Blessed Charles. Their first child, Otto, was born on November 20 1912. The couple would have seven more children within the next decade.

Following Franz-Ferdinand's assassination, Charles became a General in the Austrian army. The war was especially difficult for Zita who had two brothers (the princes Sixtus and Xavier) fighting in the French army. The war years took a heavy toll on Charles and Zita and, when Emperor Franz-Joseph died everything immediately changed for the couple and their growing family.

Although Charles had automatically inherited the throne of Austria at the moment of Franz-Joseph's death, he officially assumed the title of Supreme Commander of the army on December 2 1916, and he was crowned Apostolic King of Hungary at Budapest's Matthias Church on December 30. His first royal

statement, however included an unambiguous call for an end to the fighting and the restoration of peace for the people in his care.

Charles saw great religious significance in his ceremony of coronation, just as he saw the burdens of the Empire as having been entrusted to him by God. He also recognized the importance the ceremony held in legitimizing his claims to the throne of Hungary, seeing himself as a father and protector to all the diversity of peoples living within the two realms. To highlight the religious significance of the occasion, as well as the reality that soldiers were dying on two fronts, he ordered that there would be no balls or banquets.

Cardinal Johannes Csernoch, who placed the Crown of St Stephen on Charles' head, later recalled: 'He prepared himself conscientiously for this great ceremony. He examined every detail and pondered the inner meaning of it all. Like a priest before his ordination – that was how devout and prayerful the King was before his coronation ... It was moving to see how the difficult burden of the feelings of responsibility had imprinted itself upon his young soul. It was neither the ornamentation nor the pomp that interested him, it was only the duty, that he was undertaking before God, before the nation and before the Church. He wished to be worthy of this, for which he had been chosen.'<sup>1</sup> The moment of his coronation would always be for him the time when he entered into a covenant with the people of his kingdoms.

### **Charles and the First World War**

The Empire that Charles now ruled was, in many ways, at the mercy of Germany and its emperor, William II. Although Charles was able to get along with William on a personal level, the two were unable to agree on a course of action for bringing an end to the war. Peace was Charles's only goal and he immediately set about searching

## **What is Greater in Man**

**C**LAUDEL ... sets into relief the fascinating human paradox: man infinitely surpasses himself. There is something beyond the human *in* the human, and man thus exists as open in his core to the supernatural. This radical duality is the source of both the wretchedness and grandeur, the ridiculous pretension and the sublime humility that make equal claim on human life. But Claudel approaches this rich paradox specifically in connection with the poetic act, the moment of inspiration. The essential point to note in the way he characterises this moment is the fact that the most genuine creativity arises not from the deliberate concentration of [merely] human effort but in the quiet, almost incidental attunement to what is greater in man. The voice of God is manifest in a hushed whisper, glory appears in the vulnerability of a baby.

— D.C. Schindler: 'Why we need Paul Claudel,' in *Communio* 34 [Spring 2007] p.132.

for ways to achieve that end, while labouring to initiate domestic policies that would benefit his people.

We can see that Charles recognized and sought to alleviate the suffering that the war brought to the Empire. He organized soup kitchens and imposed the same food rationing within the palace that was demanded of the general populace. He used palace carriages to deliver coal to the people of Vienna and he became the first world leader to establish a system of outreach, the Ministry of Social Welfare, to support war orphans, injured soldiers, and widows, and to promote labour rights, jobs, unemployment relief, and emigrant assistance. Charles was also an active promoter of the rights and responsibilities of the Church and the Catholic press. At the time of his accession, Charles also issued a general amnesty, granting freedom to the Empire's political prisoners.

In many ways, his military policies complemented his service to his civilian subjects. In addition to forbidding abuse of prisoners, he forbade the use of mustard gas on the enemy and the use of submarine warfare. He also ordered that all soldiers, prisoners of war, and wounded, must be treated humanely.

The most significant aspect of Charles' reign was his work for peace. Almost immediately; Charles

began secret peace negotiations with the Allied leaders of France and England. Using his brothers-in-law; the Princes Sixtus and Xavier, as intermediaries, Charles was able to obtain a hearing until newly-appointed officials in Paris put an end to the talks on February 20 1917. Emperor Charles' peace plan offered significant territorial gains to the Allied nations and he was willing to make these concessions despite opposition he would have received from Germany and his own Empire.

Although these first initiatives failed, Charles persisted, drawing inspiration from the proposal offered by Pope Benedict XV (1914-1922), outlined in his Apostolic Exhortation *Dès le Début* of August 1 1917. In his proposal, Pope Benedict outlined seven points that he believed would help not only bring about an end to the violence, but which would also allow for cooperation and the restoration of order. In his plan, the Pope suggested (1) that the moral force of right take the place of the 'material force of arms' (2) there be 'simultaneous and reciprocal diminution of armaments' (3) a method of international arbitration be set up, (4) common rights of use of the seas be established. (5) there should be no 'war indemnities' (6) occupied territories should be evacuated, and (7) there should be a close and objective examination

of the claims of the other warring nations.<sup>22</sup> Although the proposal was received favourably by Great Britain, Bulgaria, and the Austro-Hungarian Empire, the United States and Germany would not agree.

Seeing merit in Pope Benedict's plan, Charles wrote a warm reply on September 21 1917, in which he expressed his gratitude for the plan and offered to do everything in his power to help make the proposal a reality. He wrote, 'Since ascending the throne of our ancestors, and fully conscious of the responsibility which we bear before God and men for the fate of the Austro-Hungarian Monarchy, we have never lost sight of the high aim of restoring to our peoples, as speedily as possible, the blessings of peace... With deep-rooted conviction we agree to the leading idea of your Holiness that the future arrangement of the world must be based on the elimination of armed forces and on the moral force of right and on the rule of international justice and legality'. He continued by stating, 'If the nations of the earth were to enter, with a desirable peace, into negotiations with one another in the sense of your Holiness's proposal, then peace could blossom forth from them.'<sup>23</sup>

Going beyond Pope Benedict's proposals, however, Charles also offered to cede the region of Alsace-Lorraine (a traditionally Habsburg holding) to the Allies. Sadly Allied leaders saw Charles's far-reaching proposal to broker on his own, as a sign of his weakness and evaluations of his actions and policies remain somewhat mixed. Although he has come to be known as the *Friedenskaiser* (Peace Emperor) his proposal and secret negotiations only helped bring about the end of his reign and the Empire he so desperately longed to protect.

On April 12 1918, the French Prime Minister George Clemenceau made public Charles's letters, including his extensive peace proposals and promise to support

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France in its claims over German-held Alsace-Lorraine.

Germany was outraged by Charles's proposals and secret negotiations and, although Charles warned William II that their true enemy was Russia's new Bolshevik regime, William refused to change his position or plans to continue the war. Now with no recourse to any other allies, Austria-Hungary became little more than a satellite for the Germans.

Faced with declining health and an untenable political situation, Charles lost control of many of the officials in his dual-Kingdom and

any hopes for attaining peace and holding his empire together were crushed. Beyond this, he came to be regarded as a naive and ineffective leader by most other political powers.

The French journalist and novelist Anatole France wrote of him, 'Emperor Karl is the only decent man to come out of the war in a leadership position, yet he was a saint and no one listened to him. He sincerely wanted peace, and therefore was despised by the whole world. It was a wonderful chance that was lost.'

**The end of an Empire**

As the end of the war approached. Charles was faced with a new reality in Europe, largely based on the 'Fourteen Points' of US President Woodrow Wilson. By honouring the Allies' demand that peoples be given the right to autonomy and self-governance, the door was opened to allow individual ethnic groups to demand full autonomy as separate nations. In a brief time, the Empire was divided into a four-part union with each part governed by a federal council. By the end of October 1918 the Empire was effectively dissolved.

On November 11 1918. the same day the armistice was signed, Charles issued a statement in which he recognized Austria's right to determine its own form of State, and he relinquished any claims to administration. A similar proclamation was made regarding the State of Hungary two days later. While many refer to Charles' 'abdication' this word was never used and Charles always maintained that that he was the rightful emperor. In a letter to Friedrich Gustav Cardinal Piffl, the archbishop of Vienna, Charles wrote, 'I did not abdicate and never will ... I see my manifesto of November 11 as the equivalent to a cheque which a street thug has forced me to issue.'<sup>24</sup>

Within days the independent Republic of Germany-Austria and

the Hungarian Democratic Republic were established and, finally, on March 24, 1919, Charles left the former empire for Switzerland, aided by Lieutenant-Colonel Edward Lisle Strutt and several other British officers.

Although Charles made a final statement confirming his claim to the throne, the Austrian Parliament passed the 'Habsburg Law' permanently barring Charles and Zita from returning to Austria. The same day a law was passed which abolished all nobility in Austria.

### Blessed Charles of Austria

From Switzerland, Charles watched uneasily as the new nation-states that had once been his empire tried to establish themselves. In 1921 Charles travelled to Hungary and made two failed attempts to reclaim the throne of Hungary (having been encouraged by Hungarian 'legitimists').

Later that year, the Hungarian parliament nullified the historic Pragmatic Sanction, abolishing any Habsburg claims to the throne.

Following the second failed attempt, Charles and Zita were placed under house arrest in Hungary's Tihany Abbey before being exiled to the island of Madeira. Living in Quinta do Monte, the family endured privation and poverty.

On March 9, 1922 Charles caught a cold which developed into pneumonia. His body, already weakened by previous heart attacks, could not recover, and he died of respiratory failure on April 1. At the time of Charles's death, Zita was pregnant with their eighth child, and his last words to her were simply 'I love you so very much.'

Charles was buried in the Church of Our Lady of Monte. Zita died on March 14 1989, at the age of ninety-six. She lived the remainder of her life as a dedicated mother who revered the memory of her husband and lobbied on behalf of the Habsburg family.

The beatification and canonization of royals is certainly

not unknown in the life of the Church. The cause for the beatification of Charles was introduced in 1949 and devotion to him was well-established, particularly in Austria. As the *Friedenskaiser*, he was especially loved by the 'ordinary people' who remember not only his efforts for peace and justice in the war but also his efforts to recognize the dignity of the various ethnic groups within the former Empire and the social assistance programmes upon which so many people relied.

That having been said, there have been those who criticized Charles's beatification, citing on-going questions about the use of chemical weapons by the Empire during the First World War and doubting the validity and significance of the miracle accepted for his beatification.

While there have been those who did not support Charles's beatification on October 3, 2004, Pope John Paul II honoured Charles not primarily as a former emperor but as man of faith whose commitment to Christ animated and inspired the decisions he made for his faith: his Church, and the peoples he understood to have been entrusted to his care: 'The decisive task of Christians consists in seeking, recognizing, and following God's will in all things.' The Christian statesman, Charles of Austria, confronted this challenge every day. To his eyes war appeared as 'something appalling'... From the beginning, the Emperor

Charles conceived of his office as a holy service to his people. His chief concern was to follow the Christian vocation to holiness also in his political actions.<sup>5</sup>

In the final analysis. Blessed Charles of Austria holds a place within the Communion of Saints as both an example of a political leader who made difficult decisions, seeking an end to the terrors of war, and a faith-filled husband and father. Charles is a model of unyielding faith, fortitude, and love of the Church. Charles appreciated the traditions associated with his office, but his understanding of his duties as emperor was rooted in his life of prayer and belief in the Church's social teachings. He was a man of prayer who had a great love of the Mass and of the Blessed Virgin Mary. His final words were 'Thy will be done ... Yes ... Yes ... As you will it ... Jesus.'

SILAS HENDERSON is managing editor of Abbey Press Publications at St Meinrad Arch-Abbey, Indiana.

1. Bogle, J., *A Heart for Europe*, (Gracewing Publishing, Leominster, 1990). Bogle notes that the last coronation Charles had attended prior to his own was that of George V at London's Westminster Abbey.
2. The full text of the Apostolic Exhortation *Dès le Début* can be found at [http://www.vatican.va/holy\\_father/benedict\\_xv/apost\\_exhortations/documents/hf\\_ben-xv\\_exh\\_19170801\\_des-le-debut\\_fr.htm](http://www.vatican.va/holy_father/benedict_xv/apost_exhortations/documents/hf_ben-xv_exh_19170801_des-le-debut_fr.htm)
3. See 'Reply of the Austrian Emperor to Pope Benedict XV' at <http://www.catholicculture.org/culture/library/view.cfm?recnum=7746>
4. Quoted in *Blessed Emperor Charles, Prince of Peace for a United Europe* published by the Archdiocese of Vienna in 2005.
5. The full text of the beatification homily can be found at: [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/homilies/2004/documents/hf\\_jpii\\_hom\\_20041003\\_beatifications\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/homilies/2004/documents/hf_jpii_hom_20041003_beatifications_en.html). The cause for the canonization of Blessed Charles of Austria is being actively promoted by the Emperor Karl League of Prayer.

## Do not be Afraid

DEATH ... is a pilgrimage, a lifetime's pilgrimage which none must shirk, a pilgrimage from decay to imperishable life, from mortality to immortality, from anxiety to unruffled calm. Do not be afraid of the word death: rather rejoice in the blessings which follow a happy death. What is death after all but the burial of vice, the flowering of goodness? Hence the words of scripture, 'Let my soul die in the souls of the just,' that is, let it be buried with them and so slough off its own vice and be clothed in the grace of the saints who carry round the mortification of Christ in their own bodies and souls.

— St Ambrose, *On the Blessings of Death* 3,9,4,15. From the *Roman Breviary*, Second Reading at Matins for Saturday of the 31<sup>st</sup> Week of the Year.

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*Is liberalism rising or falling as the working philosophy of Western society, and is Christianity now being replaced by 'Consensianity,' a substitute faith that thrives on endless polling and media manipulation.*

# THE BIRTH OF 'CONSENSIANITY'

By Karl Schmude

**I**N A recent address to a Campion College gathering in Sydney, the Scottish professor of philosophy John Haldane suggested that we are now seeing the end of liberalism as a serious philosophy and cultural movement in Western society.

This may be thought an unexpected assessment - at least a premature one - given the prevailing liberal attitudes on sexuality and marriage and other issues, which show every sign of dominating rather than declining in Australia and other Western societies.

A major shift has certainly occurred in the meaning of liberalism. Whereas it was once a philosophy that championed personal freedom and called for emancipation from state and social control, it has come to focus on equality, even at the expense of freedom, and favour a new oppressiveness, looking to the power of government and law to enforce equality.

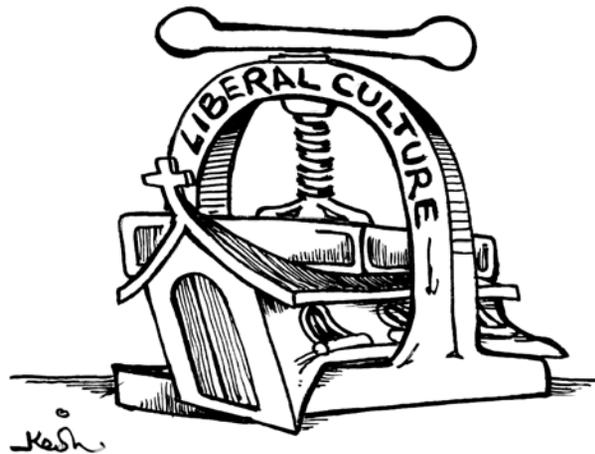
The contradictions in the French Revolutionary cry for 'liberty, equality and fraternity' are being played out in the cultural changes of our time. As the English author Sir Arnold Lunn foresaw sixty years ago:

Equality can only be imposed by destroying liberty, and the fraternity of those engaged in

plundering the minority is never extended to their victims.

It may be that these contradictions spell the death of liberalism, and that Professor Haldane has caught an exact historical moment in announcing its ultimate failure.

While liberalism is commonly attributed to the 18<sup>th</sup> century Enlightenment, it has deep historical roots - far deeper than its recent political expressions would suggest. As the Oxford professor,



Larry Siedentop, has shown in his recent study, *Inventing the Individual: The Origins of Western Liberalism*, it was a Christian culture that gave birth to liberalism by insisting on the spiritual equality of individual citizens. It drew on ancient Greek philosophy and Roman law, but it transformed this heritage by elevating the human person to a new level of divine dignity.

Many centuries passed before such a revolutionary moral claim could be converted into a social reality; but, in Siedentop's words, it was the Church's 'pursuit of belief in the equality of souls that made the conversion possible.'

The Enlightenment disturbed this essential understanding by detaching liberalism from its religious and cultural roots. A different kind of philosophy emerged, particularly in its diminished understanding of freedom as having a temporal meaning and purpose, subject to social and political change, rather than an eternal significance and value, sharply at odds with the futility of a simply earthly life ending inevitably with death.

While there may be some beneficial results from modern liberalism, at least in terms of new emphases - such as a heightened moral sensitivity to material disadvantage and physical disability - these have mainly been advanced by a massive surge in the power of the state. As a result, we have become increasingly dependent on government and bureaucratic services that can deaden our sense of personal responsibility and community.

The final verdict on liberalism is likely to be that it has eroded the foundational beliefs and governing values of our culture. There are unmistakable signs that liberalism is becoming anti-liberal, curbing and

## Dogmas of Capitalism

**A** NEW RELIGION: money and wealth. Its dogmas: unlimited economic freedom, free competition, the division of capital and labour, its mercenaries are the laws of supply and demand and price mechanisms. Its morality: the lack of any moral superiority of human capital and labour or good production.

Profits are its only good deeds. Its altars: a great plant, machinery, tools, cartels, syndicates, banks, where greed is satisfied by the price of human life. The final goal: blessed be the rich. Be rich at all costs, whoever can, and as soon as they can! This is the god of this world.

- Stefan Cardinal Wyszyński, 1901-1981, Primate of Poland.

finally crushing religious and other freedoms, especially in relation to 'life' issues such as abortion and euthanasia, and more recently extending to the family, with the struggle against same-sex marriage revealingly cast in the new rhetoric of 'marriage *equality*'.

In the international arena, the investment of liberal hopes in the 'Arab Spring' in the Middle East has proved a devastating failure. Not only has it led to a resurgence of tribalised tyrannies like Islamic State, but it has given rise to widespread destabilisation in the region – and a mass refugee crisis extending far beyond the Middle East.

It is hard to escape the conclusion that liberalism has finally turned upon itself and had a profoundly damaging and even fatal impact on Western culture. The more it has alienated itself from its religious roots, the more it has diminished – and even destroyed – the inspirational power of beliefs and ideals that nourish the life of our culture.

Not that this grim conclusion is new. In the course of the past century, there have been various predictions of the end of liberalism. Three in particular are noteworthy, for they shed light on the intellectual frailty of liberalism, and the extent to which it always contained the seeds of its own destruction.

In 1905, G.K. Chesterton provided one such prophecy:

The earnest Freethinkers need not worry themselves so much

about the persecutions of the past. Before the Liberal idea is dead or triumphant, we shall see wars and persecutions the like of which the world has never seen.

In 1940, T.S. Eliot noted the tendency for modern liberal democracies to make up for their inner emptiness by embracing a system of external intrusion and legal enforcement that would be inevitably totalitarian in its effects:

That Liberalism may be a tendency towards something very different from itself, is a possibility in its nature. For it is something which tends to release energy rather than accumulate it, to relax, rather than to fortify. . . .

By destroying traditional social habits of the people, by dissolving their natural collective consciousness into individual constituents, by licensing the opinions of the most foolish, by substituting instruction for education, by encouraging cleverness rather than wisdom, the upstart rather than the qualified, by fostering a notion of getting on to which the alternative is a hopeless apathy, Liberalism can prepare the way for that which is its own negation: the artificial, mechanised or brutalised control which is a desperate remedy for its chaos.

In 1966, the British journalist Malcolm Muggeridge, in an article entitled 'The Great Liberal Death-Wish,' noted the contrast between the exalted aims of liberalism and its frequently appalling consequences. On the one hand, there was the apparent

enlightenment and tolerance of liberal attitudes, and on the other, the brutality and deception that so often accompanied their application. Why, he asked,

should this alluring and amiable view of life seem to have led infallibly to its own negation – instead of a brotherhood, a collectivity; instead of freedom, brain-washed conformism; instead of a rainbow, a sinister mushroom cloud across the sky, with no crock of gold where it ends, only an H-bomb?

How did it come about that the pursuit of peace led to ever more ferocious wars, of happiness to ever larger and more crowded psychiatric wards, of knowledge to ever greater credulity and vacuity, of security to an ever intensifying sense of helplessness and loss of identity, of affluence to ever mounting indebtedness, of health to the consumption of ever more pills and potions?

These developments in the history of modern liberalism are, in fact, part of a larger story – the chastening intellectual experience of Western people as they abandon Christianity and enter a post-Christian era bereft of spiritual vision and moral bearings.

And yet the decline of Christianity as a cultural force has not led to the fading of a religious instinct in our society. On the contrary, it has intensified, and taken on new and more menacing forms in order to fill the void in human insight and sensibility that has been left by the evaporation of Christian faith and the ultimate meanings it supplied.

In a recent book, *Culture and the Death of God*, Terry Eagleton has pointed out that, in the past two centuries, Western society has produced a range of counterfeit faiths – 'surrogate forms of transcendence,' in Eagleton's words, designed to fill 'the gap where God had once been.' Rationalism, nature, science and art are among the secular religions that have loomed large at different times in the West, serving as 'viceroys for God.'

But religion has proved irrepressible. In Eagleton's judgment – and he is himself a lapsed Catholic who is now a professed though unorthodox Marxist – the role of religious faith has always been to inject meaning and purpose into people's lives, and the rituals of celebration and commiseration that religion provides cannot simply be ignored – or supplied by secular substitutes. Even when its doctrines are denied and its moral imperatives ignored, the need for faith remains. It does not disappear. It simply finds new outlets for expression.

Nature abhors a vacuum. And so does a society. In our case, Western society increasingly feels the emptiness that comes from an abandoned philosophy of truths and ideals that once sustained its popular life and cultural institutions.

The crippling weakness of the post-Christian West is that its sources of authority and loyalty have largely lost their power. Crucial institutions – such as parliament, law courts, the churches, trade unions, and the armed forces – are becoming less and less credible and appealing.

The judgment of prophets like Chesterton, Eliot and Muggeridge in the last century, and of more recent observers like John Haldane and Terry Eagleton, makes clear that the historical roots of liberalism – essentially Christian, but now anti-Christian and culturally destructive – have led to something dramatically different, which is a denial of fundamental realities about God and human nature.

As a result, the essential tendency of liberalism has been to impose the most restrictive, and finally totalitarian, controls, in order to provide a false sense of social improvement and fill the emptiness created by the loss of belief.

In an important new report from the Centre for Independent Studies, *The Democratic Deficit: How Minority Fundamentalism Threatens Liberty in Australia*, Peter Kurti documents the

rise of a secular fundamentalism in Australia. He describes the growing impact of 'identity politics' and the ways in which it invokes the values of equality and tolerance, applied only to certain groups, as the basis of a new intolerance. In the words of the British philosopher Roger Scruton, whom Kurti quotes:

The new ideas of human rights allow rights to one group that they deny to another: you have rights as the member of some ethnic minority or social class that cannot be claimed by every citizen. People can now be favoured or condemned on account of their class, race, rank or occupation, and this in the name of liberal values... The rhetoric of rights has shifted from freedoms to claims, and from equal treatment to equal outcomes?

The ultimate result would seem to be a steadily gathering nihilism – a philosophy of freedom and tolerance, applied selectively and without any clear content or positive principle, which inevitably saps the life of a social and political order, and leads to the abolition of any order, finally succumbing to nothingness. At best it ends up being united only by its aversion to the bad. It has no real vision of the good.

Western society has largely moved to a view of human life that is no longer universal, as in the Christian vision, but selective and subjective. It pits the Christian view of the intrinsic and objective worth of every human being, regardless of intelligence or beauty or other qualities, against the liberal view that confines the value of human life to certain people – such as the born as against the unborn, the promising young as against the ailing elderly, the healthy or potentially recoverable as against the terminally ill.

The deepest failure of liberalism is its denial of love. Certainly it professes a devotion to tolerance, even though in practice it shows a high degree of intolerance; but even its tolerance reflects a darker

side – namely, a reluctance and refusal to care.

Whereas Christianity emphasises the universality of dependence – finally on God but also on our fellow human beings, in a relationship of community and solidarity – liberalism stresses individuality and autonomy.

The appeal of autonomy lies in the freedom it promises, but it carries with it a terrible isolation; a desperate loneliness, and lovelessness, for so many people.

What will replace liberalism as a working philosophy in the public sphere? Fifty years ago, Malcolm Muggeridge pinpointed the likely form of a post-liberal view of life. In different articles in the *New Statesman*, he coined the words 'Consensocracy' and 'Consensianity' to describe the growing triumph of 'The Consensus' in Western society. He realised, even then, the conditioning power of the media, and the manipulation of opinion by continued polling, in defining and enforcing what is acceptable – and unacceptable.

Apart from the media, he saw a new factor at work in overturning traditional morality – and that would be the growing influence of experts in place of 'untrained' parents. As the conflict over the Safe Schools program has shown, parents are expected to yield to partisan researchers who engage in a softening-up process leading to schemes of social engineering.

As early as 1969, Muggeridge realised that 'The Consensus' had already brought about a moral revolution – and more was in store. It began with the legalisation of abortion, he noted, and would soon lead to the endorsement of euthanasia. Liberalism may indeed be entering its death throes, but like autumn tints before winter desolation, it is showing signs of life that prefigure death, even if they currently disguise it.

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Karl Schmude is a Founding Fellow of Campion College in Sydney and formerly University Librarian at the University of New England in Armidale NSW.

## IMPORTANCE OF TRADITION

**S**INCE therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. [Apocalypse 22:17] For she is the entrance to life; all others are thieves and robbers. On this account are we bound to avoid *them*, but to make choice of the thing pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches? To which course many nations of those barbarians who believe in Christ do assent, having salvation written in their hearts by the Spirit, without paper or ink, and, carefully preserving the ancient tradition, believing in one God, the Creator of heaven and earth, and all things therein, by means of Christ Jesus, the Son of God; who, because of His surpassing love towards His creation, condescended to be born of the virgin, He Himself uniting man through Himself to God, and having suffered under Pontius Pilate, and rising again, and having been received up in splendour, shall come in glory, the Saviour of those who are saved, and the Judge of those who are judged, and sending into eternal fire those who transform the truth, and despise His Father and His advent. Those who, in the absence of written documents, have believed this faith, are barbarians, so far as regards our language; but as regards doctrine, manner, and tenor of life, they are, because of faith, very wise indeed; and they do please God, ordering their conversation in all righteousness, chastity, and wisdom. If any one were to preach to these men the inventions of the heretics, speaking to them in their own language, they would at once stop their ears, and flee as far off as possible, not enduring even to listen to the blasphemous address. Thus, by means of that ancient tradition of the apostles, they do not suffer their mind to conceive anything of the [doctrines suggested by the] portentous language of these teachers, among whom neither Church nor doctrine has ever been established.

– St Irenaeus of Lyons, c.130-202 AD, *Adversus Haereses*, Bk 3, chapter 4.

*[Are we] entitled to turn our backs on the ordinary and powerless people of nations such as Iraq, Syria, Afghanistan and of too many others? The dilemma we face is that intervention, especially the limited intervention that the West has been pursuing, tends to make the situation worse.*

# THE UGLY FACE OF A WORLD AT WAR

*By Michael O'Connor*



THE WAR that encompasses much of the Muslim world and many of the nations of the West, is all the more real, and threatening, for its not being taken seriously by many commentators. Depending upon your perspective, it may be called jihad or a war on terrorism. What is obvious, though, is that the West shows little public sign of a true understanding or any ability to deal with this conflict that manifests itself in so many parts of the world. It's time for a closer look if only to come to some agreement on the terms we use.

To begin, we need to understand who the players are and what their objectives are. The fundamental objective of those whom the West regards as the enemy is the control of Islam, the establishment of some form of caliphate where the laws are the laws of Islam, of the Koran and its associated Hadith. What most of the rest of the world considers to be a gathering of nation states ruled under their own essentially civil laws, represents the alternative to the caliphate.

In effect the structure of nation states that emerged after the Thirty Years War of the 17<sup>th</sup> century is the target. It's a long term objective, the first part of which is aimed at those predominantly Muslim states extending from North Africa through the Middle East to Indonesia and the southern Philippines.

The aggressors in this war are the jihadist organisations like Islamic State, al-Qa'eda or similar

originating during Islam's earliest years, is between the Sunni and Shia sects. This division is important in all Muslim countries, but especially in countries like Iraq and Syria.

The jihadist strategy has been to undermine the recognised governments of Muslim nations, to generate internal conflict and to establish a nominal caliphate in areas that it controls both militarily and economically, creating in effect a new government that controls territory and governs allegedly in strict accordance with Islamic law but more likely following their own brutal dictates.

Islamic State was initially very successful in establishing control over a substantial part of Iraq and Syria thanks largely to the incompetence and corruption of the governments of those two countries, not to

mention the confusion generated by American policy that backed Sunni rebels in Syria and a Shia-dominated government in Iraq. Islamic State was well-funded partly from sources in Saudi Arabia, a fundamentally weak



usually more localised bodies with a more or less loose association for essentially strategic reasons. Complicating their overriding objective however are the sectarian divisions of Islam, of which there are several. An important division,



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nation obsessed by its hatred and fear of Shia Iran. Islamic State was also well-armed as well as better disciplined and motivated than the armed forces of virtually all the other players.

Parallel with this strategy have been the attempts to destabilise other mainly Muslim countries or others with a substantial Muslim minority. The tactics used have included brutal and highly publicised executions, mass kidnapping and an active program of radicalisation of disaffected youth through an extensive and highly sophisticated use of modern media including social media.

The jihadist organisations are, in the context of traditional warfare, fundamentally weak. They are neither well-trained nor well-equipped in a conventional sense, certainly not compared with Western forces. To overcome that weakness, they use the tactics of insurgency that have proved only marginally successful, yet tactics

that many Western forces, especially those of the United States, find difficult to counter. Easily defeated in a confrontation battle, the insurgents have the ability to vanish into the broader community only to reappear when the conventional forces move on or withdraw.

The conflict then is one between the weak and the strong. The strong, be it the West or even the improving conventional forces of the Muslim nations, are expensive to sustain as a force of occupation and, in the absence of a politico/religious solution to the conflict, must withdraw thus leaving the field open for the insurgents to move back in and take control. The control is then exercised and maintained by the use of terror.

Terror is a weapon, no more. It is the weapon of the weak against the strong. It depends upon the ruthless use of usually indiscriminate force against the ordinary citizenry rather than the military forces upon which they depend for security. Islamic

State and the Taliban as well as all the other insurgent groups depend upon terror in its most ruthless and brutal forms to assert and sustain their control.

On the other hand, their operations against Western targets reveal their military weakness but the strength of their strategy while they use the weapon of terror. Their objective is primarily to deter the West from interfering in their Middle East operations by creating fear and uncertainty in Western societies. By using the World Wide Web and social media, they attempt to recruit mainly young and disillusioned people, Muslim or otherwise, to attack targets in the host country. These attacks do negligible damage and most are prevented by effective intelligence and police work. That matters little to the jihadists because they still generate a degree of fear especially in those democratic Western societies that are losing confidence in themselves and their leaders.

The West's response in the Muslim world has been to use military force while minimising their own casualties. Indeed, that has ever been the purpose of using air raids and drone strikes. Having finally learned the lessons of Vietnam and Iraq, the United States especially but also Australia, are no longer willing to commit significant ground forces to an insurgent war, especially when the parade of politicians and their advisers cannot agree on a strategic objective or, as the experts say, an end state. Ultimately however, such tentative tactics fail to cripple the insurgent organisations that simply disappear only to appear again when the pressure is taken off. In the process, too, they invariably cause innocent casualties thereby reinforcing the insurgents' 'moral' claims. Aerial bombing has never won a war, and can never of itself win a war. We do ourselves no service by pretending otherwise.

So, as Lenin once famously asked, what is to be done? Personally I believe the West

needs to concede that the jihadists' strategy of deterring the West suits us as much as it does them. We need to treat domestic Islamist terrorism in exactly the same way as we treat any criminal activity – by the use of well-resourced intelligence operations and law enforcement. The agents of the jihadists in the West range from radicalised, usually young middle-class Muslims to the mentally unstable victims of Islamist propaganda.

All too often, it appears, they are drawn from stable families but have fallen victim to the jihadists' teachings through the Internet or local radical teachers. The often hostile public discussion – accompanied as it is by a refusal of Western authorities in the name of multiculturalism or defence of free speech, to confront the radicals' arguments – exacerbates but does not excuse, a resort to hostile acts by radicalised individuals or groups.

Events in Australia in recent years suggest that our intelligence and law enforcement bodies have the threat under close control. The number and scope of incidents has been outweighed by the number of preventive operations by the authorities.

What seems to be lacking is a coherent program of pre-empting the recruitment of the potentially radicalised. Developing such a program would be difficult without involving the Muslim community in Australia, itself divided.

Government intervention would be distrusted because governments seem to be incapable of producing a coherent narrative. The media, with its institutional interest in conflict and sensation, apart from a basic incompetence of analysis, is more obstacle than help. Moreover, the emergence of the so-called patriotic movements, noisy and potentially violent as they are, represent a complicating element. Very likely, the best we can hope for is the emergence of more players of good will and understanding in the public debate.

## Abuse of the Law

**T**HEN the laws that are made against malefactors shall they make, as an old philosopher [Plutarch] said, to be much like unto cobwebs, in which the little gnats and flies stick still and hang fast, but the great bumble bees break them and fly quite through.

And then the laws that are made as a buckler in the defence of innocents, those shall they make serve for a sword, to cut and sore wound them with, and therewith wound they their own souls sorer.

– St Thomas More, *A Dialogue of Comfort against Tribulation* [written in the Tower of London, in 1534, while awaiting execution] London: Thomas Baker, Soho Square [undated] page 232.

Secondly, we need to abandon all pretensions to a military solution including the use of training cadres for indigenous Arab forces. Despite claims to the contrary by the public relations brigade, I do not believe that the cultural differences between our forces and theirs permit effective training. They may even do better without our overly ponderous concepts. Moreover, the Western military view that we can inculturate them to more humane operations is open to serious question as recent events in Iraq have shown. We need to abandon all military ties, but ensure support for those countries such as Lebanon, Jordan and Israel, that seem better attuned to the Middle East environment.

A number of factors inhibit a Western withdrawal. One, perhaps the most important, is the tendency in the West to believe that we have all the answers. Associated with this is the belief in persistence – that if we keep at it, eventually we will

win. Yet we have been involved in Afghanistan now for 15 years but the Islamist insurgency continues in that unhappy land. The United Nations in its dubious wisdom has endorsed the employment of NATO forces, mainly American, to provide a veneer of respectability. Elsewhere of course the United Nations contents itself with expressions of concern, horror, even demands that something be done.

An often unrecognised problem is the activities of many charitable organisations such as, for example, Médecins Sans Frontières. These generous organisations do good work but they also implicitly demand protection for their people from the insurgents who regard them as, at best, useful idiots, and, at worst, as active enemies of jihad.

More obvious is the dubious quality of many security organisations, police, military and intelligence, in target countries. All too often their forces, and indeed their governments, lack the resources and the professionalism to deal with a very capable enemy.

Finally we need to accept that we cannot impose our concepts and beliefs on them. Atrocities will be committed by security forces; that is the nature of warfare and some will behave worse than others. But by cooperating with the purveyors of atrocities we become complicit in them.

Are we, committed as we are by our essentially Christian beliefs to a peaceful world that is tolerant of the beliefs of others, entitled to turn our backs on the ordinary and powerless people of nations such as Iraq, Syria, Afghanistan and many others?

The dilemma we face is that intervention, especially the limited military and logistical intervention that the West has been pursuing, tends to make the situation worse. I don't have an answer and I know of no one that does.

---

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

# POLITICAL FORMS AND NATURAL COMMUNITIES

*By* Jude P. Dougherty

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Murray, Andrew, *Thinking about Political Things: An Aristotelian Approach to Pacific Life*. Adelaide: ATP Theology, 2016, xi + 193 pp.

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Andrew Murray, author of *Thinking about Political Things: An Aristotelian Approach to Pacific Life*, writes as follows:

My purpose in writing this book was to express Aristotle's political thought in clear, non-technical language and in ways that would assist the peoples of small island states, particularly in the Pacific, to think about the issues that face them, given that their political problems and solutions are different from those that face large Western countries.

He calls his essays 'excursions,' and they take him to (1) Papua New Guinea and the Solomon Islands, (2) the Fijian Islands, (3) Tonga, and (4) the Chamorro people of the Mariana Islands.

Murray, it should be explained, is an Australian priest and professor with a Ph.D. in philosophy, although he has worked principally as a theologian. *Thinking about Things Politically* draws on Aristotle's *Politics*, *Nicomachean Ethics*, and *Rhetoric*, but also heavily on Murray's personal experience of the peoples of the islands he discusses.

Leaders of Pacific nations, he tells us, reject descriptions such as 'weak states' or 'failed states,' and point out that in their countries people do not for the most part go hungry or remain unhoused as they do in Sydney, London, or New York. The autonomy and individualism prized in Western nations is out of place in a land where people are understood to be members of a family or clan.

Murray is quick to point out that Aristotle did not lay down a particular form of government as necessary for all peoples in the way that modern theorists have done. Political forms for Aristotle grow out of natural communities. Thus the book is not an attempt to tell Pacific peoples how to arrange their political lives, but nevertheless Murray does employ some concrete examples from the South Pacific to show the relevance of the Aristotelian manner of thinking politically where it has been used.

In a section on forms of constitution, Murray discusses what Aristotle calls 'correct forms of constitution': (1) *kingship*, defined as the rule of one monarch in which the king rules for the sake of the people; (2) *aristocracy*, the rule of the few who are virtuous for the sake of the people; and (3) *republicanism*, where the multitude rule for the sake of the whole people.

Deviant forms of constitution are identified as: (1) *democracy*, where the multitude rules for self-advantage; (2) *oligarchy*, where the few rule for self-advantage; and (3) *tyranny*, where one rules for self-advantage, which Aristotle calls the most severe failure of political rule.

Other good distinctions are made, such as, for example, when under the constitution *the law* rules as contrasted with those states in which *those in office* rule.

There is an important chapter on education and on nurturing political life where Murray cites another Aristotelian principle: 'If the community and its members are to live well, they will need both to understand what *living well* is, and to know how to do things that will bring about this kind of life.' This necessarily leads to an extended discussion of happiness and its conditions, namely, moral and intellectual virtue.

This book may have been written to show the relevance of Aristotelian principles in the forming of governments in the Pacific Islands, but it does more than that insofar as it suggests how far Western governments on both sides of the Atlantic have deviated from principled norms in the Aristotelian sense. It tells Western readers where they are, judged by time-transcending norms.

- PROFESSOR JUDE DOUCHERTY is Dean Emeritus of the Philosophy Faculty, Catholic University of America. . He is a regular contributor to *Annals*.

*The so-called problem of Evil for the theist, becomes  
the real problem of Good for the atheist.*

## CLIMATE CHANGE, GREEN DREAMS AND GOD

By James McCaughan

**I**T SEEMS that God is giving us another chance. Britain has democratically elected to leave the bureaucratically controlled European Union. The British government shed its leader and potential leaders until the Prime Ministership settled on Theresa May.

A recent article by Nick Cater in *The Australian*, commented,

Hours after taking office, Theresa May abolished the Department of Energy and Climate Change, a behemoth created by Labour's Gordon Brown in 2008 in the mistaken belief that first step towards solving any problem is to set up a stonking great bureaucracy. Environment correspondent Ian Johnston denounced the PM's heretical action; it was proof, if proof were needed, that May was "not remotely bothered about global warming".

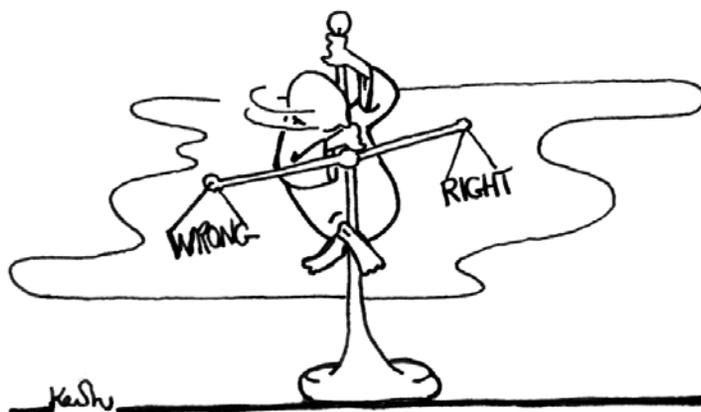
May's stupidity was compounded, in the view of the British cosmopolitan establishment, by the appointment of Boris Johnson as Foreign Minister. The list of supposed blunders that makes Johnson unsuitable envoy material, includes climate scepticism and expressing support for Israel during a visit to the Palestinian territories.

Cater went on to say:

The elevation of politicians such as May and Johnson who challenge conventional wisdom is a refreshing moment for British politics. Slavish obedience to the 'experts' on climate change has cost Britain and its citizens dearly.

It is a measure of the perverseness of climate change dogma that May's promise to restore cheap and reliable energy is viewed as subversive.<sup>1</sup>

The 'Green dream' in Cater's title responds to the news that South Australia, having closed its coal fired power stations, can't supply its needs from its wind farms because



'being intermittent' they consume more power than they generate. The threat to employment in industries whose economic viability depends on cheap and reliable power is obvious.

Britain started the search for a link between carbon dioxide and global warming when Margaret

Thatcher put money on the table of the Royal Society to find such a link for her own political purposes.

Much later when the Anthropogenic Global Warming (AGW) bandwagon was at full speed, two former cabinet ministers in Thatcher's government, Lords Lawson and Monckton, did their best to unmask its flaws and deception and to urge a policy of mitigating the effects of global warming rather than attempting to reduce its supposed cause.

Earlier this year, Larry Marshall, CSIRO chief executive, announced, 'In climate science, we are shifting from measurement and modelling to mitigation, because that's where we believe we can have the most impact and deliver the most benefit.' Sixty-five climate research positions were to be cut.<sup>2</sup>

Good news for Australia, but not for the 65 researchers. No sooner had

this been typed than the new Australian federal Minister for Science, Mr Greg Hunt, announced a reversal of this direction, creating just 15 new positions. This highlights the weakness of the CSIRO vis-à-vis the government of the day, as its charter forbids it to oppose government policy.<sup>3</sup>

## Science is a Splendid Thing ...

THE ONLY evil that science has ever attempted in our time has been that of dictating not only what should be known, but the spirit in which it should be regarded. It does not in the least matter whether we look at a lamp-post or a tree as long as we look at it in a certain spirit. It does not in the least matter whether we talk through a telephone or through a hole in the wall so long as we talk sense. But we must not ask the lamp-post in what spirit it ought to be regarded. If we do, we shall find it as deaf as a post. We must not ask the telephone what we are to say to it. If we do, we shall find the young ladies at the exchange somewhat sharply insensible to the pathos of our position. Science must not impose any philosophy, any more than the telephone must tell us what to say. If we are going on a great and just adventure, it will be all the more glorious to go on a flying-ship. But we must not stop in the middle of the adventure to ask the flying-ship what a just adventure is. If we are rushing to get married, it may be thrilling to rush in a motor-car; but we do not ask the motor-car whom we shall marry. Generally speaking, we hardly even ask the chauffeur. That quite elementary and commonplace principle suffices for all the relations of physical science with mankind. A man does not ask his horse where he shall go: neither shall he ask his horseless carriage: neither shall he ask the driver of his horseless carriage: neither shall he ask the inventor of his horseless carriage. Science is a splendid thing; if you tell it where to go to.

– G. K. Chesterton, *The Illustrated London News*, October 9, 1909

It is good news because the climate change is not caused by us. The long suppressed evidence that atmospheric carbon dioxide, when it was correlated with temperature rise, *followed* the atmospheric temperature rise and did not precede it, was made public in 2007.<sup>4</sup> Carbon dioxide couldn't be the cause of the temperature rise.

This did not change the thinking, because politics held sway; but even in other areas of science where there is a strongly held ideological opinion, contrary evidence is not understood because it is filtered out by bias and uninformed opinion.

So how does God come into all of this? We can certainly read about God's involvement with people in the Old and New Testaments, and at certain critical times in the present era. But how is he involved now?

For a long time there has been a much vaunted push to exclude

God from the public domain. All knowledge ultimately is sourced back to God. Knowledge is like a body with God as its head, so to speak. The secular world now wants to decapitate this body. The consequence is a kind of death. Knowledge fragments; the body disintegrates and parliaments find themselves distracted by bills pretending to rewrite the moral law whose author was the very God many of them reject. The Divine Right of Kings has resurfaced as The Divine Right of Presidents, Parliaments and Prime Ministers.

Instead of cooperation freely given, with each member of society answering to God in his conscience, with gross violations condemned by the state, co-operation degenerates into external coercion, with consequent loss of freedom, through totalitarian regimes which we can now see beginning to emerge in the West.

When God is rejected from the equation, we punish ourselves by having to live with the consequences. The opposite side of this coin is that things go well in society and in our personal lives because God's help is acknowledged and co-operated with.

The so-called problem of evil for the theist becomes the real problem of good for the atheist.

May I be permitted to introduce some personal remarks that reflect God's help in one's professional work, where faith is not a prerequisite.

For many years my research field in physics was Cosmic Radiation. There was a large group of us involved in different projects, but some big projects required teams of workers rather than two or three individuals. Long retired now we have an annual reunion and one of our senior members told a small group of us last year that the method to record and collate the data, in one of those big projects, with many detectors spread out over many square kilometres, came to him one day as a complete idea, though there were myriad details to it. It was brilliant for its time – the 1960s and 70s. He was not a religious man, but a decent one. He died not long after he told us this anecdote.

In my own case, one day in front of the tabernacle, not long after the death of our youngest daughter, I felt Our Lord wanted to be involved in the actual production of my professional work rather than just be offered the fruits of it.

At that time my life was compartmentalised into prayer and work rather than being with him the whole time. Not long after this, when struggling with a seemingly intractable problem and not thinking of asking for divine help, it occurred to me to try a different approach that seemed to be based on quite a different idea. Well, not being one to waste time, I decided to ignore the thought. Like St Peter in Jaffa being told to kill and eat

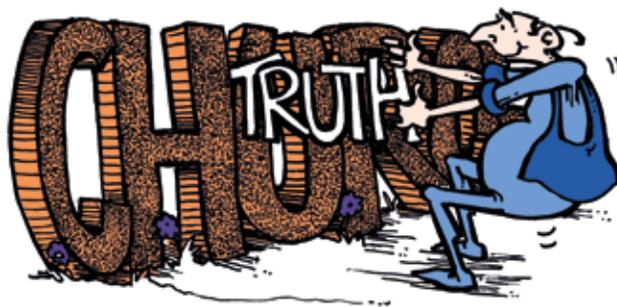
the forbidden animals, I wasn't having a bar of it. Like Peter the suggestion had to be made *three* times. At the third, I finally gave in.

Before long, my toying with the method gave way to inspiration, and the problem was eventually solved. This was a crucial beginning for a study that has lasted over twenty years. The view from the height of these years is breath taking. The impression of the journey is of having entered a maze and having come out the other side without ever meeting a dead end; the next step was always known without knowing where it was all headed. Some of the difficulties were solved only gradually and after much struggle. At no time were any answers provided; it was my work. But as the Book of Proverbs has it: A man's mind plans his way, but the Lord directs his steps.<sup>5</sup>

We pray that God will extend his mercy to Australia as attempts to redefine marriage wax and wane. One of my sons, John McCaughan, has co-authored with philosopher Jeremy Bell *Two men talk about marriage*, published by Conor Court Press, to present the reasonable case for marriage as a conversation, rather than an argument; to win over those open to persuasion. To spread and digest this information will take time. This is just a part of the effort that is needed if we are not to wreck completely the basis of our society and lose the freedom to practise our religion.

DR JAMES MCCAUGHAN was Honorary Senior Lecturer in Physics at the University of Sydney till the end of 2015. He retired in 1999 after thirty-four years on the permanent staff. Author of *The Messel Era* he has published in the fields of Cosmic Radiation, Physics Education, History of Physics, Biography in Physics, History and Philosophy of Science. He is married to Genevieve and has been blessed with eleven children.

1. 'Green dream puts South Australia is a sorry state,' *The Australian*, Tuesday July 19, 2016.  
 2. Ian Randall, *Physics World*, 29, March 3, 2016, p.11.  
 3. *The Sydney Morning Herald*, Thursday August 4, 2016.  
 4. *Annals Australasia* 126, Jan-Feb 2015 pp 2-3.  
 5. xvi, 9.



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# MEDIA MATTERS

By JAMES MURRAY

## Trumping Washington

Opinion polling, to paraphrase Karl Marx, is the opiate of the pundit. Thinking of this and the Brexit Factor your correspondent suggested pre-election in last month's issue, that Donald Trump had a chance of being President of the United States despite his outrageous utterances and behaviour.

Now in the aftermath of his election, comes another question from the poll-sozzled pundits and social-media Babel-ites: who is Donald Trump, like who is he *really*.

Few have spent more time in the eye of New York than Trump. Several biographies, ghosted and otherwise, have been written about his exploits and any number of magazine features.

Yet there is a new consensus that he remains indefinable. This to forget the folk phrase, 'Crazy like a fox', given the imprimatur of the great *New Yorker* writer SJ Perelman in the title of a book published in 1944.

Perelman is not a negligible figure. He was also a scriptwriter for the Marx Brothers though less proud of this than of his script for the 1956 version of *Round the World in 80 Days* and his five Broadway plays (two in collaboration with his wife Laura, sister of the Hollywood satirist Nathaniel West).

## Who's who

The omission of SJ Perelman from print, radio and television is part of the puzzle of what gets followed up and what doesn't. Thanks to the best of business columns in *The Australian*, by-lined Katie Lacey and Will Glasgow, your correspondent learnt that Donald Trump once had real estate dealings in Sydney.

These involved what was then the Ritz Carlton Hotel, Double Bay, Sydney, a favourite of ex-PM Bob Hawke. According

to Lacey and Glasgow, the owner of the hotel was Rodney Adler who subsequently did jail time for other matters connected to the HIH insurance collapse

One thing for sure: a real-estate agent like Trump would not forget an unsuccessful foray, a factor that could make for small-world exchanges with Prime Minister Malcolm Turnbull who as Goldman Sach's local chieftain was found to be an innocent bystander.

## Whither Hillary

All of the above risks a charge of sexism. What of the front-runner candidate, Hillary Rodham Clinton, who won the tactical, popular vote yet failed to win the strategic Electoral College vote.

Her campaign, ex-president husband Bill standing by like funeral mute, was notable for the intensity with which she spoke of cracking the highest ceiling, a neat qualification; a longish list of women who have cracked their highest ceiling includes Golda Meir, Indira Gandhi, Maggie Thatcher, Helen Clark, Julia Gillard and Therese May.

One other factor gave cause for anxiety and was outlined in *The Catholic Weekly* by syndicated American columnist George Weigel. He reported that Clinton campaigners ran the false line that abortion funding was a Catholic value.

Trump's stance on abortion is in line with the Republican Party's right-to-life platform; his Supreme Court appointments will be crucial to the platform's implementation.

Will Hillary Clinton retire to grandmothing, aged 68? Unlikely, figuring Trump, 70, as a one-term president, she may well look at Meir who was 71 and a grandmother when elected leader of embattled Israel.





## Damp fuse

The initial reaction to the Trump ascendancy was anything but cool, even the continuing validity of the Austral-American alliance being called into question.

The Leader of the Opposition Bill Shorten dated the alliance back to put in the sphere of World War II leader John Curtin and his policy shift from the UK to the US.

The Prime Minister Malcolm Turnbull was on firmer ground. He spoke of a century; next year Australia commemorates the centenary of Le Hamel, fought on the Fourth of July. In that battle American forces were deployed alongside Australian at John Monash's insistence and against the wishes of the US commander Black Jack Pershing.

A justly celebrated victory, carried in 93 minutes, but not a reason for the expensive ritual of making Monash a posthumous Field Marshal while veterans of other wars fight through bureaucratic razor-wire for their welfare rights.

Labor Foreign Affairs spokeswoman Senator Penny Wong's think-piece in Fairfax Media about a turning-point Asia option, has been described as 'nuanced'.

It was not nuanced enough to distinguish between an alliance and a trade agreement or between a democracy and a totalitarian Marxist-Communist apparat with an appalling human-rights record.

The initial reactions, political and general, were whistling in the dark; both presidential candidates were impeachable; they still are to different ways, a factor that will test the American Constitution's capability to stand fast amid the showbiz surreal.

## Class election

The term Establishment was first used in the public prints in 1955 by Henry Fairlie, a brilliant if bibulous contributor to *The Spectator*: 'By the Establishment, I do not only mean the centres of official power – though they are certainly part of it – but rather the whole matrix of official and social relations within which power is exercised. The exercise of power in Britain (more specifically in England) cannot be understood unless it is recognised that it is exercised socially.'

In describing Trump as anti-Establishment, journalist relied heavily on the term. This, despite the reality that it has been displaced by something worse as another *Spectator* writer Peter Osborne maintains in his book, *The Triumph of the Political Class*.

Why the preference for Establishment? It shields journalists from realising that they, too, can be members of the Political Class, particularly those who have been minders, spinmeisters and speech writers to politicians and have returned to journalism.

Some might argue that there is a separate Media Class; it was not critically in evidence during the Clinton vs Trump campaign.

## Double trouble

Saxon-Norman word doublets such as aid and abet, cease and desist, advise and consent abound in legal-political documents. Accordingly they are an element in Section 18C of the Racial Discrimination Act (itself an ambiguous title).

There they have increased and multiplied into the unlawful quadruple, offend, insult, humiliate or intimidate in the context of race or ethnicity – a context that does not cover Christians, Jews, Muslims, Buddhists or atheists.

There has been talk of abolishing the act. No need, editing and clarification will do; should the parliamentary draftsmen be too busy, there are any number of unemployed sub-editors who would do the job for a fee,

In line with the suggestion of Australian Human Rights Commission President Gillian Triggs, replace the quadruple with 'vilify'.

Editing and clarification might also give precedence to the 18D public interest factor. On that basis Bill Leak's cartoon about Aborigines in *The Australian* would have been cleared more swiftly.

## Earliest Leaks

The thought occurs that the first cartoonists were indigenous; primeval cave paintings in what is now Australia, show caricature figures.



Which is not to say that Leak's cartoons are always enjoyable; the majority of his colleagues prefer trad by-line pix to his caricatures.

Your correspondent has been offended by Leak's abuse of the crucifixion icons of the Catholic faith.

He allowed this on the same basis that he allowed the surrealist joker Salvador Dali's work which led to the magnificent Christ of St John of the Cross inspired by a drawing by the Spanish mystic.

Its acquisition in the 1950's by Glasgow's Museum and Art Gallery for 8, 200 pounds was controversial but it was later voted Scotland's favourite painting.

More recently the Spanish Government's bid of 80 million pounds was rejected – a small measure of the work's inestimable, spiritual worth.

Bill Leak is an artist who may well have a similar pilgrim's progress. To help him on his way ex-PMs Kevin Rudd, Julia Gillard and Tony Abbott who reportedly have yet to sit for their official portraits should commission Leak.

Alternatively the Australian Human Rights Commission President Gillian (Doreen) Triggs, her contract not to be renewed, could be his subject for the Archibald Prize he has tried and failed to win.

In the Christmas spirit of reconciliation, Leak may take inspiration from the CJ Dennis poem, *Doreen* with its imperishable lines: *I tell yeh, square an' all, me 'eart stood still/To hear her say, I wish't yeh meant it, Bill.*

### On song trio

Let us now praise famous women, Professor Marcia Langton, lawyer/entrepreneur Josephine Cashman and Alice Springs councillor Jacinta Price (first in your correspondent's memory to identify herself as Walpiri/Celtic).

At the National Press Club, Canberra, they spoke of domestic violence against women. So have others, but Langton, Cashman and Price added a significant new caveat: such violence should not be excused on the basis of indigenous culture.

### Under arms

Ex-Finance Minister, Andrew Robb has taken heavy criticism for the timing of his post-ministerial Chinese employment. But where did this sort of careerism begin? Ousted PM John Gorton plugged Famous Grouse Scotch, a dram unknown to your correspondent in his native Glasgow; Gough Whitlam briefly plugged telephones (Vodophone?); Malcolm Fraser contented himself with good causes and a seat at Lloyds of London.

Fellow Liberal Alexander Downer had a seat on the board of communications company Huawei before becoming High Commissioner in London.

The lure of China appears to have begun with the Labor ex-PMs Bob Hawk and Paul Keating. The latter seems to be going through a revisionist phase vis-a-vis China.

It is impossible to work abroad (ask any foreign correspondent) without picking up impressions. In the interests of transparency, all ex-politician China hands should reveal the effect of any China dealings on their current views.

### Taxing times

Before retreating in good order to the Australian Embassy in Washington, Treasurer Joe Hockey had attacked corporate tax dodging, aiming to raise much needed revenue.

Now the emphasis appears to have changed; seasonal workers, domestic and foreign, have been targeted for amounts that are derisory compared to the millions hidden in tax havens, trusts and hedge funds.

Add the Grattan Institute's John Daly playing Marley at Christmastide by suggesting baby boomers pay more tax, in effect a retirement tax, presumably with a tax break for pre-paid funerals.

Marley? Indeed, he maintained his meanness and was condemned to be shackled to his cash boxes. Scrooge repented and gave Bob Cratchit and Tiny Tim a goose for Christmas.

Cue for Happy Christmas to readers at home and abroad.

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*Hymns, psalms, and spiritual songs sustained early Christians through three hundred years of horror and cruelty. In regard to this, it is important that any discussion of the Catholic Church's music makes reference to and acknowledges the fact that it is tempered in the blood of the martyrs.*

# SONG OF THE NAZARENE

[Part Four]

By John Colborne-Veel



**A**FTER THE RESURRECTION the disciples dispersed and set out on their mission to take the teaching of our Lord to the ends of the earth. Singing praise to the Lord was very much part of their daily lives; as can be seen in Ephesians 5:19, where St Paul recommends singing as a means of being filled with the Spirit:

‘Do not get drunk with wine, this is simply dissipation; be filled with the Spirit. Sing psalms and hymns and inspired songs among yourselves, singing and chanting to the Lord in your hearts, always and everywhere giving thanks to God who is our Father in the name of our Lord Jesus Christ.’

St Paul repeats this advice in his letter to the Colossians: ‘With gratitude in your hearts sing psalms and hymns and inspired songs to God.’ And, it should be remembered that, in the matter of singing praise to God, the Apostle made a practice of following his own advice.

### **Psalms, Hymns and Inspired Songs**

Because St Paul seemed to be describing three separate types of religious song in these verses, there has been an ongoing dispute among scholars, over the exact

meaning of his words. Numerous theories have been advanced, including a suggestion that psalm, hymn and spiritual song were used as synonyms for the same form of chant.

In refuting this hypothesis, Egon Wellesz, pointed out that early Christian writers who composed hymns and odes on the pattern of the psalms and canticles of the Synagogue, differentiated between the terms ‘ode’ and ‘ode pneumatike,’ or ‘spiritual song.’ He observed that ‘The term ode was eventually for a psalm or hymn, but the *ode pneumatike*, the special kind of jubilant song to which St Paul refers, has always its distinct meaning.’ He further qualifies this by stating that, ‘The three groups of chants of which the Apostle speaks correspond to the three different types of singing customary in the Byzantine ritual, as throughout the Eastern and Western Churches.’<sup>1</sup>



Cantori – ‘singers’ – one of ten panels of the Chorus by Luca della Robbia, one of the masterpieces of 14th century sculpture. See Annals 3/2016 ‘Another Florentine Masterpiece’ by Desmond O’Grady, pp 36-37.

### **First Signs of Musical Development**

The first Christians worshipped in the Temple and Synagogue, as well as celebrating the Eucharist.<sup>2</sup>

To them, Christianity was the fulfilment of the Hebrew Religion. Because of this they had no reason to change the music tradition that they had inherited. However, from the time that it began to accept Gentile converts the Church became universal, and naturally its music began to reflect this change. Recent converts from Judaism skilled as leaders of the choir were appointed as cantors to teach singing and music to the faithful.<sup>3</sup>

The early Church became a close-knit community. In the spirit of this, women were permitted to sing, and it individuals were allowed to extemporise their own hymns of praise.

Musical notation as we know it, wasn't in use in the first century. But it is easy to build up a mental picture of Christian music from that time by carefully studying the vast amount of descriptive information that has been passed down to us. While the following quotations are interesting and give some idea of first century Christian music, they should be seen as only a tiny sample of what is available.

### Early Christian Lifestyle

In his *History of the Church*, Eusebius of Caesarea [AD 263-339] quotes from the Jewish philosopher Philo (20 BC - 50 AD) who describes a community of Egyptian ascetics called the *Therapeutae*. Eusebius considered that the *Therapeutae* were Christians because he thought that their lifestyle was typical of early Christian ascetics; for this reason, the information given in Philo's account is of some interest.

Philo wrote of the *Therapeutae* that they 'not only practise contemplation but also compose songs and hymns to God in all kinds of metres and melodies, setting them, as might be expected, to solemn measures.'

To stress that the *Therapeutae* were in fact a Christian sect, Eusebius pointed out that Philo, 'describes the all-night vigils of the great festival, the spiritual discipline

## Setting the Record Straight

**N**OR DOES it seem to me that tendencies towards the 'privatizing' of religion, or growing lay religious sophistication and literacy, or growing lay activism and power in guild and parish, had in them that drive towards Protestantism which some historians have discerned.

– *The Stripping of the Altars: Traditional religion in England 1400-1580*, Eamon Duffy, Yale University Press, 1992 p.4.

in which they are spent, the hymns that we always recite, and how while one man sings in regular rhythm the others listen silently and join in singing the refrains of the hymns.<sup>4</sup>

In discussing the origins of Byzantine music, Egon Wellesz quotes from Philo's *De Vita Contemplativa* allowing us to add that the *Therapeutae* were also 'singing first in two choirs of men and women, and finally uniting their voices, the high tones of the women blending with the deep ones of the men in antiphonal and alternating singing.'<sup>5</sup>

Because Philo considered them to be a Jewish sect, Eusebius is often criticised for claiming that the *Therapeutae* were Christians. In defence of Eusebius it should be said that, in Philo's time, Christians were considered to be a Jewish sect; in fact, right up until the end of the first century, Christians would attend the Synagogue services; until the introduction of the Nineteenth prayer 'Cursed be the minim,' i.e Cursed be the heretics (Christians), to the Eighteen Prayers.

However, as far as the history of Christian music is concerned, the fact that Eusebius thought that their life style was typical of early Christian ascetics is enough to make the account of the *Therapeutae's* singing notable.

## Persecution

In early accounts of the Church, there are many references to Christians praising God in song, as a form of consolation and comfort, in seemingly impossible situations. A well known example of this is found in Acts 16:25, where it is written that, before their miraculous deliverance from prison, 'Paul and Silas were praying and singing God's praises while the other prisoners listened.'

From the first century through to the fourth, Christians were involved in a number of persecutions, each of which added a certain amount of joy, tinged with sadness, tears and triumph to the song of the Nazarene. The first of these occurred in 44 AD when just before Passover, Herod Agrippa ordered the execution of St. James, brother of John; and had Peter imprisoned.<sup>6</sup>

The first official Roman persecution of Christians occurred in 64 AD after the devastating fire, which ravaged Rome for over a week and destroyed most of the city. This persecution was ordered because rumours had begun to circulate among the population that directly implicated Nero; to counter these accusations Christians were blamed, and then persecuted in retaliation. Many Christians, including St Peter and St Paul were martyred in the ensuing bloodbath.

Hymns, psalms, and spiritual songs sustained early Christians through three hundred years of horror and cruelty. In regard to this, it is important that any discussion of the Catholic Church's music makes reference to and acknowledges the fact that it is tempered in the blood of the martyrs.

### Pope Clement I

The Epistles of Clement of Rome are thought to be among the oldest extant Christian writings outside of the New Testament. Although there is some doubt about Clement's authorship of the second Epistle it is still considered to be an authentic first century document.

Clement was the fourth Bishop of Rome after Peter, Linus (64-76), and Anacletus (76-88); he was bishop from 88-101 AD. Clement's Epistles, which were found in a collection of early Christian writings known as the *Codex Alexandrinus*, are thought to date from 96 AD.

Clement was the first Pope to give directions on the use of music in the Church. In regard to this, Robert Hayburn<sup>7</sup> states that Clement spoke of prayers night and morning. He is said to have written of singing the angelic hymn (Gloria in Excelsis) in the morning: 'We praise Thee, we extoll Thee, we bless Thee, we glorify Thee, we adore Thee.' The prayer for the evening is a resumé of the psalm 'Laudate pueri Dominum, laudate nomen Domini,' wherein is found the passage: 'We praise Thee, we extol Thee with hymns.'

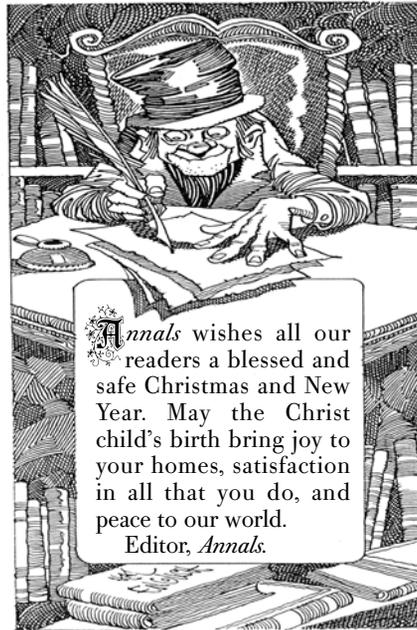
In the second of two Epistles on Virginity, sometimes attributed to St Clement, we find the author forbidding the use of sacred music outside the Church:

In the pagan festivals, let us not sing the psalms, and let us not read the scriptures, for fear of seeming like the wandering minstrels, singers and tellers of tales of high adventure, who perform their art for a mouthful of bread. It is not fitting that thus we sing the canticles of the Lord in a strange land!

### Sanctus

While Clement seems to foreshadow aspects of the Gloria in his epistles, he also provides evidence that the first generation of Christians sang the *Sanctus*. Consider the following:

Think of the vast company of His angels, who all wait on him and serve his wishes. Ten thousand times ten thousand stood before him, says scripture, and a thousand thousands did him service, crying, *Holy, holy, holy* is the Lord of hosts; all creation is full of his glory. In the same way we ought ourselves, gather together in a conscious unity, to cry to Him as it were in a single



*Annals* wishes all our readers a blessed and safe Christmas and New Year. May the Christ child's birth bring joy to your homes, satisfaction in all that you do, and peace to our world.  
Editor, *Annals*.

voice, if we are to obtain a share of his glorious great promises - for it says that no eye has seen, no ear has heard, no mortal heart has dreamed of the things God has in store for those who wait patiently for him.

'How blessed, how marvellous are the gifts of God, my friends! Some of them, indeed, already lie within our comprehension - the life that knows no death, the shining splendour of righteousness, the truth that is frank and full, the faith that is perfect assurance, the holiness of chastity - but what of the things prepared for those who wait? Who but the Creator and Father of eternity, the Most Holy Himself, knows the greatness and beauty of these? Then let us strain every nerve to be found among those who wait in patience for Him, so that we to may earn a share of his promised gifts.'<sup>8</sup>

### New Thoughts From Old

Perhaps the most remarkable thing about this section of Clement's epistle is that it not only mentions the Sanctus, but also appears to be a meditation on the truths expressed in the prayer. Stylistically the section quoted could be said to be an elaborate, free flowing, amplification of the prayer's original text, form and imagery, that has been written in prose.

For over four hundred years, from the ninth century to the twelfth, liturgical musicians were preoccupied with a similar technique of embroidering additional thoughts and images into the form of an existing text (or melody) to create a new work (the resultant artwork was called a *trope*). The style of the above passage from Clement's epistle, suggests that the original inspiration for the work of these composers came from a process that was well established and embedded in early Christian thought.

### Songs of Everlasting Life

By the end of the first century, Catholic music had begun to develop independently from the ancient Jewish tradition of the Synagogue.

Each generation nurtured what they had inherited and added to it. Little by little the Song of the Nazarene became a diverse living tradition. However, it was not an easy development and every innovation was carefully considered in relation to its liturgical suitability and appropriateness (often in heated debates spread over long periods of time). Singing had sustained first century Christians through persecution and death; the songs of the Nazarene were not simply songs of praise; they were very real expressions of everlasting life.

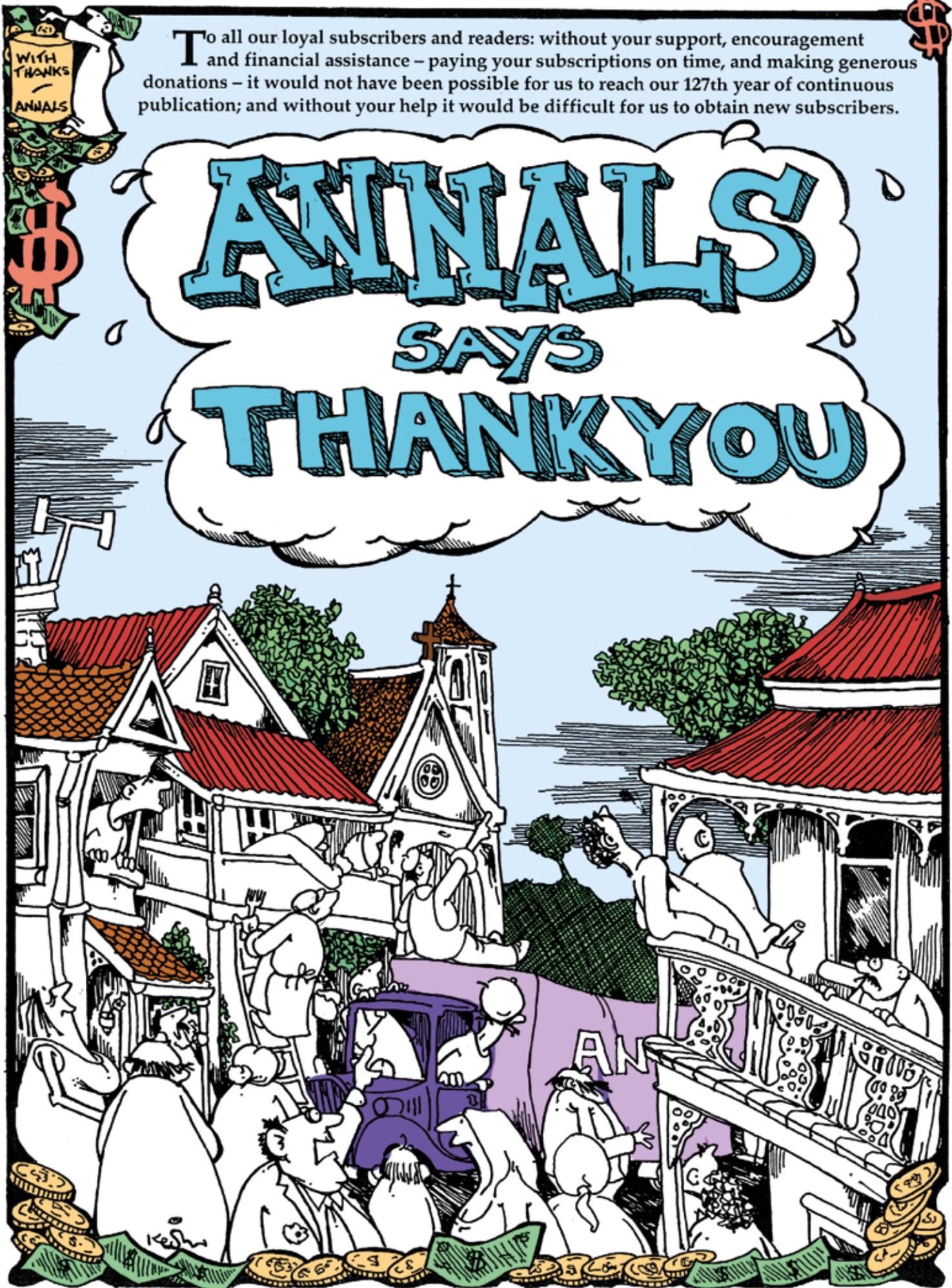
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JOHN COLBORNE-VEEL was a regular contributor to *Annals* until his death in 2013. For six years John was President of the Fellowship of Australian Composers. He was a distinguished jazz musician, composer and librettist, and wrote Australia's only jazz mass, *St Mary - A Festival Mass with Jazz Soloists* which was first played at the Church of Our Lady of the Sacred Heart in Randwick, NSW. This series of articles on the history of Catholic Music was his farewell gift to *Annals*.

1. *A History of Byzantine Music and Hymnography*, Oxford at the Clarendon Press, 1998, p.33.
2. Acts of the Apostles, ii, 46, 47; iii, 1.
3. Wellesz, op.cit. p.34.
4. *The Ecclesiastical History of Eusebius Pamphilius*, London, G. Bell and Sons, Ltd, 1911, pp.57-58.
5. op.cit. p.36.
6. Acts of the Apostles, xii, 1-2.
7. *Papal Legislation on Sacred Music*, Collegeville Minnesota, The Liturgical Press, 1979, p.2.
8. *First Clement*, 34, 35. See *The Apostolic Fathers* volume I, Loeb edition, Harvard University Press, 2003, pp. 95,97.

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# ANIMALS SAYS THANK YOU



## MOVIES

### The Fencer (Miekkailija)

Director Klaus Haro and writer Anna Heinaman's drama is a superlative example of the cinema application of the dictum, 'Less is more.'

Inspired by the life of Endel Nelis, an Estonian fencer, and on a budget of \$2 million, they tell the quietly heroic story of Endel (Mart Avandi) who travels by train from Leningrad to a small Estonian town where he takes up an appointment as a children's teacher.

Cinematographer Tuomo Hutri and composer Gert Wilden Jr set the tone of brave hope against odds. Despite the glacial opposition of the principal (Hendrik Toompere), Endel establishes a sports club and initially with minimum equipment begins to teach fencing. As the children's skill increases, they become eligible for a major competition in Leningrad. The story line, small-town children – dancers, singers, musicians – challenged is not unusual.

What makes the difference is whether Endel can run the risk of returning to Leningrad where he is on a KGB list.

Avandi contrives a *tour de force* of ascetic playing complemented by the grace of Ursula Ratasepp as his sweetheart, Kadri. Of the children Marta (Liisa Kopel) is one to watch.

Not mentioned: Prime Minister Gough Whitlam endorsed the Soviet occupation of Latvia, Lithuania and Estonia; his successor Malcolm Fraser dis-endorsed it.

Your reviewer's film of the year. Warning: parents whose children see the film may find themselves up for fencing equipment and lessons.

PG★★★★SFFV.

### Loving

The poetic title is derived from a plain fact: in 1958 Richard Loving, a white tradesman, broke the race law of Virginia by marrying an African-American Mildred Jeter. First jailed, then exiled from their home they had to go all the way to the Supreme Court to have the law changed.

Writer/director Jeff Nichols sets a pace that is slow but as sure as justice and with cinematographer

By James Murray

Adam Stone re-creates America the beautiful of the anthem, 'land of the free, home of the brave.'

Joel Edgerton, as Richard Loving, gives a high definition performance pitched between shyness and resoluteness. Ruth Negga plays Mildred on a more subtle but complementary note. Marton Csokas is the local sheriff and Michael Shannon comes on as a *Time* magazine photographer Grey Villet.

Essentially, however, it's a two-hander which should have Edgerton and Regga preparing Oscar speeches.

TBA★★★★SFFV.

### A United Kingdom

They met in 1948 at a church social. She was Ruth Williams, a Lloyds of London typist. He was Seretse Khama, a university student and the heir to the chieftainship of what was then Bechuanaland.

Her father, his uncle and the British Government opposed a subsequent marriage in the context of apartheid South Africa.

## Popular Information

NOT ONE man in twenty, not one man in two hundred really thinks that the glories and privileges of a great nation ought to be open to commercial barter. That peerages ought not to be bought and sold is universally admitted by all ordinary citizen. That peerages are bought and sold is often admitted only to the peers. These two things [show] the invariable sufficiency of the popular instinct and the almost invariable insufficiency of the popular information.

—G.K.Chesterton, *The Illustrated London News*, August 22, 1908.

Their response was to head for Africa and confront the problem. Director Amma Asante and scriptwriter Guy Hibbert capture the drabness of post war London and the harsh, bright sun of Africa. Rosamund Pike as Ruth, is at once tender and stoic. David Oyelowo as Seretse Khama evinces a quiet yet prevailing authority.

Amid the whirlwind romance, other cast members are bit players. But Jack Davenport, as colonial civil servant Alistair Canning, contributes a wry portrait of a stiff upper lip bending to the winds of change.

These included Seretse Khama's abdicating his traditional role to become the first elected president of Botswana, a position now held by his and his wife's grandson.

TBA★★★★NFFV.

### The Founder

Once upon a time two brothers invented a dish but before it could be set before the world it needed to be spotted by a visionary entrepreneur: such is the accepted marketing lore on McDonald's burgers.

It does not, however, survive the scrutiny of director John Lee Hancock and scriptwriter Robert B Siegel.

Yes the amiable McDonald brothers Richard and Maurice are there, superbly played by Nick Offerman and John Carroll Lynch. They are topped with ketchup, so to speak, by Michael Keaton. He plays Ray Kroc, a salesman out there on a smile and a shoeshine with his eye on the main chance.

Too much of the movie is spent on background akin to the swampy garnish on a Big Mac, too little on the meat: how Kroc outwitted the brothers McDonald to win through his instrument The McDonald Corporation while allegedly depriving them of expected royalties. The McDonald Corporation reaction is not clear at this writing. But is safe to say that *The Founder*, like obesity, will not be the subject of tie-in promotion in any of its worldwide outlets.

M★★★★NFFV.

## Fantastic Beasts And Where to Find Them

You find them on the wilder shores of JK Rowling's imagination. That said, her prequel to the best-selling Harry Potter series is not defensible on the basis that it gets children to read.

*Fantastic Beasts*, for which she takes a producer credit under her own name and a writing credit under the pseudonym Harry Potter, is inchoate.

This may be because it is based not on a narrative but on an encyclopaedia written by Rowling in 2001 under the pseudonym Newt Scamander which describes creatures from Acromantula to Yeti (what no Zebrocrossa?)

Eddie Redmayne plays Scamander arriving in 1920s New York to research American magic carrying a small suitcase (read Pandora's Box). Through that old movie magic gag, the suitcase switch, he encounters a pastry cook Jacob Kowalski (Dan Folger).

Subsequently they meet members of MACUSA (Magical Congress of the United States of America) led by Serafina Piquery (Carmen Ejogo) whose security chief is Percival Graves (Colin Farrell). They are not totally benign in their wand waving.

Here Rowling betrays a certain ambiguity. Mary Lou (Samantha Morton) comes on as an opponent of magic. When she breaks a wand, however, she meets a terrible fate.

Director David Yates and production designer Stuart Craig, both Potter franchise veterans, are prodigal with computer-generated images but could have done more with the Stan Laurel-Oliver Hardy relationship between Scamander and Kowalski.

This may well be addressed along with other relationships in further scheduled franchise movies when the industrial-strength sound track should be muted for the sake of children's hearing.

M★★★SFFV.

### A Monster Calls

Director JA Bayona's fantasy drama reverses the fate of Clint Eastwood who in the musical *Paint*

*Your Wagon* talked to the trees but they didn't listen to him.

Bayona, working from Patrick Ness's script based on his novel, conjures a giant yew tree – the Monster of the title – with the voice of Liam Neeson.

It talks to Conor O'Malley (Lewis MacDougall) whose mother Lizzie (Felicity Jones) is suffering from a terminal illness.

The stories the tree tells Conor enable him to deal with his mother's illness, the infrequent appearances of his father (Toby Kebbell) and the school bully Harry (James Melville).

Surprising though it is to see Felicity Jones playing a mother, Sigourney Weaver astounds as Conor's grandma only to be topped by Geraldine Chaplin as the school principal.

PG★★★NFFV.

### Billy Lynn's Long Halftime Walk

Author Ben Fountain's novel of the same title tells the tale of an infantry unit from Bravo Company brought back from Iraq to America to participate in a hero's tour as a possible prelude to a war movie.

Working from this, director Ang Lee and scriptwriter Jean-Christophe Castelli create their own movie and deal superlatively with the problem of differentiating

#### 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.  
TBA: classification to be announced

between unit members such as Sergeant Dime (Garret Hedlund) and Sergeant Shroom (Vin Diesel).

The star hero is Billy Lynn (Joe Alwyn) a 19-year-old whose celebrity is based on a single, fire-fight episode that went viral.

The halftime reference reflects Billy Lynn's problem: will he go along with the war-movie project, set up by the Dallas Cowboys owner Norm Oglesby (Steve Martin at his most oily) which may involve cheerleader Faison Zorn (Mackenzie Leigh)?

Or will he, aided by his sister Kathryn (Kristen Stewart), escape from another tour of duty?

The ensemble cast performs superlatively in what is a baked sweet potato with too much satirical, sour cream. Inevitably, there are echoes of any number of other war movies.

Lee, cinematographer John Toll and editor Tim Squyres make spectacular reference to the showbiz aspect of *Apocalypse Now* through intercutting football stadium razzamatazz with battlefield fire.

MA15+★★★NFFV.

### Elle

The anti-hero is a well-established character in fiction. Now director Paul Verhoeven gives us the anti-heroine. And is Michelle LeBlanc (Isabelle Huppert) ever contrary to her name? She runs a company that makes video games featuring computer-generated monsters assaulting women. In addition she betrays her colleague and best friend Anna (Anne Consigny) through an affair with her husband Robert (Charles Berling).

Take a breath; LeBlanc is also the daughter of a Catholic serial killer who has appealed for parole.

As rancid icing on this cake, Michelle is raped by a ski-masked assailant. The truism of such attacks is that obvious suspects are not the perpetrators. But what of debonair banker Patrick (Laurent Lafitte)? He is a new neighbour with a beautiful wife Rebecca, devout enough to say grace before meals and cherish the figures of a Christmas crib.

Verhoeven's revenge denouement is ambivalent, perhaps because he does not seem to have made up his mind whether he was making a porno-thriller or a morality play based on David Birke's script and Philippe Djian's novel, *Oh*.

Second thought: Verhoeven is implying that addiction to porno videos and dismissal of traditional virtues creates a context for rape. Or at best is Verhoeven trying for a melodramatic version of *tout savoir, c'est tout pardonner* – to know everything is to pardon everything?

In any case, his indecision is in the running time: 130 minutes which has a plethora of repetition.

MA15+★★NFFV.

### Arrival

Twelve space ships land on earth at various points – or more exactly hover vertically above earth. Reaction is not cool. US Army Colonel Weber (Forest Whitaker) rousts linguist Louise Banks (Amy Adams) from her home and memories of her dead daughter to join a team of specialists including astrophysicist Ian Donnelly (Jeremy Renner).

Granted access to a spaceship in Montana, Banks seeks to communicate with the aliens who look like giant squid who have learnt to walk on their tentacles while Donnelly nicknames them Abbott and Costello.

World powers react, China being the most aggressive while rogue elements of the US forces prepare an explosive reaction.

This is solemn sci-fi in a long line going back to Robert Wise's, *The Day the Earth Stood Still* (1951). The solemnity is intensified by theoretical physicist Stephen Hawking's recent warning that the human race has only a thousand years to evacuate earth and colonise another planet.

Denis Villeneuve directs from a script by Eric Heisserer who stretched Ted Chiang's short fiction, *Story of Your Life*, to 116 minutes of running time. Amid reference to an interplanetary dictionary and climactic turmoil, the aliens take off, presumably because they do not wish to be turned into peppered calamari.

Unexplained why the aliens arrived. In default, it may have been to participate in a Hollywood singularity: a movie in which the stars do not kiss at the end.

M★★★NFFV.

### I, Daniel Blake

Directed by Ken Loach this drama is another slice of social realism but it is by no means stale. Written by Paul Laverty and produced by Rebecca O'Brien, it speaks to the plight of those caught in the red-tape tangles of the welfare system – any welfare system where bureaucrats must work to prescribed lists to cope.

The title character is a joiner, advised by his cardiologist to change jobs with the aid of an Employment and Support Allowance.

But to qualify for the benefit Blake must fight his way through those red-tape entanglements where he meets and helps a single mother Katie Morgan (Hayley Squires) and her son Dylan (Dylan McKiernan) whose plight is worse than his.

Veteran actor Dave Johns imbues Daniel with a kind of stubborn courage that explodes in a final defiant gesture that description here would spoil.

Cinematographer Robbie Ryan contrasts the workaday streets of Newcastle-on-Tyne with clinical sterility of the welfare offices (replicated here).

At 80, Ken Loach, an Oxford law graduate who joined the BBC as a trainee filmmaker in the Sixties is in his vintage years. Appropriately his drama was awarded this year's La Palme d'Or at the Cannes film festival.

MA15+★★★NFFV.

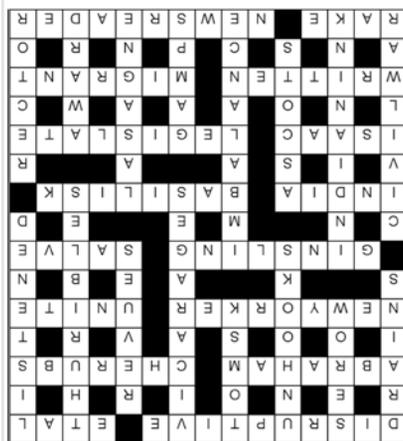
### Doctor Strange

Director Scott Derrickson with co-writers Jon Spaihts and Robert Cargill digs deep into the Marvel comic hokum mines to disinter Dr Steven Strange, an ill-tempered NY surgeon who seeks alternative medical help from the Ancient One after a car accident.

Benedict Cumberbatch who plays Strange is an actor of considerable range. He is also economical. To the role of Strange, he brings the winks, nods and ties that he used in his modernised Sherlock Holmes.

As the Ancient One, a Celtic sorceress based in Kathmandu (presumably as a result of the global Irish diaspora), Tilda Swinton is like dry-ice, both cold and burning. Her

SOLUTION TO CRYPTIC CROSSWORD NO. 45



## Waxing mighty by Force and Compulsion

LORD MONTAGUE [speaking in 1562 in Parliament against the Bill that would make it an offence punishable by death not to recognize Elizabeth I as Head of the Church] began by saying that 'it was known to all men that the Catholics had created no disturbance in the realm.' He then went on to ask, with considerable ironic humour, whether the scriptural authority for the royal supremacy could be so entirely unquestionable, seeing that the claims of the Queen were claims not made by any other prince, whether Catholic or Protestant, anywhere else in Europe. Was it not possible that the Catholics who refused the oath of supremacy were at least in good faith? He concluded by a surprisingly frank statement of the real issue. He warned the House not to be intimidated by those 'who looked to wax mighty and of power, by the confiscation, spoil and ruin of the houses of noble and ancient men.' 'What man,' he asked, 'is there so without courage and stomach, or void of all honour, that can consent or agree to receive an opinion and new religion by force and compulsion?' Sad experience was once more to prove that there were many such.

- Christopher Hollis, *The Monstrous Regiment*, London 1929, p.44

offsider is Karl Mordo (Chiwetel Ejiofor).

Mads Mikkelsen comes on as Kaecilius, chieftain of a tribe from another dimension, bent on conquering earth's dimension. Another Benedict – Benedict Wong – plays a librarian who (symptom of imagination exhaustion?) is also called Wong.

Caught in this mummer's maelstrom and tumultuous computer generated effects, Rachel McAdams as a theatre nurse Christine Palmer, can only grimace at the underwritten nature of her part.

M★★★NFFV.

### The Accountant

When their mother cannot cope, their ex-army father raises autistic brothers Christian and Braxton Wolf (Ben Affleck and John Bernthal) as armed and unarmed combat specialists.

Christian also becomes a Certified Public Accountant whose dealings are not as ordinary as they seem, though hinted at in his office location, a laundrette building.

So far, so complicated. Director Gavin O'Connor and scriptwriter

Bill Dubuque add Ray King (JK Simmons), a US Treasury official seeking to unravel malfeasance as Christian takes on a contract from a robotics tycoon Lamar Blackburn (John Lithgow) who suspects his books are being cooked.

The result of all this and more is not an out-of-court settlement but sibling rivalry carried to extremes of ferocity as Christian and Braxton find themselves on opposite sides in a gunfight before uniting against the common foe. Affleck it should be said flexes muscles unused since he donned Batman's rubber suit.



All's well, to borrow a line, that ends well. In a final sequence, O'Connor and Dubuque present the autistic-treatment Harbor Neuroscience Institute, funded by an unknown benefactor.

MA15+★★★NFFV.

### Nocturnal Animals

Producer/writer/director Tom Ford opens his thriller with a sequence of grotesque images that would not have seen the light of a camera when he was associated with *Vogue* magazine.

There again perhaps they would; some see depiction of the grotesque as symbolic of artistic courage. To complicate matters, Ford has art-gallery owner Susan Morrow (Amy Adams) take delivery of a manuscript novel – incredibly well presented – entitled *Nocturnal Animals*, and written by her ex-husband Edward Sheffield (Jake Gyllenhaal). It is so stark that Susan mentally unspools: the story of Tony Hastings (Gyllenhaal again) whose wife Laura (Isla Fisher) and daughter India (Ellie Bamber) are abducted during a carjack.

Enter Detective Bobby Andes (Michael Shannon) who sees it as his terminal duty (literally, he is dying of cancer) to identify the carjackers and the fate Laura and India.

He does. They have been raped and murdered. The carjackers? Andes lines himself up with them and invites Tony Hastings to shoot them all.

Lurking in the sub-plots are high-calibre players such as Martin Sheen as art dealer Carlos Holt (in a dissolute cravat), Armie Hammer as Susan Morrow's faithless second husband Walker and Laura Linney as her domineering mother, Anne Sutton.

George Clooney was among the producers; he does not appear.

While reading, Susan Morrow has also been having flashbacks to happier times with Sheffield. She writes to congratulate him. He replies, naming a rendezvous time and place. She attends. He does not.

Fair enough; it's not a happy-ever-after story.

MA15+★★NFFV.



*The best preserved Santa Maria Antiqua frescos are those of the chapel decorated during the papacy of Zacharias (AD 741-752). He made the first contacts with the Franks who, particularly at the time of Charlemagne, became Rome's allies and counterbalanced the Byzantine influence.*

## BYZANTIUM IN ROME

*By* Desmond O'Grady



NINTH century church, Santa Maria Antiqua, is once more visible in Rome. It is in the Roman forum, often considered as the essence of pagan Rome, but the church was abandoned in AD 847 after being covered by a earthquake-caused landslide.

The spacious church, with its 250 square metres of frescos, has been dubbed the Sistine Chapel of the Middle Ages and the Christian Pompeii. To a certain extent the landslide preserved the frescos as was realised when the site was

excavated in 1900, photographed and documented. Since 1980, it has been painstakingly strengthened structurally and its frescos restored.

It provides an insight into a Christianity deeply influenced by Byzantium. The frescos are from a time when, elsewhere in the Byzantine empire, paintings began to be destroyed as idolatrous. This never occurred in Rome.

It stands at the foot of the Palatine escarpment which rises above the Forum and was the site of imperial palaces (now the first restaurant in the Forum area is being built there).

Emperor Domitian (AD 81-96) extended his palace down to the Forum level but, in the seventh century, part of its ruins was turned into the three-nave church. It was a period in which several pagan buildings were converted into churches as happened with the Pantheon in central Rome in AD 609.

Santa Maria Antiqua was built on the remains of a pagan hall. Between the seventh and the eleventh century, twelve churches were opened in the Forum.

The best preserved Santa Maria Antiqua frescos are those of the chapel decorated during the papacy of Zacharias (AD 741-752). He made



the first contacts with the Franks who, particularly at the time of Charlemagne, became Rome's allies and counterbalanced the Byzantine influence.

The graphic frescos recount the story of two Christians of Tarsus, Giudita and her son Quirico, persecuted under Emperor Diocletian. The boy was flogged, his tongue cut out, nails were driven through his body and finally he was smashed to death on rocks.

The matching chapel has a more consoling scene: a row of saintly doctors, including Cosmas and Damian, who offered free services to the sick.

The extensive apse frescos of Christ, the Madonna and eastern saints such as John Chrysostom are in poor condition. As fragments which have fallen reveal underlying strata of paintings, the palimpsest provides a glimpse of Roman painting over two centuries. It is a story of multiple strata: layers of styles, layers of time.

Light mapping allows the most interesting details to be picked out. Elsewhere video mapping allows reconstruction of missing areas of frescos.

The most extensive fresco, on a side wall, shows the monks who once served here. There are beautiful pagan sarcophagi which were reused by the monks as their tombs.

Surprisingly one of these sarcophagi from the mid-third century, before Constantine recognised Christianity as the religion of the state, has sculptures of the biblical Jonah and the whale.

Close by Santa Maria Antiqua is the Oratory of the Forty Martyrs, which was buried by the same landslide in AD 847, and has likewise been restored. Originally it was a building at the entrance to the partly covered ramp which climbed to Domitian's palace.

It became an oratory decorated with a fresco of forty Roman legionaries who converted to Christianity. The fresco, still partly legible, shows them naked on a frozen pond: their punishment

was to freeze to death close to warm baths available to those who reneged. Only one did so and was replaced by one of the guards who were supposed to ensure that none escaped.

It is an example of the Christians who took over Rome, recalling the sufferings under the pagan emperors. They were celebrating the victory of the Cross but also replacing the former masters of the city.

This substitution was emphasised by Pope John VII (AD 705-707), one of the five popes involved in the decoration of Santa Maria Antiqua. He transferred the seat of the papacy from St John Lateran to the Palatine Hill and from there descended the ramp to Santa Maria Antiqua which became his church.

Greek by birth, he was the first pope whose father was a high Byzantine official – he had been custodian of the imperial palaces on the Palatine where the Byzantine governor resided. Paganism had been ousted but there was still an emperor in Constantinople. Ostensibly Christian, he could clash with the popes as occurred on a range of issues including whether paintings should simply be venerated as channels to the divine or be destroyed as idolatrous. John VII was criticized for being too subservient to the emperor in Constantinople. His successor returned to live at St. John Lateran.

The centerpiece of Santa Maria Antiqua, a sixth century icon, was saved after the landslide and installed in the church built to replace it, now called Santa Francesca Romana.

After over eleven centuries, the icon, of Madonna and Child, has been returned to Santa Maria Antiqua for three months. An exhibition underlining the links between Rome and Byzantium (one item is a mosaic from the first St Peter's dating from the pontificate of John VII) was held in the church until October.

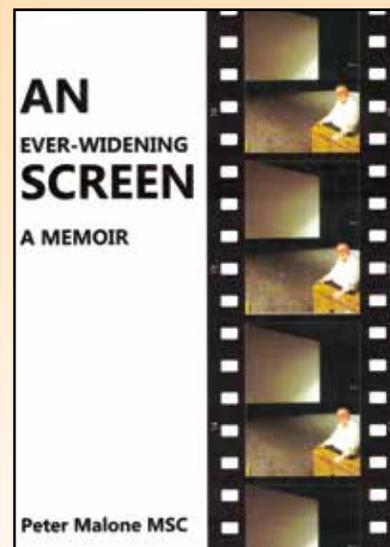
DESMOND O'GRADY is a Rome-based Australian freelance writer.

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