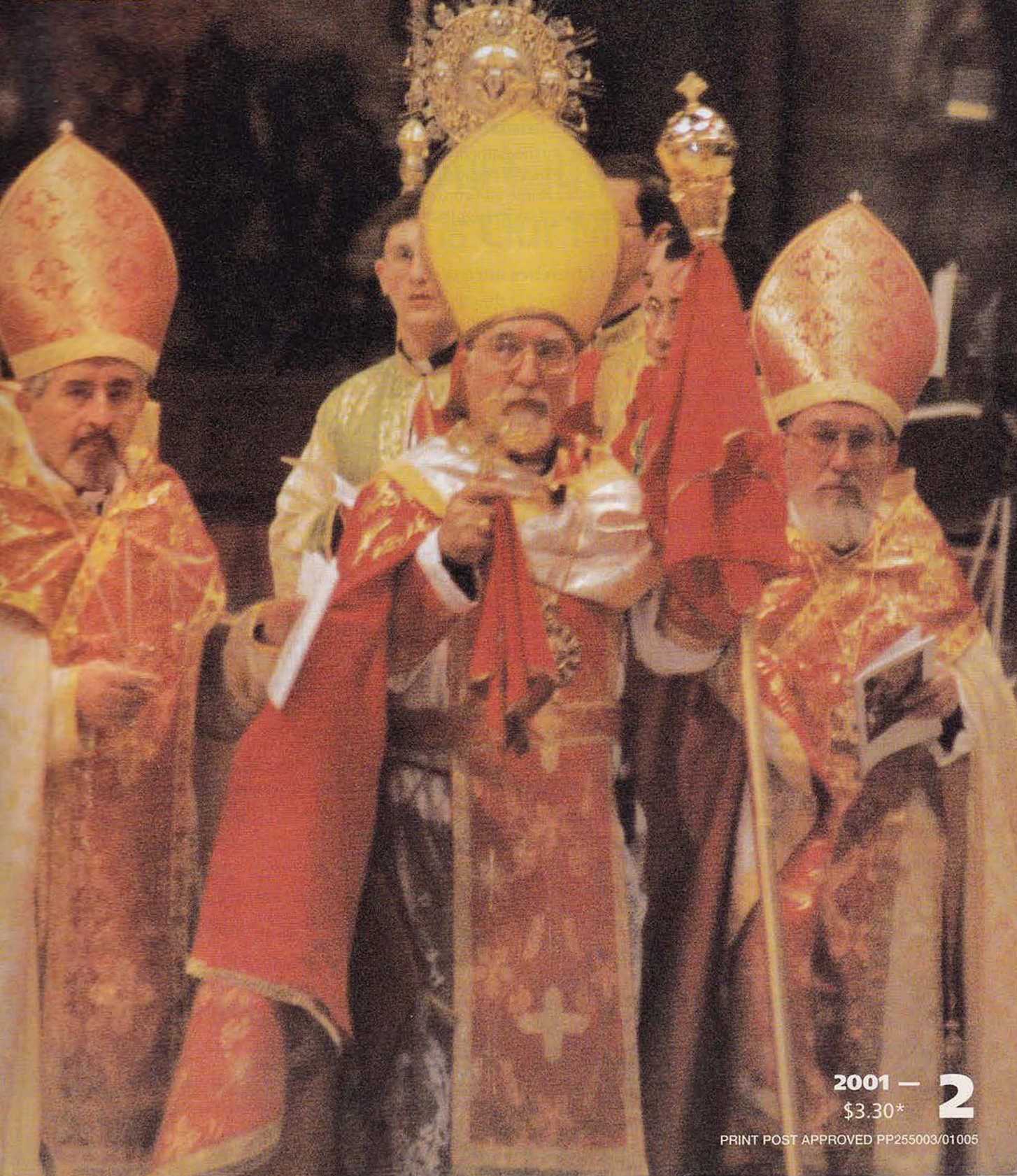


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Journal of Catholic Culture



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ANNALS AUSTRALASIA

Journal of Catholic Culture

Volume 112, Number 2 March 2001

[Sunday Year C/weekdays Year 1]

Australia's Leading Catholic Magazine

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The Holy Father and Images of Faith

Pope John Paul II's frail physical condition is in contrast to the spiritual energy and optimism that is his hall-mark. Our editorial examines how the Holy Father is rendering obsolete many of modern society's clichés about age and infirmity.

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1700th Anniversary of Armenia as a Christian Nation

A special Mass in the Armenian Rite celebrated by the Catholicos of the Armenian Catholics His Beatitude Nerses Badros XIX and presided over by Pope John Paul II took place in St Peter's Basilica Rome on February 18.

PAUL STENHOUSE was there and describes the event and its significance.

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What mediaeval English Village Churches once were

The first of a two-part series in which JOHN PRATT looks at the origins and the consequences of the myth that the Reformation was in response to popular demand for reform in the sixteenth century Catholic Church.

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A Woman's Right to Motherhood

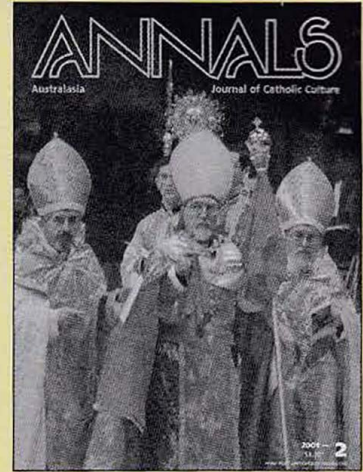
The family should be affirmed. Emeritus Professor JERZY ZUBRYCKI argues for family-friendly legislation to be promoted by governments in order to halt the culture for moral individualism that is undermining the family unit.

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Writers of the Purple Sage

This year over 600,000 copies of *Westerns* will be printed and distributed by Cleveland Press, Brookvale NSW. ANNALS interviewed Les Atkins, son of the founder of this Australian company that has delighted millions with its tales of imagination and daring.

Photos: Front – Paul Stenhouse, MSC; Back – Anne Ham Tieu.



Front Cover: *The Catholicos [Patriarch] of the Armenian Catholics, His Beatitude Nerses Badros XIX, flanked by two of his bishops, approaches the Papal Altar in St Peter's Basilica on February 18 last. The Mass was presided over by Pope John Paul II.*

Back Cover: *Francis Cardinal Nguyen Van Thuan, with his 98 year-old mother Madame Nguyen Van An, and his sister Anne Ham Tieu. Most of Cardinal Thuan's family live in Sydney. Cardinal Thuan was one of the 43 bishops raised to the Cardinalate by Pope John Paul II in the most recent Consistory held on February 21-22.*

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Seeing beyond the Appearances

THE HOLY FATHER AND IMAGES OF FAITH

The frail physical condition of our Holy Father is in sharp contrast to the spiritual energy and optimism that characterise his every word and gesture. PAUL STENHOUSE reflects on the way Pope John Paul II is rendering obsolete modern society's clichés about age and infirmity.

PEOPLE who have long questioned the Pope's teaching have at last a hook to hang their fears and criticisms on. In recent months speculation about the health of the Supreme Pontiff has been growing. There have even been suggestions that he should consider resigning from the Papacy. Complaints that the Pope is 'too old to be effective,' or 'looks and sounds too sick,' are increasingly being heard.

Some even have raised the question of 'image,' that underlies, I suspect, much of the speculation, when it does not stem from genuine concern for the physical suffering of John Paul II.

During a recent spate of damage control undertaken by the Ford Motor Company in the US over claims that it hid design flaws in cars manufactured from 1983 to 1995, Ford's CEO Jacques Nasser did his best. It wasn't good enough, according to an unnamed 'veteran automotive expert' because 'it is an unfortunate fact that how you look has an impact on things. His physical appearance and his voice [he was raised in Australia] are dissonant because he sounds like Paul Hogan.'

Rethinking the Image

Image may be everything in this world, but who decides which image is 'good' and which is 'bad'? Despite or because of his frail physical condition the Holy Father is forcing the media to re-think some of the clichés that have dominated our lives ever since TV invaded our living rooms in the 50s.

Pope John Paul II was elected Pope in 1978. He will have been Pope for 23 years if he is spared to reach October 16 this year. A naturally fit and athletic person for the greater part of his life, he survived an assassination attempt in 1981, and numerous falls in the 90s, to

succumb finally to Parkinson's disease, with all the disabilities this not uncommon condition causes in those it afflicts.

Several weeks ago, on February 18, I was privileged to attend a Mass in St Peter's Basilica over which the ailing Pope presided. Celebrated by the Catholicos [Patriarch] of the Catholic Armenians, Nerses Badros XIX, the Mass was a celebration of the 1700 years that have passed since the Armenian king Tiridates II was baptised in the Euphrates river by St Gregory the Illuminator in 301.

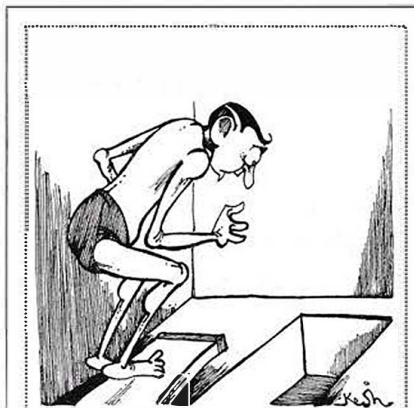
Concern for the Pope's health

The Armenian-rite Liturgy provided for the Pope to ascend to the altar on a number of occasions, but this was not to be. The Catholicos and the concelebrating bishops had to approach the Papal Throne placed in front of the grand pilaster of Longinus - one of the four giant columns supporting the immense cupola above the 95 feet high bronze canopy of Bernini - and bring Holy Communion to the Pope, and receive a silver reliquary containing a relic of St Gregory the Illuminator from him.

When the Pope entered the Basilica his evident frailty stunned the immense congregation into silence. The usual *Viva il Papa!*, or clapping, was noticeable for its absence as the Pontiff's flock showed their concern for their Chief Shepherd's health.

Testimony of Faith

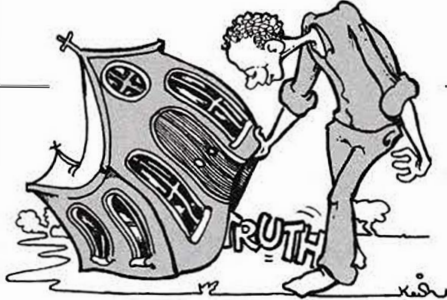
Later, as the Pope delivered his homily in halting tones, I was



Seeing the Light

A young man who had been raised without any religion was training to be an Olympic diver. The only religious influence in his life came from a Christian friend. The young diver never really paid much attention to his friend's thoughts, but he heard them often. One night the diver went to the indoor pool at the college he attended. The lights were all off, but as the pool had big skylights and the moon was bright, there was plenty of light to practise by. The young man climbed up to the highest diving board and as he turned his back to the pool on the edge of the board and extended his arms out, he saw his shadow on the wall. The shadow of his body, was in the shape of a cross.

Instead of diving, he knelt down and finally asked God to come into his life. As the young man stood, a maintenance man walked in and turned the lights on. The pool had been drained for repairs!



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'Thank you for these booklets.

When I started them I could not put them down.

I particularly enjoyed 'The primacy of St Peter.' – Brian Bradley, 2045.

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moved by the contrast between his very real physical weakness not to say suffering, and the spiritual vitality and optimism that shone through his faith-filled discourse. It was clear that while the voice was the voice of an ageing Karol Wojtyla, the sentiments were the sentiments of Peter.

That this was how the entire Basilica was struck became evident as the 263rd successor of St Peter was carried down the longest aisle in the world at the end of the Mass. The Basilica exploded into continuous clapping, and shouts of joy, and the Pope's face was suffused with emotion as he blessed his people and the world.

The majority of those in the Basilica were young, image-conscious, people. Many were going back to a world where the aged, the sick or the handicapped were irrelevant or worse still, a burden; and to jobs that allowed little space for the supernatural or for faith in an unseen Risen Messiah. The atmosphere in St Peter's was life-giving oxygen for their spirits. As we exited to the Piazza after Mass, we found it to be teeming with tens of thousands of pilgrims and tourists waiting for a glimpse of this physically disabled yet spiritually youthful Pope, and for the chance to receive his blessing.

History repeating itself

Did many, I wondered, have as I did a sense of *déjà vu* in all this? Before Gergory the Illuminator set off for Armenia, he visited Rome and obtained the blessing of Pope Marcellinus [296-304 AD], the 28th successor of St Peter, and the predecessor of Pope John Paul II. Nothing in the political and social ethos of the time gave any reason for optimism. Christians in the Roman empire under the emperor Diocletian were about to be exposed to one of the fiercest persecutions in their long history of suffering for their faith, Pope Marcellinus was to be martyred, and Gregory himself was to be imprisoned by Tiridates before the king relented and asked for baptism. All of this could have been avoided if Christians had been



All equal

It should be unnecessary to say (but with feminists at large one cannot be too careful) that male-female differences do not suggest positions of superiority and inferiority. Occupations such as professional football aside, women compete successfully with men almost everywhere. But the evidence does mean that equality must not be confused with identity: there will continue to be statistical disparities in men's and women's presence in various activities and endeavours. Those disparities will come about through the free choices of men and women about the kinds of work they want to do.

— Judge Robert H. Bork, *Slouching towards Gomorrah*, Regan Books, 1996.

willing to compromise their faith, and conform to the standards of the world.

Our own days are filled with gloom and doom as well-meaning but short-sighted critics lament the Church's unwillingness to compromise with an ever-changing world on matters of doctrine and morals. The Pope especially comes in for attack for not being willing to admit that accommodation with the world is the only solution if Christianity is to have a future. The catch cry for the world is 'Innovate'. The Church must innovate too or it will be irrelevant – or so the accepted 'wisdom' goes.

Questioning the World's Standards

One is reminded of Paul's lament to Timothy: 'Demas has deserted me, because his heart was set on this world'. [2Tim4,10] And of St Paul's words to the worldly-wise Corinthians, 'To shame the wise, God has chosen what the world

counts folly; and to shame what is strong, God has chosen what the world considers weakness'. [1Cor.1,27]

These were some of my thoughts as I watched the successor of Gregory the Illuminator defer respectfully to the Successor of Marcellinus and Peter. Humanly speaking the Pope seemed too frail to take an active part in the 3-hour long ceremony. Yet he did.

These were my thoughts, too, as I waited for a group of people to be introduced to the Pope after Mass. One youngish woman, elegantly dressed and accompanied by her husband wearing some Papal decorations, returned from the encounter with a frail Pope John Paul II barely able to contain her tears. These, it eventuated, were not tears of concern at how unfit he was to lead

the Church but tears of joy at the gracious and fatherly way the Holy Father had greeted her and her husband.

Image is important. But might I remind those who view advanced age and poor physical health too negatively, that Pope Leo XIII of *Rerum Novarum* fame was, coincidentally, elected Pope in 1878 – 100 years before John Paul II – and reigned until July 20, 1903. Leo XIII lived in times different from ours, yet no less confused morally and spiritually. He was a frail 93 when he died, and I don't recall a single attempt to diminish his Papacy because of his advanced age or poor health.

Ad multos annos.



1. Fortune Magazine, vol. 142, no.7, October 2000, pp.23,24.

Don't let the truth spoil a politically correct version

I'M all for the debunking myths. What bothered me was the way information that could have been used to make a fascinating, authoritative documentary was instead suborned by the programme makers' tabloidish urge to make a political point.

To do this, they had to employ several tricks along the way. One was to set up a false premise: everyone thinks that the Battle of Britain was won by raffish toffs with handlebar moustaches and fruity accents saying 'Chocks away!'. Another was to find all the evidence they could of toffy officers behaving badly, claiming false kills, snubbing sergeant pilots, etc. – and to ignore anything that might have contradicted it.

As we have been learning from

— James Dellingspoll, *Waging Class War*, *The Spectator*, July 29, 2000.

John Keegan's excellent series in the *Telegraph*, the Germans had older, better-trained, more experienced pilots; their fighters were better armed and more agile at altitude; yet we still beat them – which is surely something more amazing than anything this pettifogging, politically correct documentary had to say.

Here we have a story so extraordinary that it doesn't need clever journalistic angles and which will never tire from the retelling. We also have around 300 surviving Battle

of Britain pilots with experiences to relate which make most of our lives seem puny and worthless by comparison. But what's the very best we can do with such rich material? Turn it into a documentary about class war, that's what.



THOUGHT FROM THE LITURGY OF THE DAY



APRIL

1 Sun *Lent Week 5* John 8:11
I do not condemn you. Go, and sin no more.

2 Mon *Lent Week 5* John 8:12
I am the light of the world. If you follow me you will not walk in darkness.

3 Tues *Lent Week 5* Psalm 102:2
Turn your ear towards me. O Lord, and answer me quickly when I call.

4 Wed *Lent Week 5* John 8:31
Make my word your home and you will be truly my disciples. You will learn the truth and the truth will set you free.

5 Thur *Lent Week 5* Psalm 105:8
The Lord remembers his covenant for ever, his promises for a thousand generations.

6 Friday *Lent Week 5* Psalm 18:7
In my anguish I called to the Lord and he heard my voice.

7 Sat *Lent Week 5* Jer 31:10
The Lord will stand guard over us as a shepherd guards his flock.

8 *Palm Sunday* Phil 2:7
Being as we all are, he accepted death – even death on a cross.

9 Mon *Holy Week* Isaiah 42:7
You are to open the eyes of the blind and to free those who are in prison.

10 Tues *Holy Week* Isaiah 49:3
I was thinking: 'I have exhausted myself for nothing'. But all the while my cause was with the Lord.

11 Wed *Holy Week* Isaiah 50:5
Each morning the Lord wakes me to listen like a disciple.

12 Holy Thursday 1Cor 11:26
Each time you eat this bread and drink this cup, you are proclaiming his death.

13 Good Friday Psalm 31:12
I am like someone who is dead and forgotten in people's hearts, like a thing thrown away.

14 Holy Saturday Psalm 104:30
Send forth your Spirit, O Lord, and renew the face of the earth.

15 Easter Sunday Psalm 118:16
The Lord's right hand raised me up. I shall live and recount his deeds.

16 Easter Monday Psalm 16:11
You show me the path of life, the fullness of joy in your presence.

17 Easter Tuesday Psalm 33:5
The Lord loves justice and right, and fills the earth with his love.

18 Easter Wednesday Ps 105:4
Think of the Lord and his strength; continually seek his face.

19 Easter Thursday Psalm 8:2
What is a human being that you should keep us in mind? Why am I that you should remember me?

20 Easter Friday Psalm 118:1
Give thanks to the Lord for he is good. His love has no end.

21 Easter Saturday Acts 4:20
We cannot stop proclaiming what we have seen and heard.

22 Sunday *Easter 2* John 20:23
Receive the Holy Spirit. Those whose sins you forgive are forgiven.

23 Monday *Easter 2* Acts 4:31
As they prayed they were all filled with the Holy Spirit.

24 Tuesday *Easter 2* Apoc 1:5
You have loved us and washed away our sins with your blood.

25 Wed *St. Mark 1* John 1:1
We declare to you what we have looked at and touched with our hands – the word of life.

26 Thursday *Easter 2* John 3:36
If you believe in the Son you have eternal life.

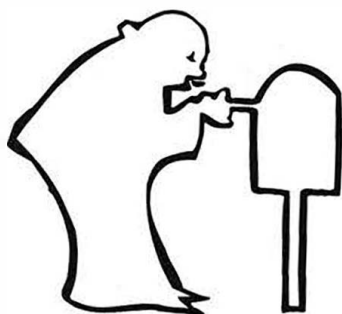
27 Friday *Easter 2* Psalm 27:4
I long to savour the sweetness of the Lord all the days of my life.

28 Sat *Easter 2* Psalm 33:22
May your love be upon us, O Lord, as we place all our hope in you.

29 Sunday *Easter 3* Psalm 30:13
You have changed my mourning into dancing, O Lord. I thank you for ever.

30 Monday *Easter 3* John 6:27
Do not work for food that cannot last, but for food that endures to eternal life.

Thoughts compiled by Father Michael Fallon, MSC.



Animals

Annals is nick-named 'Animals' by us here – and it certainly has a strength, faith and commitment which even keeps us Brits on our toes! More power to your elbow – and to your knees in prayer! Keep up the great work for Our Lord. And we loved the Our Lady of the Sacred Heart of Jesus prayer card. May Our Lady pray for all of us and the Church in Need throughout the world!

Sutton, Surrey, UK NEVILLE KYRTE-SMITH
Director, Aid to the Church in Need

Cricketing Cleric 2

Your correspondent, Mr Terry Turner [*Annals* 9/10 2000] wrote about Father Youll's cricket prowess when playing for Stockton in the Newcastle District Competition in the 1930s. He went on to say that Father Youll later served as a chaplain with the 6th Division, AIF, and sought further information about him.

Mr Bert McGrath, secretary/treasurer of the 2/2 Battalion Association here in Sydney confirms that when serving with the 6th Division Father Youll was attached to the 2/2nd Battalion and that he receives honorable mention in the battalion's official history, 'Purple over Green'. It contains a reference to Father Youll's participation in an ecumenical burial service conducted during the first Libyan Campaign. During the Greek campaign, 'another godsend ... in the evacuation of the wounded ... was chubby, cheery Padre Paddy Youll'.

The Archivist for the Archdiocese of Sydney, Brother Hall, and the ladies at the Diocese of Maitland-Newcastle archives confirm that in later years Father Hall was East Maitland parish priest and that he died in the Hospital in Newcastle on 15 January 1969. The June 1969 edition of the 2/2nd

Battalion Association magazine, Nulli Secundus, carries a report that for Father Youll's funeral the Association sought and obtained an unprecedented approval from the Bishop of Newcastle for Captain Bob Porter, a former member of the battalion and prominent citizen of Maitland, to conduct an RSL service at the graveside.

Wahroonga NSW 2078 OWEN MAGEE BRIG (RET)
President, 6th Division Association, NSW

Pelorus Jack

Lance Hoban's story of Pelorus Jack, the dolphin who for forty years piloted ships through the dangerous waters of Cook Strait, N.Z., [*Annals* Oct 2000], brings to mind another heart warming story. Alina Longa, a trauma counsellor from Bougainville, served with Caritas in the relief effort after the disastrous tidal wave which devastated the villages of Aitape over two years ago. She related this story while visiting Australia to promote Project Compassion in March 1999.



How do we measure up?

SENECA (4BC-65AD) the teacher of Nero whom his wayward pupil had put to death, insisted that 'Where there is no modesty or respect for law, no religion, no piety and no faith, then government is in peril' (Ubi non est pudor, nec cura iuris, sanctitas, pietas, fides, instabile regnum est). Seneca aptly described Nero's wretched character, and equally well foretold his doom. Seneca also wrote: 'It is shameful to say one thing and think another; but how much more shameful is it to write one thing and think another?' (Turpe est aliud loqui, aliud sentire; quanto turpius aliud scribere, aliud sentire) for the written word is more lasting, and if false, more harmful. – Ed.

When the wave struck, the school principal, along with dozens of other people, were hurled into the lagoon. His feet becoming entangled in the mud at the bottom, he was unable to pull free. Suddenly, he felt something smooth pushing itself between his legs. At first he feared it was a shark, but then recognised it for a dolphin. Shaking him from side to side, the creature worked until it had freed him. He bobbed to the surface just in time to haul himself into an empty canoe which was floating by.

Saved by a dolphin!

Re Fr John Doyle's letter, 'In those days', [*Annals* 8/2000]. I too have vivid memories of a poem in the Australian primary school reader of seventy-five years ago. It was by Australia's 'Singer of the Dawn', Henry Kendall (of 'Bellbird' fame), and entitled 'The Last of his Tribe', I have the full text before me as I write, in 'Selected Poems of Henry Kendall', chosen by his son Frederick C Kendall, A & R Publisher, 1930.

I enclose a photocopy. You may care to publish some of its poignant stanzas for *Annals* readers? [See p. 31 Ed.]

Longueville NSW 2066 DR FRANCIS HACKNEY

Colony status?

It has taken about a quarter of a century for Australia's net foreign debt to jump from a tad over 3 billion dollars to almost 300 billion dollars; presented in a more realistic way, that amount looks like this: \$300,000,000,000. Not a pretty picture, indeed!

Concerned Australians may well want to know what role the Australian Competition and Consumer Commission has played in the creation of that grotesque debt figure. They will remember, for example, the former Aussie icon Arnotts' efforts to take over Nabisco, a US biscuit maker, but was blocked by, you guessed it, the ACCC.

No problems, though, for US-based Campbell Soups which subsequently received the ACCC's full blessings to swallow up Amotts.

Now BiLo's bid to purchase Franklin's Victorian stores is expected to attract scrutiny from the ACCC.

Is it not high time that this seemingly anti-Australian entity be extirpated forthwith before Australia's conversion to colony status will be complete and, tragically, irreversible?

Beacon Hill NSW 2100 HENK VERHOEVEN

May she rest in peace

Please remember Miss Hazel Lorking, a long time subscriber to your magazine, who gave me my first copy, who died during the year. A wonderful person!

Miranda NSW 2226

JUNE BYRNES

Voice of conscience

Thanks for the item by Gary Chapman [*Annals* Nov/Dec 2000] reprinted from *The Los Angeles Times*, including reference to the Pew Research Centre for the People and the Press.

According to that Washington lobby group, 'well-informed citizens' are becoming 'increasingly rare in the Information Age'. Not surprisingly, 'well-informed' citizens are regarded as those who are most attentive to press reports, especially about science and technology, such as news of the Microsoft breakup!

In his 1967 encyclical on human progress (*Populorum Progressio*), Pope Paul VI declared, 'What must be aimed at is complete humanism' (n. 42). That is not a self-centred, self-contained and self-sufficient humanism, but one that is open to the Voice of Conscience – the Universal Call to Holiness – which gives to human life its full meaning and value.

So the well-informed citizen is attentive to information that comes to us not only from the past and the world around us, but especially from the world within us – by way of reflective thought, prayer and meditation.

In that most secret core and sanctuary, which the Church calls *conscience* (*Gaudium et Spes* 16), the person is alone with God whose voice echoes from the depths, inviting us all to the heights of human being.

Indeed, as far back as 1918, considering that the Sacred Heart or genetic core of Jesus was and ever shall be the perfect form of matter (*Forma Christi*), Pierre Teilhard de

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Chardin SJ identified *information* as the key word to describe the influence of the Redeemer in bringing us and the whole of creation to perfection. Above all, it is Christ who informs us (*Writings in Time of War*, pp. 249-269).

Woody Point QLD 4019

GRAHAME FALLON

Hypocrites

Reading Denis F. Power's criticism of the editorials of Fr Stenhouse (*Annals* 8/2000) and the attendant adjectives he used, I wonder if Denis F knows the correct meaning of the word 'pedantic', because there is nothing of the pedant in Fr Stenhouse. Denis F throws in another danger with the word 'hierarchical', in his put-down.

Fr Stenhouse, in his editorials, expands on the teachings of the Catholic Church, which is a hierarchical organisation and so it should be.

The trendy clergy and religious, who have long preceded the pontifications of Denis F. Power on what the Church 'should be doing', have chased away, in droves, what used to be regarded as 'the faithful' and turned many of our seminaries into ghost towns.

Also, Denis F is treading on very shaky ground, if he thinks he can stumble along 2000 years later to explain to us peasants what Jesus was like. I quote 'He lead, not barking unilateral orders'. I think a lot of 'barking' went on, when the money changers were given the heave-ho in the temple and a fair bit of biting too, with turning over those tables.

Finally, Denis trots out that exhausted old furphy, about the hypocrites running the Church. That reminds me of the story of that visiting relative, who was invited by the family to join them at mass. He said 'I don't go to Church, because it's full of hypocrites'. The father replied 'Well come along anyway, one more's not going to make much difference'.

Petrie Qld 4502

FRANK BELLET

Congratulations

Congratulations for your input to *Annals*, which I find very informative.

I was very interested in the articles re the history of the church in Elizabethan times, plus the articles on 'what happened to' the instruments of Christ's passion and death; and the situation of the church in Russia/China.

I am always happy to subscribe to a magazine that makes me think and wonder about our faith – the free gift.

Hamilton NSW 2303

ROGER SMITH

Not hanged, beheaded

It is stated [Annals 9/10 2000] that St Thomas More was hanged, drawn and quartered by order of Henry VIII. It is true that such a sentence was handed down, but it was later commuted to beheading.

Your readers may be interested in St Thomas's statement to the court when it judged him to be guilty:

'So I verily trust, and shall therefore heartily pray, that though Your Lordships have now on earth been judges to my condemnation, we may yet hereafter in heaven merrily all meet together to our everlasting salvation. And thus I desire Almighty God to preserve and defend the King's majesty, and send him good counsel.'

Your readers may also be interested in the full terms of the sentence:

'Sir Thomas More, you are to be drawn on a hurdle through the City of London to Tyburn, then to be hanged till you be half dead, after that cut down yet alive, your bowels to be taken out of your body and burned before you, your privy parts cut off, your head cut off, your body to be divided in four parts, and your head and body to be set in such places as the king shall assign'.

More then said that, after seven years study, he could find no authority for the proposition that a layman could be the head of the Church in England.

He was beheaded on 6th July 1535. His last recorded words were *'I die the King's good servant, but God's first.'*

His decapitated body was buried in the Church of St Peter ad Vincula in the grounds of the Tower, where it remains.

Henry VIII, the Supreme Head of the Church of England, also had St John Fisher beheaded on 17th June 1535, Queen Anne Boleyn on 19th May 1556, Thomas Cromwell on 28th July 1540 and Queen Catherine Howard on 13th February 1542.

Huntley's Cove NSW 2111

ANTHONY YOUNG

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— Editor, *Annals*

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Our post-modern glue is coming unstuck

BY 1918, nearly one million men had died in the fighting around Verdun alone, and the sheer volume and senselessness of the killing swept away a generation of European males. Anyone who has lost a loved one knows that it can darken the heart for months, and sometimes for years. Multiply that by tens of millions, and you have the spirit of despair which descended on this century after World War I. The Great War not only wrecked a political, economic and moral order. It shook people's confidence in themselves, in their tools, in their institutions – and even in a loving God.

That's important, because we're hardwired to need God ... and if we lose confidence in the true God, we'll replace Him with something or someone else. The rest of the century shows that. We've tried again and again to become gods ourselves through this or that political ideology; or genetics; or technology; or economic power. And always we repeat the same cycle of pride in our own ability; failure at our own hands; pessimism about our failure; followed by new pride in what seems to be a new answer; and so on.

The story of this century, as we close it, is the tension we feel between a huge confidence in what we can achieve, and fear that we don't *really* understand all the forces we've unleashed. Once we let go of God, all of our certitudes begin to unravel. He's the glue. God is what holds things together. He created us with tremendous intelligence and dignity but without Him, we're just not smart enough and 'whole' enough to give ourselves a common meaning. We can't even keep control of our tools.

In 1995, the American Association of School Administrators published the results of a survey which asked parents, teachers, leaders from various professional fields and members of the general public, what kind of educational content would be important for students graduating in the 21st century. Computer skills and media technology were ranked higher than basic ethical values like honesty and tolerance by every group but the leaders. Good citizenship and the love of learning were low on the list. And study of the classics like Plato and Shakespeare was near the bottom.

– Archbishop Charles Chaput, of Denver, Colorado, USA. *Speaking The Truth in Love.*

Burial ground of the Popes of the third century

TREASURE HIDDEN IN THE WINE CELLAR

By THOMAS HUNTLEY



VISITORS to Rome are surprised to find how much of the wall built by emperor Marcus Aurelius has survived to the present day. Rome, in fact, was surrounded by walls at least six times: by Romulus, by Servius Tullius, by Marcus Aurelius, by Honorius, by Pope Leo IV and by Pope Urban VIII.

A law dating from 450 BC and observed until the time of Constantine in the fourth century, for hygienic reasons, forbade burial within the city walls. The only exception was made for Vestal Virgins.

Burial outside the City Walls

As a result, all the Christian burial places in Rome lie underground between the first and third mile stones from the existing wall of Marcus Aurelius. Michele Stafano de Rossi calculated their combined length to be 587 miles.¹

Early Christians called these underground burial grounds *coemeteria*, 'dormitories,' [because they believed that the dead were sleeping there to rise up on the last day]. Sometimes they also used the more generic term *hypogaea* or 'subterranean places'. The specifically Christian term *cemetery* was not used by the pagan Romans. It is still employed today to describe burial grounds generally; even non-Christian ones.

'Cemeteries' and 'Catacombs'

The word 'catacomb,' also commonly applied to these underground cemeteries, is a phrase from Greek that means 'near an excavated place' or 'near a quarry' and was first used to refer to the underground cemetery of Saint Sebastian where the remains of Sts Peter and Paul were kept for a time to prevent their desecration in the third century.

According to contemporary records, the relics of the twin founders of the Church of Rome

were taken from the Vatican and the Via Ostiense 'ad catacumbas' meaning, 'to the cemetery of St Sebastian on the Via Appia' which was built alongside a quarry. The word eventually came to be used to refer to all of the underground cemeteries of the Christians.

Catacomb of Pope St Callixtus

Visitors to Rome for the Jubilee should not miss a chance to visit the celebrated Catacomb of Callixtus on the Via Appia. Actually it is a complex of three cemeteries that have been joined together: the cemetery of Saint Lucina, dating from Apostolic times, in which St Sebastian is buried; that of Anatolia the daughter of the Consul Aemilianus; and that of Saint Soteris, a virgin martyr who belong to the same family as St Ambrose and who was buried in 304 AD after her martyrdom under Diocletian.

Pope St Callixtus we know of mainly through the writings of his adversary Hippolytus. His early years were spent as a banker but he was ruined by opposition from anti-Christian elements among the Jewish community in Rome who denounced him as a Christian. After being banished to Sardinia with other Christians, he was freed through the intervention of Marcia the concubine of Commodus the cruel son of Marcus Aurelius. Callixtus succeeded Zephyrinus as Pope and was killed in 222 AD by being thrown into a well in Trastevere.

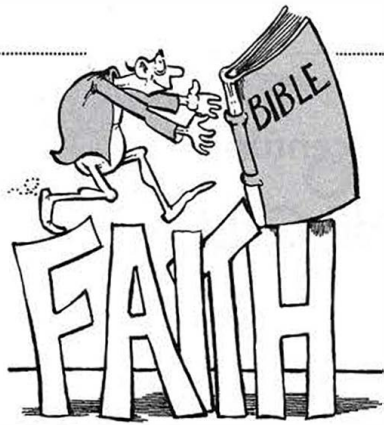
These catacombs on the Via Appia are named after him because he founded the cemetery as a burial place for the Bishops of Rome, not because he is buried there. His own body was laid to rest in the catacomb of Calepodius close to the Church beyond the Janiculum Hill



The rise of nationalism

THE elevation of nationality to be the supreme factor in history was indeed momentous: it led away from the study of ideas to the study of material forces; it replaced the study of something dynamic, like ideas, by the study of something which was supposed to have been present from the very beginning.

- Arnaldo Momigliano, *Studies in Historiography*, Harper Torchbooks, 1966.



Why Catholics abandon the faith

SOME opponents of the new apologetics cite the conclusion of a study prepared for the American bishops' Ad Hoc Committee on Proselytism. The study concluded that there 'is little empirical evidence' to support the theory that one of the key reasons for defections 'is proselytism on the part of other churches.' On the contrary, other churches 'may be attracting Catholics because of their warm evangelisation, rather than because of coercive techniques.'

This sets up a straw man. Coercive techniques are almost never used when Catholics are proselytised. Mormons, Jehovah's Witnesses, and self-described 'Bible Christians' twist no arms, make no threats, suggest no violence. On the other hand, Catholics do not leave the church of their upbringing solely because these other churches carry on 'warm evangelisation' – that is, they do not leave solely for social or emotional reasons. Such reasons may move them to investigate these other churches – encouragement by a Fundamentalist neighbour may induce a Catholic to attend a Bible study, for example – but Catholics do not join these churches unless they subscribe to their distinctive doctrinal positions. No one becomes a Mormon unless he believes in the historicity of Joseph Smith's revelations. No one becomes a Jehovah's Witness unless he concludes that Jesus Christ is not divine and that hell does not exist. No one becomes a Fundamentalist unless he holds that the Bible is the sole rule of faith.

– Karl Keating, *Nothing But the Truth*, Catholic Answers, San Diego, 1999.

built by Pope Symmachus in 550 AD over the spot where fourteen-year-old Saint Pancratius was martyred in 304 AD.

For centuries the site of the catacomb of Callixtus had lain undiscovered. It was finally found in 1854 because of the convergence of a number of curious facts:

- one of the Popes in the middle of the third century belonged to a well-known noble family;
- archaeologist G. B. Rossi visited an Hosteria on the Appian Way;
- a section of the catacomb where Pope Sixtus II and his deacons Felicissimus and Agapetus were martyred in 258 AD was used in the nineteenth century as a wine cellar.

Pope St Cornelius [251-252] appears to have been the only Pope up to the time of Sylvester [314 AD] who belonged to a noble Roman family: the Cornelii. He was banished under the emperor Gallus to Centumcellae [Civita Vecchia] and brought back to Rome to be martyred on September 14, 252. It was common knowledge that he had been buried in the Catacomb of Callixtus.

So one day in 1854 when Rossi visited an Hosteria on the Via Appia and noticed an inscription on a piece

of marble that was acting as a stand for a cask of wine: '.... nelii martyris,' he instantly realised that it was part of an inscription from the tomb of Pope St Cornelius. When he told Pope Pius IX of his theory and asked permission to excavate in the area, the Pope thought him to be a dreamer, but nevertheless gave him the funding and support he needed to investigate.

Rossi started off looking for the schola or little oratory of Sixtus which he knew should be somewhere close to the tomb of Cornelius. He discovered it being used for storing wine. The burial crypts of Cornelius and Caecilia were being used as vaults for storing food.

After he had discovered and identified beyond doubt the extraordinary Chapel of the Popes containing the tombs of all the Popes of Rome from St Zephyrinus [202-211] to St Caius [284-296] and the tomb of St Caecilia, he reportedly showed them to the Pope with the words: 'This, Holy Father, is the dream of the dreamer.'



1. See *Walks in Rome* by Augustus Hare revised by Badderley, 1905 ed. p.275.
2. *Philosophumena*,

Thomas Huntley is the pen-name of a well-known Australian Catholic author who has an abiding love for the history of the Church.

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(Source: CRTN Information Service, edited by Catherine Ancion for Aid to the Church in Need, Königstein, Germany.)

Jerusalem Patriarch Calls Israeli Troops to Destroy Churches, not Palestinian Homes

Jerusalem – In his Lenten pastoral letter, the Latin Patriarch of Jerusalem, Michel Sabbah, called Israeli troops to spare the homes of Palestinian families and destroy their churches instead. ‘We can find other places to pray if we must,’ he wrote, while emphasizing the importance of protecting families and especially children. Reminding the Israelis of their past as an oppressed people, Patriarch Sabbah asked them not to regard Palestinians as killers or terrorists, but as an occupied nation fighting for its freedom. He urged the Israelis to ‘return the land to its owners, give them back their freedom, listen to the voice of the oppressed and the poor.’ While calling the Palestinians to unity and firmness with regard to the status of the country’s holy shrines, the Patriarch also asked them to ‘spare the homes of the innocent. We must not allow the demolition of our children’s homes, and force them to leave their country,’ he said. Reminding the Palestinians of God’s commandment to love one’s enemy, Patriarch Sabbah stressed that this love is not a sign of weakness, but a vision of ‘God’s face in every man, whether Palestinian or Israeli.’

Pope Welcomes New Syrian Catholic Patriarch

Vatican City – Pope John Paul II has formally extended ‘ecclesiastical communion’ to Patriarch Ignatius Peter VIII Abdel-Ahad, the new

head of the Syrian Catholic Church. Patriarch Abdel-Ahad succeeds Patriarch Ignatius Moussa I Daoud, who was appointed prefect of the Congregation for Eastern Churches in November and made a cardinal on Feb. 21. Formerly known as Bishop Gregoire Pierre Abdel-Ahad of Jerusalem, the new Patriarch was elected on February 16 by the Synod of Bishops of the Syrian Church. As is traditional for patriarchs of Eastern Churches united with Rome, Patriarch Abdel-Ahad formally requested the Pope’s recognition and blessing after his election. The Syrian Catholic Church has a total membership of 129,000 faithful.

Nigerian Women Protest Against Possible Legalization of Abortion

Abuja – On Feb. 1 the Owerri Provincial Council of Catholic Women sent a petition to Nigeria’s National Constitutional Review Committee to protest plans to make abortion legal in the country’s new constitution. ‘Abortion should not be legalized in Nigeria,’ the Catholic women said in a statement, in which they expressed their opinion that the practice ‘kills and dehumanizes womanhood. The rights of the unborn child should be protected and abortion goes contrary to the

fifth commandment of God, ‘Thou shalt not kill.’ The Catholic women’s group received the support of other Christian organizations, including the youth division of the ‘Christian Association of Nigeria.’ The latter called abortion ‘a criminal act, abominable and absolutely unacceptable.’ They also noted that the practice could not be justified with ‘economic, social, political or cosmetic’ arguments.

Pope Convenes ‘Extraordinary Consistory’ in May

Vatican City – After creating 44 new cardinals this month, Pope John Paul II has convened an ‘extraordinary consistory’ on May 21-24 for the entire College of Cardinals. During this meeting, cardinals will be invited to reflect on the challenges of the Third Millennium in the light of the Holy Father’s post-Jubilee document, ‘Novo Millennio Ineunte’. Speaking to a restricted group of journalists on Feb. 24, Honduran Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa mentioned that one of the Church’s top priorities remains the struggle against poverty, social injustice, dictatorship and corruption. These are burning issues in Latin American society, which is still confronted with glaring social inequalities and political corruption, he said. Another important challenge for the Catholic Church in the Third Millennium, according to Cardinal Rodriguez, is religious education, especially among adults. He noted that most Latin American Catholics, like their counterparts in the industrialized world, stop learning about their faith after their first Communion or Confirmation. As a result, many leave their beliefs behind as they grow into adults. Finally, the Cardinal mentioned the challenge of maintaining dialogue with other Christian Churches as well as independent congregations. Within this framework, he noted that even his dentist had become a pastor to a small congregation and was watching videotapes of US television evangelist Jimmy Swaggart to imitate his style.



Good advice

ON a bar of Dial soap: Directions: Use like regular soap. (and that would be how?)

301AD: The First Kingdom to Embrace Christianity

1700TH ANNIVERSARY OF ARMENIA AS A CHRISTIAN NATION

A special Mass in the Armenian-Rite celebrated by the Patriarch of the Armenian Catholics Nerses Badros XIX and presided over by His Holiness John Paul II was celebrated in St Peter's Basilica on Sunday February 18. PAUL STENHOUSE was there, and describes the event and its significance.



THE HONOUR of being the first nation to embrace Christianity belongs to Armenia - a once-mighty kingdom that stretched from the Caspian almost to the Black Sea. Today Armenia is a tiny republic of the former Soviet Union in the Transcaucasus, hemmed in by Georgia, Azerbaijan, Iran and Turkey.

On February 18 this year His Holiness Pope John Paul II presided at a Solemn Mass in St Peter's Basilica in the ancient rite of the Armenians. The Mass celebrated the 1700th anniversary of the baptism of king Tiridates III in the Euyphrates river in 301 AD by St Gregory called the Illuminator because he brought the light of the Gospel to his people.

'In those days,' the Holy Father said in his homily, 'God made his dwelling among the Armenians and they became worthy, as the liturgical hymn says, "to enter the tabernacles of heaven and inherit the kingdom".'

The Mass of thanksgiving was celebrated by His Beatitude Nerses Bedros XIX, Catholicos of Cilicia of the Armenians assisted by 12 Armenian Catholic bishops and many Armenian Catholic priests who came from all parts of the world for this unique celebration.

St Peter's Basilica was transformed for the occa-

sion. Above the Confession of St Peter [the open space in front of the Papal Altar] a special platform was erected to enable the Patriarch and bishops to stand at the altar facing east and with their backs to the immense congregation.

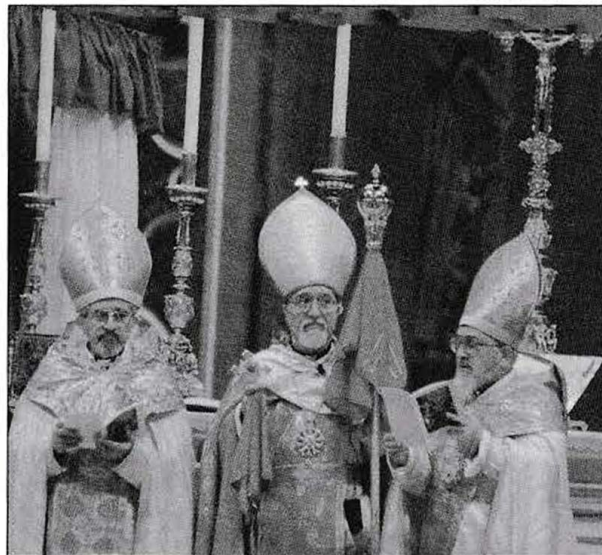
The myriad colours of the flowers that decorated this platform were enhanced by the lights from the 89 golden lamps flickering below - standing sentinel above the tomb of the Prince of the Apostles. [There used to be 122 silver lamps from the old Constantinian Basilica flickering here, until Pope Pius VI had to melt them down to pay the ransom of 20 million francs in cash demanded by Napoleon at the Treaty of Tolentino in 1797].

Steps were provided on both sides enabling the Celebrants to approach the special thrones set up for the Patriarch, on one side, and for the Pope on the other.

Around the Papal Altar an outer curtain [Varakouyr] of red cloth was erected, with an inner one of white cloth. Inside this curtain representing the Curtain of the Holy of Holies, some of the sacred rites of the Mass took place - the offering of the gifts, the breaking of the consecrated Host, the adding of a small particle of the consecrated Host to the Precious Blood in the Chalice, and prayers of thanksgiving after Holy Communion.

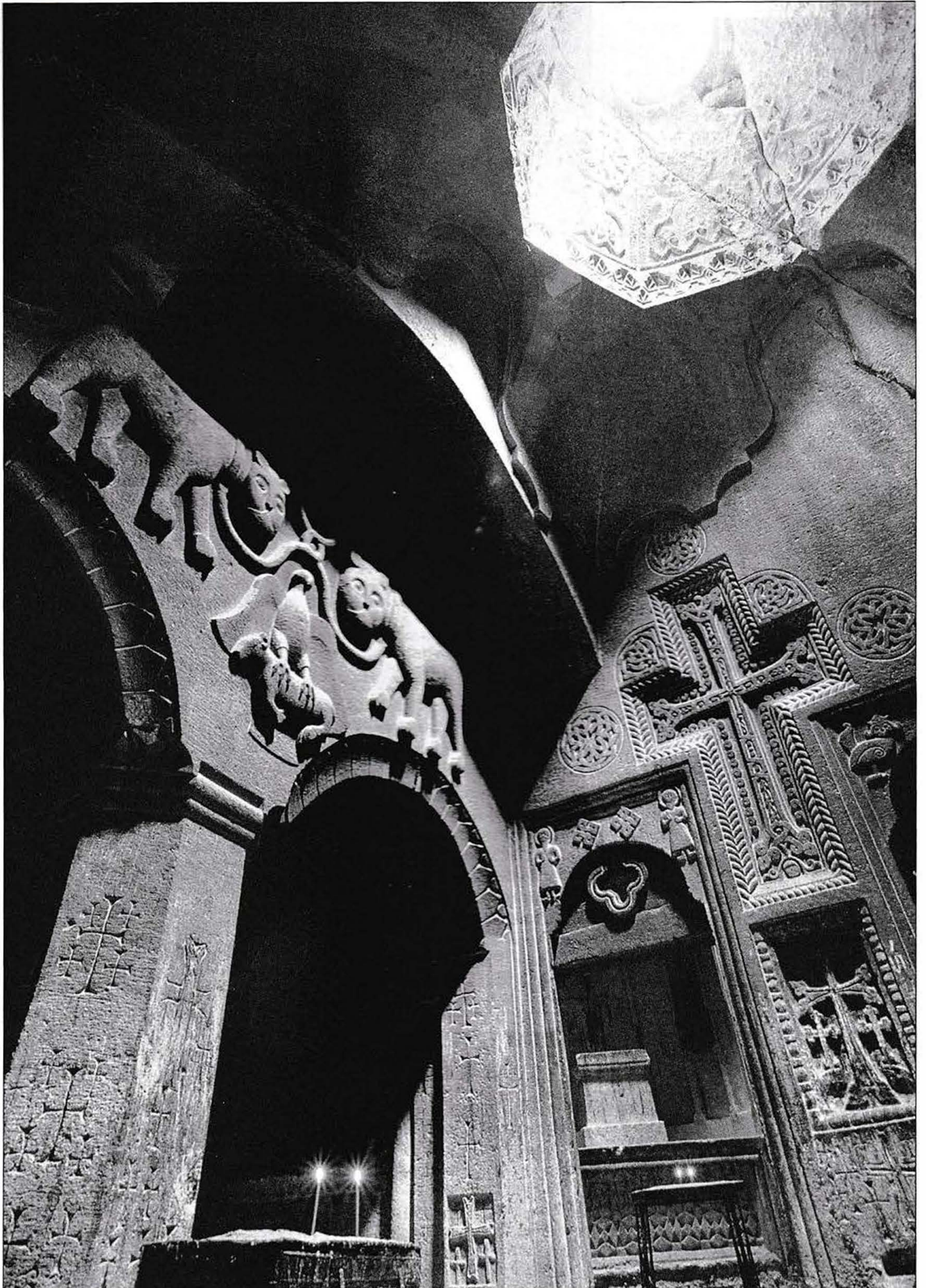
In a place of honour in front of the altar was the silver reliquary containing a relic of St Gregory the Illuminator which the Holy Father offered to the Catholic Patriarch and all the Catholic Armenians at the conclusion of the Mass, as a special mark of his love and admiration for them. The reliquary was then kissed by all the Armenian bishops and priests present.

The Holy Father, in his homily, referred to an earlier occasion 'in this same Basilica, the heart of Christianity,' when he had the joy of entrusting a similar reliquary containing a relic of St Gregory 'to the fraternal hands of His Holiness Karekin II, Catholicos of all Armenians'.



Above: His Beatitude Nerses Bedros XIX, Catholicos of Cilicia for the Catholic Armenians, flanked by the two concelebrating Armenian bishops, at the Papal altar in St Peter's Basilica, Rome.

Opposite: Ornate Armenian crosses in the 12th to 13th century Geghart cave Monastery near the Georgian border with Armenia. The lions with the eagle clutching the ram represent the Proshian princely dynasty.



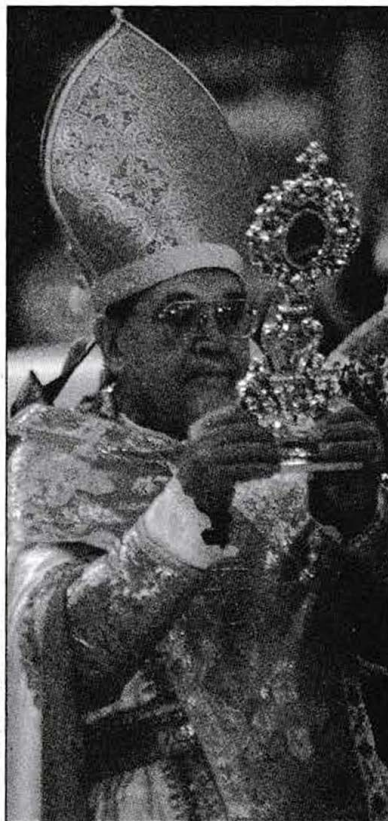
'We are not dividing the relics,' the Pope said, 'but are working and praying that those who receive them will be united. The same roots and a continuous history of saints and martyrs can prepare a future for your people of full participation, and a visible sharing, in the same Lord.'

The beauty of the 3-hour long liturgy was enhanced by the choir of the Armenian Catholic Patriarchate that came from Lebanon for the occasion. There were representatives present of Karekin II, Catholicos of All Armenians, as well as a delegation from the Republic of Armenia.

The area around the Confession of St Peter was a riot of colour during the Mass. In addition to the flowers mentioned above, the Armenian bishops and priests wore variegated copes, mitres and crowns: in red, gold, violet and black. Byzantine bishops and priests in black, mingled with Cardinals in red and Latin bishops in scarlet. There were Maronite and Melkite bishops in black, and Copts in black and red and Armenian servers with long golden soutanes and green shoulder capes.

The Mass was celebrated in Armenian - an ancient Indo-European language with affinities to Greek and Persian. For the benefit of the Congregation, not all of whom understood Armenian, the Mass book prepared for the occasion by the famous Armenian Catholic Community on the island of St Lazarus in Venice carried an Italian translation, and the Mass was divided into 260 sections.

A screen set high in the grand pilaster of St Longinus - one of the four supporting the cupola - to the left of the Papal altar, indicated the



The Catholicos, after receiving a silvery reliquary with a relic of St Gregory the Illuminator from the hands of Pope John Paul II at the end of the Mass, carried the relic to the bishops and priests present, for them to venerate it.

number corresponding to the part of the Mass, and made it easy to follow as the Liturgy progressed.

During his homily, the Armenian Catholicos, Nerses Badros XIX, mentioned in passing how appropriate it was for the Armenian community to be celebrating the 1700th anniversary of the baptism of King Tiridates III and his court at the shrine built over St Peter's tomb, and in the company of the successor of Peter, Pope John Paul II, the Pope of Old Rome.

The Patriarch reminded all present that according to a constant Armenian tradition St Gregory visited the successor of St Peter, St Marcellinus [296-304] in Rome to seek his blessing before he went to Armenia. Another tradition says that the visit was in 314, and the Pope was St Sylvester I [314-331]. Whichever date be correct, the right of the Armenians to the title of the First Christian Nation remains secure, as does the link with the successor of St Peter.

Georgia became a Christian State when King Mirian of Iberia was baptised in 330. Around the same time the Negus [king] of Ethiopia was baptised by Frumentius. It wasn't to be until 380 that Theodosius I declared Christianity to be the State Religion of the Roman empire.

To commemorate the 1700th Anniversary of the conversion of the Armenian people, John Paul II issued, on the eve of the Mass, an Apostolic Letter *Dio Meraviglioso* which sketched the history of Armenian Christianity and called down abundant blessings from God on all the Armenian people.

The concluding words of the Pope's homily were directed to his beloved Armenian people. They apply, mutatis mutandis, to all Christians of good will: 'Armenian people, keep your gaze firmly set on Christ, the Way, the Truth and the Life. He is the hope that never disappoints, the light that dispels the darkness of evil. Christ guides your steps. Never be afraid.'

'The Holy Mother of God is protecting you; Armenian saints are interceding for you especially St Gregory the Illuminator.'

'The Bishop of Rome and the whole Catholic Church are also close to you. Armenian people whom today I embrace with affection, go forth in the faith of your fathers and pass its torch on to the generations to come.'



There are more than 5,000 Armenian Catholics in Australia, most of them in or around Sydney. Their priest, Monsignor Anton Totonjian, offers Sunday Mass according to the Armenian rite in the Church of Our Lady of the Assumption, at 5 John Street Lidcombe. In addition to his pastoral duties, Monsignor Totonjian founded and runs a school dedicated to St Gregory the Illuminator for Armenian children at Rouse Hill.



Finding hatred in an atlas

'THE problem is that so many of us, out of habit, still think in World War II terms ('there's no such thing as a good German,' and so on). We still tend to think of 'the enemy' as someone who can be located geographically.'

- Tom Bethell, writing in *The American Spectator*, February 1988.

Frank Sheed Titles from Ignatius Press

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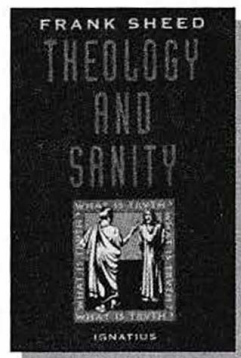


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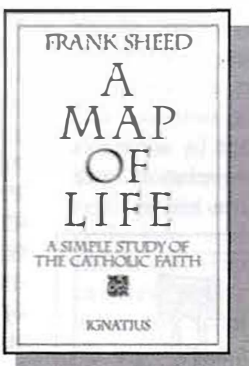


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WHAT MEDIAEVAL ENGLISH VILLAGE CHURCHES ONCE WERE

This is the first part of a two-part series in which JOHN PRATT looks at the origins and consequences of the myth that the Reformation was a response to popular demand for reform in the sixteenth century Catholic Church.



WHAT visitor to England has not been captivated by the beauty of its villages, centred as they are around their Church? Many of these churches date from Norman and even Saxon times; some ten thousand of them of medieval foundation survive. Every one of them was once a Catholic church; they are not now. The Catholic visitor must wonder how this came about. Much study is required to explain that issue.

The Politics of Religious Reformation

This change took place during the Tudor dynasty, the sovereigns involved and their reigns being Henry VIII (1509–1547); Edward VI (1547–1553); Mary I (1553–1558) and Elizabeth I (1558–1603). Students of English history have long absorbed accounts of that century of change. England had always had its own official national history, taught in its schools and required as study for all its public examinations and entry into its professions. There are two curious aspects to note about these histories. Firstly, they include only veiled reference to the Catholic unity which existed there prior to 1559, when England by law became a Protestant realm. Secondly, in explaining the Protestantisation of the nation, apologists posit that after centuries of barely tolerating papist doctrines and interference, the English arose and guided by heroic leaders protesting at the enormity of Catholic error, founded a new religion of Protestantism, very different from Catholicism, to which formerly faithful Catholics flocked as one, until

in a surprisingly short time, the England of the old Faith became totally Protestant. It is this account of what is termed the Reformation in England that we will now subject to scrutiny.

As often occurs with histories, particularly accounts of revolutions – of which this suppression of the Catholic Church and its replacement with another was certainly one – it is the victors who produce the records, not the vanquished. Accounts of this Protestant foundation, therefore, as written by the victors, and down the subsequent centuries, re-issued and sometimes embellished by adherents and officers of this new religion, were accepted by repetition as history.



A judge of character

JUDGES are trained interpreters of law, answerable for nothing but their interpretation of law, whereas politicians are on the one hand not trained interpreters, on the other dependent for the achievement of their ambitions upon the favour of a constituency, which, in a moment of passion, could hardly be trusted to keep clear the distinction between their representatives' interpretation of what the law is, and policy concerning what the law ought to be.

– Christopher Hollis, *The American Heresy*.

No accounts were published in England by the vanquished, as these, the Tudor Catholics, were subjected to a succession of savage persecutions ranging from imprisonment to execution. Those Catholics who adhered to their Faith and survived, known as *recusants*, were subject to continuing penury through confiscations, fines and other penalties, and were denied the opportunity of holding any office of the Crown or attending university, a situation that pertained well into the 1800s, incredible as that might seem today. One early recorder of these times and of the plight of Tudor Catholics was Nicholas Sanders (1530–1581), Professor of Canon Law at Oxford, a Catholic priest and theologian who left England for the Continent in 1561 where he published *The History of the Anglican Schism*. Chambers Biographical Dictionary adds 'controversialist' to Sanders' entry, a subtle indication that he was not on the winning side. His works, like others of this genre, could not be published in England.

An alternative view

Nearly three hundred years were to elapse before John Lingard (1771–1851), Catholic priest and historian, produced his *History of England*, covering the period from the Roman invasion to 1688. Chambers says that Lingard's history 'was fiercely assailed in *The Edinburgh Review* (a prominent journal of the times), but that Lingard increased his reputation as a candid Catholic scholar'. This work, the initial volume of which was released in 1819, was the first alternative record to be published in England of the Tudor era and its upheavals.

Derived from primary sources, it presented a picture so antithetical to the accepted national version that it was met with puzzlement and even disbelief.

Lingard's history was the catalyst for the 1824 publication by the prolific author William Cobbett (1763–1835) of *A History of the Protestant Reformation in England and Ireland*. Chambers classifies this account as 'savage' where Cobbett proclaimed 'the Protestant religion to have been established by gibbets, racks, and dripping knives.' Cobbett, a Protestant and a true English eccentric, was famous as the author of his popular *Rural Rides*. His history was received with incredulity by many of his fellow countrymen, but was, understandably, welcomed by their Catholic brothers, now a tiny minority.

How the Catholic roots were poisoned

In 1934, the translation from the French of Professor Constant's *The Reformation in England* was published with a penetrating preface by Hilaire Belloc, but its impact was dulled by the attention then being focused on the coming war in Europe. It fell to Philip Hughes, Catholic priest, theologian and historian, to publish his *The Reformation in England* in 1950, which was widely acclaimed as a classic. In reviewing the first volume of the work, *The Times* Literary Supplement reported that 'his treatment of controversial points is conspicuously fair and well informed.' A study of any one of these accounts of Tudor times would shed a different light on the accepted versions of those years.

There is another relic of those times that attracts the attention of visitors – the hauntingly mystical monastic ruins scattered about rural England. David Knowles, himself a monk, published his *Religious Orders in England* (3 vols) in 1959. It was an account of English monasticism to its suppression by Henry VIII. This was a different story to the slanderous accounts first produced by the original Henrician despoilers, and repeated even today in tourist guides of these sites, perhaps to assuage national guilt over that sordid tale of plunder.

A series of essays edited by C.H. Laurence in 1965, *The English Church and the Papacy in the Middle Ages* raised another variation where it showed how close was the Papacy to England and how inextricably bound were the affairs of both before and during those years. But it was Eamon Duffy's 1992 publishing of his *The Stripping of the Altars* that provided the cornerstone for this burgeoning revision of accepted history. Using Tudor records, Duffy showed how deep were the roots of Catholicism in England, how seriously the practice of the Faith was taken, and how difficult it proved to poison those roots. A discomfited Sydney reviewer of Duffy considered his book 'would irritate Anglicans', an indication, perhaps, that even as far away as Australia, the accepted history was now subject to worrying scrutiny.

The popular historian and Catholic priest Philip Carraman (1911–1998) published *The Western Uprising – The Prayer Book Rebellion* in 1995, about the 1549 rebellion of Cornwall and Devon against the introduction by the Protestant Archbishop Cranmer of his English Prayer Book, which was to replace the old missal as well as doing away with much of the ancient rituals and symbols of Catholicism, candles, rosary beads, bells, holy water and sacred images. The rising on a solely religious issue, was suppressed by mainly foreign mercenaries in savage battles and subsequent inhumane massacres of those involved. Like the Pilgrimage of Grace thirteen years before, had this uprising succeeded, it could have changed English and European

history; instead, it had almost faded from national memory.

Next Caroline Litzenberger's *The English Reformation and the Laity. Gloucestershire 1540–1580* (1999) reinforced Duffy's conclusions about the supposed instant acceptance of the Protestant religion in Tudor times. Edwin Jones, in his *The English Nation* (1998), discusses what he considers the erroneous direction of official English history where it suggests an age-long struggle of an independent English church against the incursions of Rome with the English reformation viewed as the culmination of this struggle.

The Church was not 'deeply unpopular'

In the December 1999 issue of the English magazine *History Today*, Professor Andrew Pettegree describes his re-reading of Geoffrey Elton's 1963 *Reformation Europe*, a popular text he was revising for reprinting. He notes how before this 1963 publication, the history of Protestantism had been the exclusive product of Protestants, while Catholic history remained largely in the hands of members of Catholic religious orders. Pettegree considers Elton's perceptions would not stand up as well today with biography back in fashion, and in his view, Elton's main themes of political narrative and analysis lack an appreciation of social change. He continues that whereas Elton considered the Reformation generally as a force for progress, such a view now seems less certain, with scholarly research establishing that 'in many parts of Europe, the Church was clearly not in an advanced state of decay or deeply unpopular,' rather it continued 'to enjoy the confidence of the vast majority of lay people.' And in England, Pettegree considers studies such as Duffy's show 'that the English laity was much more preoccupied with asserting control over the mechanics of their religious life than bringing the whole edifice tumbling down.'

JOHN PRATT is a retired RAAF Group Captain who has run a book shop and has an abiding love for mediaeval history. He lives in Kings Point, South Australia.



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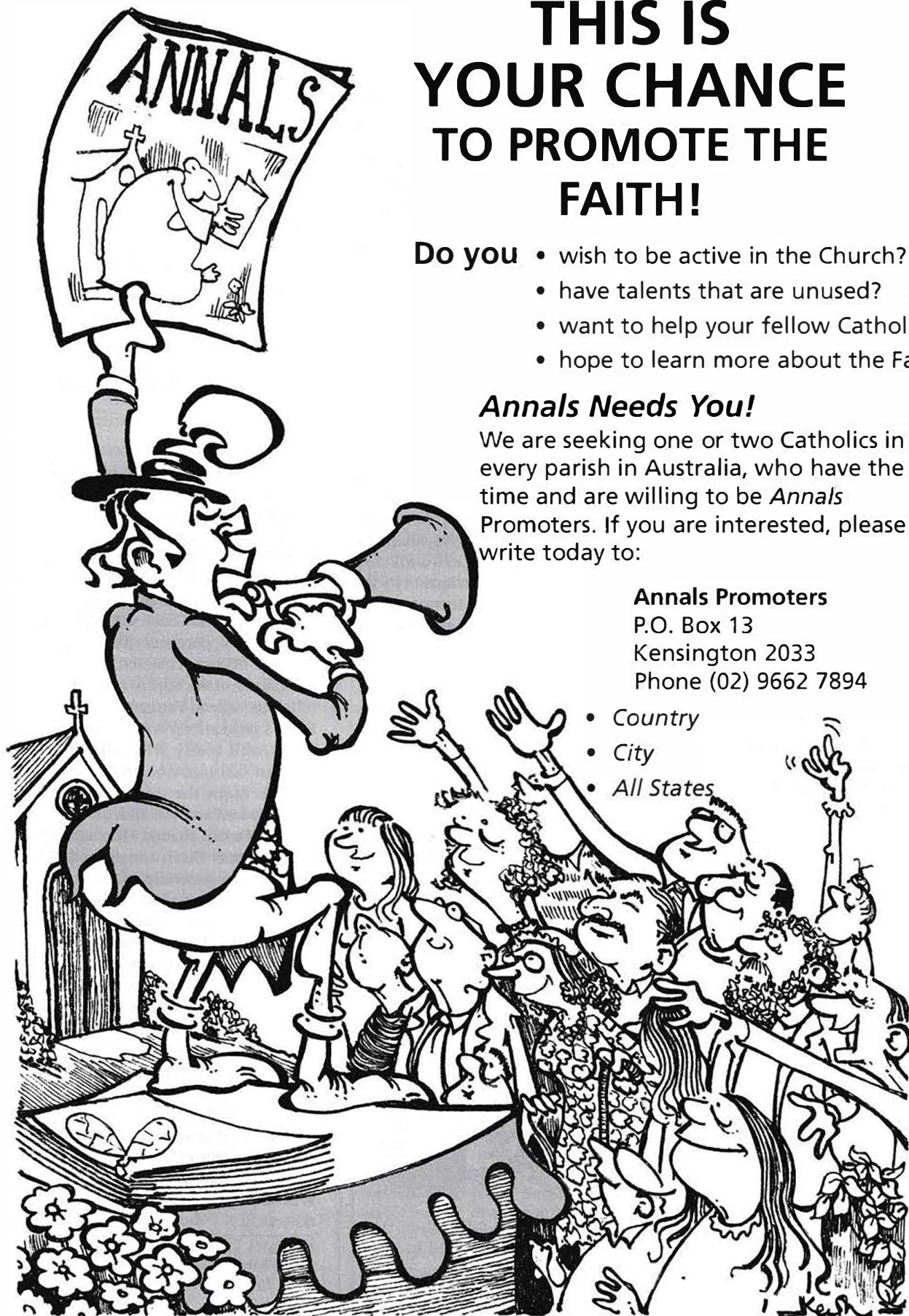
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Legislation to ease the cost of raising children in Australia

A WOMAN'S RIGHT TO MOTHERHOOD

The family should be affirmed. Emeritus Professor JERZY ZUBRYZCKI argues for family friendly legislation to be promoted by governments in order to halt the culture of moral individualism that is undermining the family unit.



T the centre of the debate about population futures for Australia are two issues: the size and composition of immigration and the low and falling level of fertility.

I believe that the dominant feature of our population future is not immigration but the balance of births and deaths and its impact on the age structure of the population.

The scope for decisive action by government in influencing population futures through immigration is limited not only because it is subject to public acceptance but also because government control applies to only a small fraction of the movement that contributes to annual net migration. Immigration has only a marginal impact on the age structure of the resident population. To keep the population young would need an increasingly higher number of immigrants.

We need to refocus the debate on population from immigration to our declining levels of natural increase.

What are the relevant facts? We are now 19 million and the present social and economic policies are pushing us in the direction of ever lower fertility. From the 1975 level of 2.1 children per woman – the level that ensures replacement of the population in the long term – fertility dropped to 1.7 in 1999. There is every indication that the rate of fertility decline will increase. This can be demonstrated by analysis of births by age group. Until recently it was assumed that the trend in the postponement of births among women in their 20s was matched almost exactly by an increase in the number of births

among women aged 30 and over. This expectation was derived from the observed gradual developments of a new pattern in which women defer births well into the end of their reproductive age. However the latest data shows that since 1990 the fall in the number of births to women in

their 20s has exceeded the rise among women aged 30 and above.

The implication of these findings is that women will defer reproduction and reduce the number of children born. More than one in four women remain childless in the face of overwhelming evidence of the widening gap between the number of children we want and the number we have.

Research published in 1998 in the University of Melbourne journal *Australian Social Monitor* reveals a clear preference among all age groups for two, three or even four children. A survey of 2100 women showed that one child is an extremely unpopular option, rejected by almost 80 per cent of respondents. But what women want is both a career and family and they are ready to do considerable juggling to make that possible.

Peter McDonald of the Australian National University sums up the dilemma of work-motherhood by stressing one causal factor common to advanced countries with very low levels of fertility – he speaks of gender equity: 'If women are provided with opportunities near to or equivalent to those of men in education and market employment but these opportunities are severely curtailed by having children then, on average, women will restrict the number of children that they have.'

It is for this reason, and given what we know about the desired fertility levels, that incentives are needed to combine motherhood and work without a detrimental impact on earnings and career.

The policy of gender equity involves a strategy to ease the cost of raising children through legislation providing income replacement and parental leave, childcare and flexible

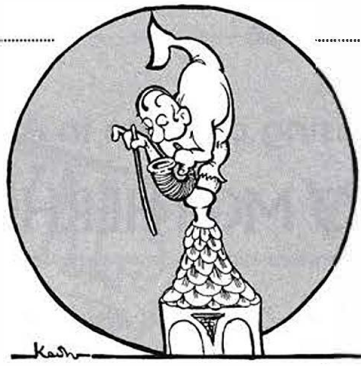
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Weather Vanes and Lost Treasures

VITRUVIUS, the 1st century BC engineer employed by the Emperor Augustus, wrote a well known work on Architecture in which he describes an apparatus for telling the direction from which the wind is blowing. He describes a tower built in Athens by Andronicus Cyrrestes (that is, from Cyrrus, a town in Northern Syria on the Orontes river) himself a well-known architect in the first century after Christ.

The tower was built in an octagonal form, with on each side a representation of the wind that it was facing. On the top was a small spire that had a triton (a sea god, with the torso of a man, tail of a fish, horse's feet and carrying a shell trumpet) that would turn as the wind blew, and a rod in its hand would point to the particular representation of the wind that was blowing it.

The figures representing the winds were larger than life, and in bas-relief, with their greek names carved above them. Boreas, the north wind, carried a mussel-shell in his hand, denoting his special power over the sea; and Zephyr was smothered in flowers, because it prevails in March, the beginning of Spring in the Northern Hemisphere; and so on for the other winds.

Sadly, this extraordinary treasure which was still standing in the time of the celebrated English Bishop Richard Pococke, surnamed The Traveller, 1704-1765, who described it in detail, seems no longer to exist. Can any reader throw light on its fate? - Ed.

working hours - to mention only a few possible approaches to the family-friendly society.

The accelerating trend in fertility decline is not a temporary phenomenon but is indicative of a longer term change. It is a manifestation of the cultural revolution that should be linked with a moral crisis eroding the foundations of family and public life. This is the idea that there are no moral absolutes, that the individual is the final arbiter of what is right and wrong, that 'I have the right to do as I please'.

We want the benefits of order and stability in community life but at the same time are unwilling to pay the cost of giving up any degree of personal freedom. Ours is a selfish narcissism that contributes to undermining the family unit.

An example of such conditioning is an area of human behaviour of which Australia should not be proud, and one which affects the potential lives of 90,000 children annually. How often do we seem to justify abortion as a matter of choice to be defended at all costs? Here and in

other areas surrounding the family as an institution our actions reflect a profound crisis in modern thinking about parenthood and the value of children.

Regrettably, governments - even those acting in good faith in promoting a family friendly population policy - cannot in one sweep change the culture of moral individualism. But they can, as Gary Becker, the Nobel prize winner in economics, argues, use their position to promote the family as the real molecule of society.

I accept the attitude of feminists who are wary of politicians who appear to be encouraging women to have more children without any thought to the need for a family



Good advice

ON some Swann frozen dinners:
Serving suggestion: Defrost.
(But it's just a suggestion!)

friendly policy. I firmly believe that such talk smacks of a conservative agenda to downplay women's educational and career achievements. But the larger cultural issues remain to be addressed: procreation is rewarding; offspring are a necessary burden; motherhood (or fatherhood for that matter) is the greatest gift we have and for it to be seen as a permanent intrusion upon career is heart-breaking. Thus, families should be affirmed. The population debate we have to have must focus in the first place on the family.

JERZY ZUBRYCZKI is emeritus professor of sociology at the Australian National University. This is an edited text of the Borrie Lecture at the Population Association of Australia conference held recently.



(Source: CRTN Information Service, edited by Catherine Ancion for Aid to the Church in Need, Königstein, Germany.)

Chaldean Patriarch Warns that US-British Bombings Against Iraq Might Lead to Retaliation

Vatican City, February 26, 2001 - Strongly condemning the US and British bombings of Iraq on February 16 and 22, Patriarch Raphael Bidawid of Baghdad, leader of Iraq's Chaldean Catholic community, warned that this would only intensify the hatred of the Arab world against everything Western. 'I am afraid that if the USA and Britain continue this way, the whole of the Middle East will be set on fire,' Patriarch Bidawid said in an interview with Fides. 'The whole of the Arab world is now against the Americans and the British, and ready to commit violence against the USA and Britain in their own countries,' the Patriarch warned. 'You Westerners do not realize that an Arab can do without everything except his dignity. If you touch his dignity, he will be as ferocious as a lion.' Within this framework, Bidawid noted that 'even the Americans' know that economic sanctions against Iraq have far from weakened Saddam Hussein's control over the country.

Vatican Speaks Out Against Commercial and Violent Image of Sports

Barcelona, February 22, 2001 - Speaking at a conference on 'Sports and Tourism' held in Barcelona, Spain, on Feb. 22-23, Monsignor Piero Monni, permanent Vatican observer at the World Tourism Organization, called for a world of sports less focused on commercialism



Missing the painting for the catalogue

THE mechanism responsible for these perversions is the same as discussed previously, and provides us with a handy definition: *snobbery is the result of a mix-up between two frames of reference, A and B, with different standards of value; and the consequent misapplication of standard A to value-judgements referring to B.* The art-snob's pleasures are derived not from the picture, but from the catalogue; and the social snob's choice of company is not guided by human value, but by rank or celebrity value catalogued in the pages of *Who's Who*. The confusion may even affect their biological drives – their taste and smell preferences, their sexual inclinations. A hundred years ago, when oysters were the diet of the poor, the snob's taste-buds functioned in a different manner.

– Arthur Koestler, *The Act of Creation*, London, Pan Books, 1964

and violence. He stressed that sports, as an ancient social and cultural phenomenon, should be 'protected from deleterious influences, such as intolerance, doping, excessive commercialization, present-day utilitarian tendencies and evident private interests, which aim at reducing sports to a mere show.' Emphasizing the educational aspect of sports, Msgr. Monni noted that, if practised positively, they do not just play an important role in character formation, but also in the 'dialogue between young people involved in these fields. Therefore, sports and tourism are efficient tools for teaching young people, in their period of human and social formation, respect for the fundamental values of man,' Msgr. Monni said.

Chile Donates Copper to Vatican for Construction Projects

Vatican City, February 23, 2001 - The Chilean government has donated copper to Pope John Paul II for Vatican construction projects. However, the Holy See denied rumors that the copper would be used to cover the dome of St. Peter's Basilica. In a letter, the pope thanked Chilean President Ricardo Lagos for

the donation and said it would be used 'for several projects of maintenance and renovation in the Vatican.' The letter was released on Feb. 22 by the Chilean authorities.

Church Calls on Zapatista Rebels to Compromise

Mexico City, February 13, 2001 - The Mexican Bishops' Conference has called on rebels of the Zapatista Army of National Liberation (EZLN), a group which fights for Indian rights in Chiapas, not to force the government to accept all their demands. Calling the organisation to compromise, the bishops expressed their opinion, that 'the ideas of one group cannot be imposed on an entire nation, even if they are very respectable.' For this reason, they urged the Zapatistas, who intend to organise a protest march to Mexico City in the near future, to accept the Mexican Parliament's decisions, once a compromise has been reached. The bishops also urged the Mexican Congress to 'listen attentively' to the demands of the Zapatistas, stressing that dialogue is the only solution to stop the rebellion, which has been taking place in the state of Chiapas since 1994.

WRITERS OF THE PURPLE SAGE

This year over 600,000 copies of Westerns will be printed and distributed by Cleveland Press based in Brookvale NSW. Annals passes on to our readers some of the facts gleaned from a recent interview PAUL STENHOUSE had with Les Atkins, son of the founder of the company that has delighted millions with its tales of adventure and daring.



AUSTRALIA'S love for the United States and fascination with things American – including the omni-present and ever popular 'Western' – antedates by more than a hundred years the first appearance of a Zane Grey novel on our shores around the time of Federation, or the Yankees' coming to our rescue in the Battle of the Coral Sea and Guadalcanal [May 1942-February 1943].

American whaling and merchant vessels would regularly visit Sydney and the south coast of New South Wales from the earliest days of settlement. The gold fields in NSW and Victoria [1851] and Queensland [1867] were a magnet that drew miners and fortune hunters from North and South America. It was an American vessel that hove to off the Tasmanian coast and secretly picked up the convict John Mitchel when he escaped to the United States in 1853.

Americana in the Great South Land

There were American nationals present at the battle fought at the Eureka Stockade in Ballarat, Victoria, in 1854 which saw five soldiers and thirty miners dead or dying. The writings of American poets and novelists were devoured by the Australian settlers living in remote bush humpies, numbed by their cultural and intellectual isolation. The social conditions of pioneering life in both countries were similar.

I first discovered Owen Wister's *The Virginian* – regarded still as the

prototype of all Western novels – among my father's books when I was little more than a curious six- or seven-year-old.

My great-grandfather, John Farrell, Australia's first Bush Balladist who was born in Rosario, Argentina, and came to the diggings at Ballarat as a child, was raised on Bret Harte's 'The Luck of Roaring Camp' and 'The Outcasts of Roaring

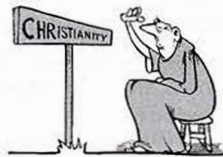
Flat'. His library included the writings of Longfellow, Emerson, James R. Lowell, Whitman, John Greenleaf Whittier, Joaquin Miller, Colonel John Hay, John Boyle O'Reilly, Amelia Rives, Ella Wheeler Wilcox, Buchanan Reed, Eugene Field, William Winter, F.L. Stanton, James Whitcombe Riley, Julia Ward Howe, Elizabeth Phelps and a host of other American writers. He was especially fond of Joaquin Miller's *The Arizonian*.

Tombstone comes to Brookvale

You may have heard that the Western genre – novels, movies, TV series – is out of favour with post modern readers and viewers. If you can believe the number-crunchers, the horse loving, straight shooting, fast riding, clean living heroes who never get saddle sore and whose principal vice is drinking too much rot-gut whisky and getting involved in lesser mortals' problems, are a thing of the past.

Spin-doctors tell us that viewers brought up on computer games and sci-fi stories have kicked off the dust of the Sierras and prefer being beamed down from their space-ship to joining a posse in pursuit of a villain, or knocking a drunken lout silly during a bar-room brawl for insulting a lady.

Not true. Some TV programmers and movie Producers evidently think that their viewers are not interested in western adventure and legend. As Les Atkins, manager of the Cleveland Publishing Company, will tell you – and as the myriad fans of Louis Lamour or Max Brand actually prove – tales of the imagination have



Historical Myopia

THE very attitude of the free-thinkers of the eighteenth century made it difficult for them to see how Christianity had worked on the world. They did not dislike Christianity because they liked Paganism, though they sometimes affected to do so. They saw in history the struggle between a few wise men, the predecessors of themselves, against the violence, the superstition and the stupidity of the majority. From their point of view Christianity did not introduce into history anything which was really new and which therefore would explain something otherwise destined to remain unexplained. Not only did they fail to appreciate the new constructive elements which Christianity introduced into moral life. They failed also to understand the common people of the pagan world. They identified Paganism with a few enlightened philosophers, and not surprisingly found them to their taste, then they came to dislike the Byzantine Empire, because it was theocratic, and the Western Middle Ages, because their culture was dominated by monks and priests.

– Arnaldo Momigliano, *Studies in Historiography*, Harper Torchbooks, 1966.

lost nothing of their magic; they continue to enthral and inspire.

Ask any newsagent in the Commonwealth where the Cleveland Westerns are to be found, and you'll be directed to as fine a collection of well-written, well-researched, and imaginatively illustrated tales as it has been my pleasure to read. Their popularity may be gauged from their sales which average around 35,000 per month. The re-selling of second-, third- and tenth-hand Cleveland Westerns from Book Exchanges around the country, has developed into a thriving industry.

Cleveland, a Brookvale NSW-based family company with a stable of more than 25 brand names – including Cleveland, Cleveland Classic, Bison, Arizona, Big Horn, Chisholm, Coronado, Iron Horse and Lobo – has around 8,000 titles to its credit and the presses show no signs of grinding to a halt.

It was founded by John Patrick Atkins, a professional photographer who worked for, among others, Trans Australian Airlines [TAA] in its early days, and commenced publishing Westerns in Sydney 46 years ago. Cleveland still produces 8 titles a month – all of them written by Australian authors.

Since they commenced publishing, more than 153 million Westerns have been printed by Cleveland and distributed throughout Australia, New Zealand, South Africa and the USA.

The spirit of the Chisholm Trail, the stampedes, run-away stage coaches, necktie parties and cavalry charges live on in the familiar 96-page books published regularly by Cleveland and still sold for less than the price of an ice-cream – \$2.95.

What inspired James Fenimore Cooper's *Leatherstocking* to turn his back on civilization and head out to tame the wilderness; or kept Kit Carson on his trapping and Indian hunting expeditions into the Rocky Mountains; and drove the Earp brothers to try to clean up Tombstone, still exists in an industrial estate no more than twenty minutes from the CBD of Australia's oldest and most spectacularly beautiful city – Sydney.

Dangerous Precedents

CLAUDIUS was already fifty years old when the strange workings of chance set him upon the throne. Before assassinating Emperor Caligula the conspirators decided to remove anyone who might disturb the proceedings, and Claudius was left in a summer-house. When he heard that the Emperor had been murdered he ran to a nearby balcony and hid himself behind some curtains. A passing soldier, noticing a pair of feet

peeping from under the curtains, pulled Claudius out, threw himself at his feet and hailed him as Emperor. Then he took him along to his unit, where the troops deposited him in a litter and carried him into their camp. Claudius was

dejected, terrified and quite ignorant of what was happening. Passers-by who recognised him in his litter thought he was being taken off for execution. Mobs thronged the streets of Rome and loudly demanded a new emperor. The

Senate met to discuss whether it would not be better to abolish the Principate altogether. But it was too late. The troops were clamouring to swear allegiance to Claudius, who at last acquiesced. He promised each soldier

15,000 sesterces, or about £250 per head. By doing so he set a precedent. In future, no Roman Emperor could take up office without giving the Guard a gratuity in cash, and the size of that gratuity often determined the length of his reign.



– Ivar Lissner, *Power and Folly*, London, 1958.

Writers of the Purple Sage

The 'Cleveland Story' reads like a mini biographical dictionary; listing some of Australia's most talented popular writers and artists.

The popular Larry and Stretch series written by Leonard Meares [*Marshall Grover, Ward Brennan*] is probably as well-known in the US as the work of Frederick Faust [*Max Brand*]. Meares wrote 76 of the Larry and Stretch novels for Cleveland before he transferred to Horwitz.

The output of the twenty or more authors who have contributed to the

Cleveland titles is prodigious. Paul Wheelahan [*Emerson Dodge, Brett McKinley*] has written more than 850 titles for Cleveland. Keith Hetherington [*Brett Waring, Kirk Hamilton*], Roger Green [*Sundown McCabe, Ben Taggart, Cole Shelton, Cord Brecker, Brad Houston*] and Des Dunn [*Shad Denver, Brett Iverson*] have written as many as 700 titles over a life-long association with the firm.

Wheelahan, Hetherington, Green, Dunn, and Leonard Meares were full-time writers. Jimmy Ashley [*Clint McCall*,] was by profession a grave-digger from Springwood, in the Blue Mountains of NSW, and



A Scriptual Minefield

ON the other hand, even when we may feel fairly sure that we know what a passage really means, how do we evaluate it? In the verse just quoted, does 'they strike hands with foreigners' mean a sign of fraternisation or a magical rite? When David cut off a piece of Saul's cloak as he lay asleep was he performing a hostile magical act, such as we know to have been practised by Mesopotamian wizards, or was he merely seeking to provide proof that he had had Saul in his power? When we read Ezek. xiii, 4, 'Your prophets, Israel, have been like jackals among ruins' is the comparison with demons who were thought to inhabit waste places, as again some Mesopotamian evidence might suggest, or is it with natural animals and their observable characteristics? Such questions are especially important when we come, as in due course we shall, to consider the very important evidence in the Psalms. Are the 'enemies' of the righteous man there foreign foes, legal opponents, wealthy oppressors – or sorcerers? – or, perhaps, sometimes one and sometimes another? All this, which could be developed much further, is just to warn that the interpretation of the Old Testament is very much of a minefield and he who walks through it too confidently, as the demands of brevity will compel us to do, must expect to get blown up.

– J.R. Porter, *Witchcraft and Magic in the Old Testament*, in *Animals in Folklore*, p. 73.

Roger Green was a pastor from Adelaide, South Australia. Others wrote part-time, or as Les puts it, 'moon-lighted' in order to supplement their incomes. All of them created characters and plots that stand the test of time.

Don Haring [*Clay Anthony, Ward Langley*] was from the US and also wrote the Larry Kent Detective series that was a popular serial on

Sydney's Macquarie network in the fifties. Anthony Scott Veitch [*Scott McLure*] wrote full-time for Cleveland, and produced stage and radio plays in the UK.

Australians Prove Montana's Cowboy artist right

The principal two artists who supplied the art-work for

Cleveland's covers were Stan Pitt [who drew the well-known *Silver Star* comic strip], and Wal Stackpool. Both were fine figure artists, equally at home painting horses and their riders, and all aspects of the American West. Wal died last year, and Stan has retired, so Les, as a stop-gap, is using artwork from Spain.

Cleveland has always had competent editors responsible for putting the finishing touches to the works. Michael Fallon, the husband of one of today's editors Virginia Fallon, has written stories for the company using the pen-name *Lee Mallory*. The grandfather of the other current Cleveland editor, Diane Michel, was a sheriff in Chippewa and Sioux territory in Minnesota. Diane is the 'continuity girl' of Cleveland Westerns – keeping a close watch out for anachronisms and ensuring the descriptive finesse we have come to expect from all Cleveland publications. Alexandra Devine, daughter of well-known Sydney journalist and columnist for The Australian Frank Devine and now on the staff of *The Cambodia Daily* in Pnomh Penh worked happily for some time editing the Cleveland stories.

Les Atkins believes in the future of the Western. He will print over 600,000 books this year to back his claim that it is here to stay. Australian Westerns, he contend, can take their place as well-written and accurately researched stories, with the best that the United States can produce.

Charlie Russell, the cowboy artist from Missouri who lived in Montana amongst the last of the mountain men, witnessed the changing of the West. He survived the terrible winter of 1886 that saw the end of the reign of the cattle kings, and of the unfenced range. Russell issued a challenge that Cleveland took up forty-six years ago, and continues to confront with style:

The West is dead, my friend
but writers hold the seed;
and what they saw will live
and grow
again to those who read'.



A shorter version of this article appeared in Brisbane's *Courier Mail* on January 18, 2001.

AT THE RIVER WITH THE MAN WHO MAY BE POPE

By FRANK DEVINE



HE black-clad old gentleman sound asleep on the grassy banks of the Parramatta River in western Sydney, on one of the few sunny days of the past fortnight, appears to have been treated with the respect due to rank. Nobody stepped on him or otherwise disturbed his rest.

Just as well, since Francois Xavier Nguyen Van Thuan is undoubtedly the most important person to snooze there.

Former archbishop of Saigon, he was created cardinal by Pope John Paul II on February 22. He is head of the Pontifical Council of Justice and Peace in Rome and, probably most notably, spiritual leader of the seven million Catholics in Vietnam and 350,000 or more expatriates around the world.

He has been mentioned as a dark horse for the papacy. Many cardinals are when an election seems in the offing. But you never know.

At 73, Nguyen Van Thuan works hard and needs his rest. The grassy bank is handy to the house of a sister with whom he is staying. I guess the answer is to tread carefully when strolling beside the river.

The cardinal is no favourite of Vietnam's communist regime, which imprisoned him for 13 years, 9 of them in solitary, before expelling him. But the Government recognises his importance. Two Vietnamese archbishops and three bishops were allowed to go to Rome last month to attend the consistory at which Nguyen Van Thuan and 46 other new cardinals were formally elevated.

The congregation at a mass of thanksgiving for his cardinalship overflowed the cathedral in Saigon. A chapter from one of his books was read as a homily. He came to Sydney to see his mother, 98, and three sisters, refugees here - and to bless his Australian flock.

Last week, exiles jam-packed St Mary's Cathedral in Sydney for a mass the cardinal concelebrated. Some young Vietnamese-Australian priests and religious attended.

Nguyen Van Thuan's next stop is the US, where some mainly Vietnamese Catholic parishes in California have congregations of 7000.

The cardinal is a small, balding man of awesome composure and tranquillity. His conversation is aphoristic. Since he is fluent in English, French, Russian and Mandarin, as well as Vietnamese, it is hard to know where the aphorisms come from.

He seems without animus towards the regime that imprisoned him in harsh conditions - reminding me in this of Nelson Mandela.

Nguyen Van Thuan favours prudence and courtesy over confrontation. Two years ago a move by Vietnamese Catholics to invite the Pope for a visit was turned down by the Government because 'the time is not opportune'. The cardinal's own applications for a return to his homeland have been rejected on the same grounds.

The cardinal accepts this as a true statement of the Vietnam Government's position. Opportunity may come. 'With patience and gentle-

ness' says Nguyen Van Thuan, 'you can persuade people to accept your ways.'

At least in the cities Vietnam's Catholics practise their faith freely. The cardinal's books, and videos of his sermons, can be sold in small numbers and there is not much intrusion on how often small numbers are sold.

Church attendances are very high. About 700 students attend Vietnam's five seminaries, (Australia, with about the same number of Catholics, has around 150 seminarians). Another 700 Vietnamese await admission. The Government permits each seminary to take no more than 50 entrants every two years.

The cardinal expects the Vietnamese always to have plenty of priests. An important tradition is individual tutelage by priests - adoption almost - of boys and girls showing early interest in the religious life. In his lifetime, Nguyen Van Thuan has acted as mentor for about 100 young men and women, of whom about 40 were ordained and 20 became nuns. The system, if it is adhered to among expatriates, he says, will produce new Vietnamese priests everywhere.

The cardinal celebrates good aspects of the Vietnamese diaspora.

'Many forced to leave were simple people, fishermen, tradesmen,' he says. 'Do you know there are now 2000 Vietnamese emigres in the United States with PhDs?'

I recalled Les Murray's aphorism about the Irish here: 'We are the poor who got away.'

Supposing, though, that Catholicism ebbed among the exiles and the government clamped down at home? The cardinal resorted to aphorism. 'Pessimists are right; optimists succeed.'



Cardinal Thuan, with his mother at her home in Rodd Point, NSW.

Reprinted with permission from The Australian, March 15, 2001.

The Enlightenment, and Catholic Missions

FAITH CAN MOVE MOUNTAINS OF IGNORANCE

By JOHN PRITCHARD



POST-MODERN is the kind of self-contradictory jargon which defines the mental confusion of those who use it rather than the times in which we live.

Post-Christian is even more self-contradictory. First, in a practical context, it is used to describe a period when the number of Christians has never been greater. Second, in theological terms the continuance of Christianity is assured to the end of time.

Yet in a record history of 2000 years, there are periods which even for the expert tend to lack clear definition. The phrase, the Ages of Faith creates an impression of an uninterrupted continuum of vigorous, culturally inherent Christian belief and knowledge

The Religion of the Poor
Louis Chatellier
Cambridge University Press
rrp (hardback \$95)

stretching from apostolic times all the way through the Middle Ages.

Louis Chatellier, Professor of History at the University of Nancy, enlightens us in his scholarly book, distributed worldwide under the publishing agreement between the Press Syndicate of the University of Cambridge and the Fondation de la Maison des Sciences de l'Homme.

Subtitled *Rural missions in Europe and the formation of Modern Catholicism c. 1500-1800*, his book shows how the Catholic faith faltered under the stress of post-Reformation religious wars and had to be renewed.

The process occurred in the period following the Council of Trent (1545-

1563), which re-emphasised the essential elements of the Catholic faith and during the so-called Enlightenment when political, moral and social questions were put to the test of reason by the likes of Rousseau whose notion of reason excluded faith.

Obviously in all this, there are lessons for us, post-Vatican II and in a time when reason itself is questioned as the third millennium of Christianity approaches.

The method of renewal was by way of missions conducted not only by the Capuchins but by the Jesuits, mission areas being largely but not exclusively defined in the dictum *cuius regio, eius religio* (the religion of a country shall be that of its ruler).

This, of course, distorted the equation of what should be rendered to Caesar and to God. Nonetheless, the missionaries contrived to re-instruct Catholics grown ignorant, and to win back Protestants throughout Europe with the power and drama of their teachings.

Drama is not used loosely. Both the Capuchins and the Jesuits used vivid ceremonies and harsh, penitential rituals, equivalent to what we would call street-theatre, to impress on their audiences the eternal verity of their teachings.

Nor were the missions elitist. Again, they were what we call grassroots. But the missionaries themselves were sometimes opposed, and opposed vigorously, by parish-centred clergy and faithful. No need to labour the similarities between contending groups within the church today.

Yet the author can conclude: 'What is true is that the distribution still observable today of regions which have remained faithful to Catholicism reproduces, more or less,

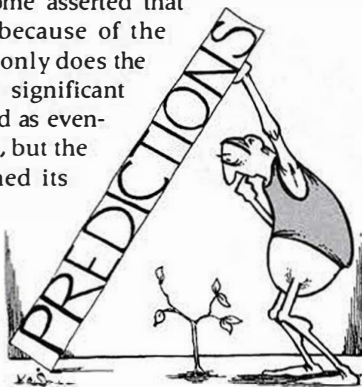
Predictions awry

IN recent years, concerns have been raised by environmentalists themselves about the inaccuracy of many predictions of the Green lobby. Easterbrook, for example, notes that the overwhelming majority of forests in Europe and America have *not* been destroyed by pollution. Fossil fuels have *not* been exhausted. Growing populations have *not* caused worldwide food shortages. Nor have wildlife species been made extinct on a massive scale.

In 1972, for example, the Club of Rome asserted that humanity's existence was threatened because of the imminent depletion of resources. Yet not only does the empirical evidence illustrate that *all* the significant resources that the Club of Rome identified as eventually running out have actually increased, but the Club of Rome itself eventually disowned its 1972 statements.

There is now more known stocks of oil, natural gas, coal, and water in the world than there were twenty years ago.

— Samuel Gregg, *Beyond Romanticism*, Centre for Independent Studies, Sydney, 2000.



Hastings or 'Senlac'?

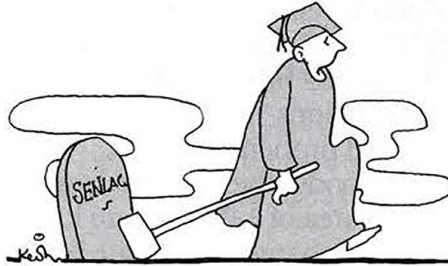
WHEN I was at Oxford it was a favourite piece of humbug among the academic to call the Battle of Hastings 'Senlac'.

This queer Gascon name they got out of a footnote of Lingard's. Now it happens to be a sacred rule at Oxford never to admit any obligation to Lingard. Lingard is the creator of documented, exact English history. Three-quarters of the things you hear put forward as modern conclusions upon the English past come first from that great and unique historian. He invented the science. Before his

time no one had written a history from original texts; nor had any one taken a general survey.

Since his time he has become a quarry for all those who can, or pretend to, teach and write history. But it is an unbroken rule at the Universities of Oxford and Cambridge to boycott his name.

Lingard made that one bad error. He called the battle of Hastings, Senlac. Like schoolboys who give themselves away copying, Freeman and his gang, followed Lingard's one mistake, worked the thing to death.



- Hilaire Belloc, *The Cruise of the Nona*, London 1925

the map of the most intense and most numerous mission of the age of Enlightenment, and this shows how greatly these missions contributed to the shaping of modern Catholicism.

In other words, modern Catholicism was shaped by the religious practices of the poor as it was shaped in its foundation by the practices of the carpenter's foster son, Jesus.

Chatellier cites the Irish shrine to Our Lady at Knock as a locus for these religious practices. 'As at Lourdes,' he writes, 'this was not a spontaneous creation of the Christian people but an amplification, with maximum intensity and fervour... This renewal of religious life, marked especially by great missions to the most deprived villages, culminated at Knock, while the preachers were divided and the local clergy looked on without daring to comment.'

Pope John Paul II did comment after visiting Knock in 1979 to celebrate the centenary of Our Lady's appearances there. 'I wish at this time to recall to you an important truth affirmed by the Second Vatican Council, namely 'The spiritual life ... is not confined to participation in the liturgy'. And so I also encourage you in the other exercises of devotion that you have lovingly preserved for centuries.' He was referring to devotions such as Benediction and Holy Hours, 'a great treasure of the Catholic faith.'

Some may argue that the Enlightenment was necessarily inimical to Catholicism in general and devotions in particular.

Towards the end of his priestly career Lodovico Muratori (1672-1750), reputed the most eminent Enlightenment figure in Catholic Europe, wrote a devotional work for the learned and unlearned.

In it, he said: 'Does God want us to resist the promptings of unbridled lust, of anger, of gluttony, of vengefulness?... It all comes down to ordaining what the laws of nature themselves require for our well-being, and non-observance of which leads to our detriment or to a diminution of man's temporal happiness. We are foolish, therefore, if we do not

acknowledge that God in obliging us to obey His commandments wills only our good, and we are unjust and ungrateful if instead of thanking Him, we complain of the strictness of His laws. They conduce solely to rendering us happy in this life and blissful for all eternity in the next.'

As Chatellier points out, the passage uses not only the language of the Enlightenment ('well-being', 'nature', 'happiness') but is also full of its spirit.

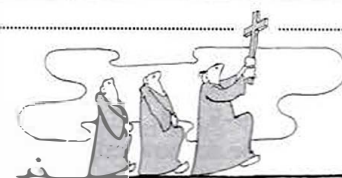
It may be stretching things to see in current New Ageism a counterpart to the Enlightenment. But what New Age guru could deny the continuing validity of Muratori's advice?

By way of contrast, nothing in Chatellier's book more graphically illustrates how faith can endure on a minimum of formal religious knowledge than his anecdote about the Breton mystic Catherine Danielou. As a child before she was more fully instructed, she could only pray, 'Pater Noster, ne oun quen' or 'Ave Maria, ne oun quen.' Translated, the Breton part of her prayers means, 'I don't know anything else.'

Perish the thought that in this age of computerised media and mass education, any child should be so bereft of formal religious instruction. But don't bet against it. Nor against the power of faith to move mountains of ignorance.



JOHN PRITCHARD is the pen-name of a prominent Sydney journalist and author.



Honour the Cross

IN ancient times criminals were executed by crucifixion; no one is crucified now. The cross is honoured and ended, ended as punishment, remaining as a glory. From abodes of torment it has passed to foreheads of Emperors. What does he keep in store for his faithful, who has given such honour to the instrument of his sufferings!

- St. Augustine, 354-430, *In Ps. xxvii, II, 4, 15H*
(Preached Sunday November 1, 403 at Hippo).

WANXIAN DIOCESAN APPEAL TO REBUILD CATHOLIC CHURCHES SUBMERGED BY THE THREE GORGES DAM

THE YANGTSE RIVER cleaves its way through the centre of China from the highlands of Central Asia down to the Pacific Ocean. Half-way down the river tower the Three Gorges, the gate between Sichuan province and the outside world. For thousands of years the Yangtse, which brought material and cultural benefits to the regions it touched, brought in its wake calamitous floods and great loss of life and property.

To prevent the disastrous floods, the world's largest dam is in the process of being built covering a surface area of 1,000 square kms. The dam will stretch 600 kms in length, from above Yichang to a point below Chongqing. Recent TV coverage in Australia has focussed attention on the project. Six Catholic churches are to be submerged – those of Wanxian, Wuling, Kaixian, Yunyang, Fengjie and Wushan – and many thousands of Catholics are to be relocated far from their traditional religious centres. In addition to churches, there is urgent need for clinics, hostels, kindergartens and convents around the church compounds.

Compensation is to be made - based on 1992 valuation and far from sufficient to cover the cost of purchasing land and erecting new churches and ancillary buildings. In most of the new towns the Catholic Church will need more land than before if it is to continue to carry out its vital work of evangelisation.

Through the generosity of individuals and agencies in Hong Kong and abroad, nearly HK\$9 million has already been raised – sufficient to cover the cost of the land and some preliminary site formation. More than HK\$15 million is needed to cover the cost of construction.

Donations no matter how big or small are much needed and will be greatly appreciated. God will undoubtedly reward with the promised hundred-fold those who devote what they can spare to this work so important for the survival of the Catholic Faith along the banks of the Yangtse River in central China.

Please send your donation, specifying that it is for the Wanxian Appeal, to

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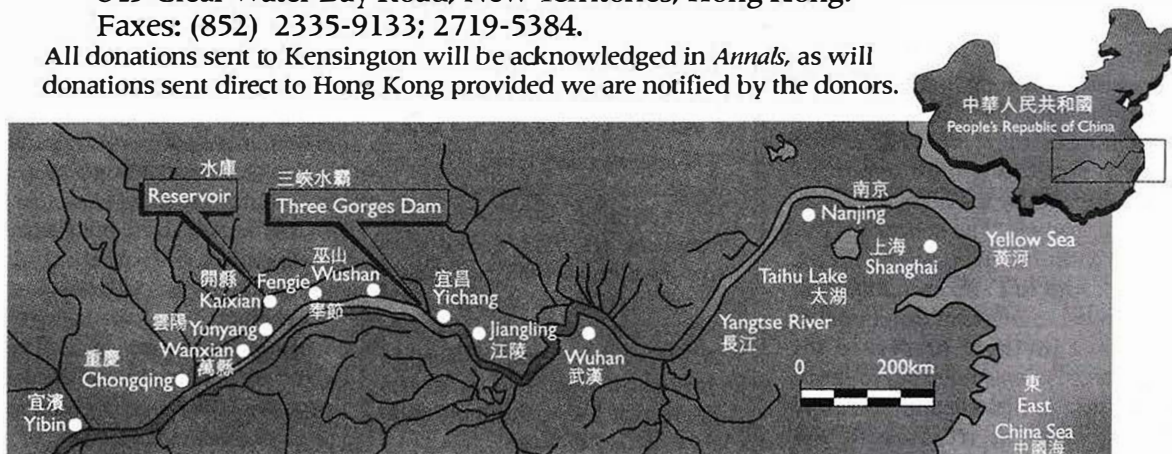
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The last of his tribe



He crouches, and buries his face on his knees,
And hides in the dark of his hair;
For he cannot look up to the storm-smitten
trees,
Or think of the loneliness there –
Of the loss and the loneliness there.

The wallaroos grope through the tufts of the grass,
And turn to their coverts for fear;
But he sits in the ashes and lets them pass
Where the boomerangs sleep with the spear –
With the nullah, the sling and the spear.

Uloola, behold him! The thunder that breaks
On the tops of the rocks with the rain,
And the wind which drives up with the salt of the lakes,
Have made him a hunter again –
A hunter and fisher again.

For his eyes have been full with a smouldering thought;
But he dreams of the hunts of yore,
And of foes that he sought, and of fights that he fought
With those who will battle no more –
Who will go to the battle no more.

It is well that the water which tumbles and fills
Goes moaning and moaning along;
For an echo rolls out from the sides of the hills,
And he starts at a wonderful song –
At the sound of a wonderful song.

And he sees, through the rents and the scattering fogs,
The corroboree warlike and grim,
And the lubra who sat by the fire on the logs,
To watch, like a mourner, for him –
Like a mother and mourner for him.

Will he go in his sleep from these desolate lands,
Like a chief, to the rest of his race,
With the honey-voiced woman who beckons and stands,
And gleams like a dream in his face –
Like a marvellous dream in his face?

–Henry Kendall [1839-1882]

POPES: ANCIENT AND MODERN

Reviewed by JAMES MURRAY



EXTRAORDINARY is the only word to describe the first of these books and the author's description of its genesis in relation to his *Papal Power*: 'I ended up with much more material than I could possibly use in a book that was primarily proposing change in Catholicism's third millennium. And so a second book gradually took shape.'

Gradually? Given that *Papal Power* was published only in 1997, given the lead times of conventional publishing, there are neo-Stakhanovite hacks hunched over hot word-processors who could wish they had the stamina for such gradualism.

True, the author does not quite match the achievement of the late, great hack James Oram who took only a few months to write *The People's Pope* in 1979. But *Upon This Rock* (342 pages of text plus 63 pages of notes, bibliography and index) is still an extraordinary effort, possibly even unique to mimic the author's constant misuse of that adjective.

Extraordinary, too, the speed with which the Melbourne University Press produced the work. Perish the thought this had anything to do with the media celebrity the author gained with *Papal Power*.

Nonetheless it is intriguing to read the publisher's hand-out accompanying the book: 'Controversial Catholic priest Father Paul Collins is certain to again capture the attention of the Vatican with the release of his new book *Upon This Rock*...'

Breathless stuff. Undeterred by its split-infinitive, it goes on: 'Collins' 1997 book *Papal Power* is currently being examined by the Vatican's

Upon This Rock: The Popes and Their Changing Role

Paul Collins

\$54.95

University of Melbourne Press

Witness to Hope: The Biography of Pope John Paul II

George Weigel

\$54.00

Harper Collins

Congregation for the **DOCTRINES** of the Faith (the CDF formerly the Inquisition) for doctrinal problems...'

In his preface, the author himself mentions this reference to Rome, stressing that it was anonymous. In the context of Vatican administration, the word has pejorative connotations. But anonymity is sometimes a necessary courtesy. Journalistic codes of ethics, for example, protect anonymous sources on the practical basis that the coverage of modern life would be impossible without them.

None of which is to say the work is without its pleasures. The author

(following Canon JND Kelly's *Oxford Dictionary of the Popes*) gives the birth and death dates of each pope. What could be more nostalgically sweet than this kind of sticky-date pudding version of history?

When he comes to the end of his section on the more worldly renaissance popes, the author essays one of his **JUDGEMENTS**. Their behaviour, he **OPINES**, raises questions about the validity of the papal succession for which no theology has been devised.

Here the reader looks in vain for the text from which the author takes his title (St Matthew 16.18). 'And I say also unto thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it.'

Oddly the text is quoted, not where apt within the book itself, but on the back of the dustjacket. Surely not an afterthought?

In dealing with the papacy of Pius XII, specifically his attitude to Naziism and the Jewish Holocaust, the author rightly pinpoints Rolf Hochhuth's play *The Representative* as the catalyst for the change in the attitude to Pius XII. He does not, however, define it for what it is: scapegoating. Perhaps if he had provided more context, he would have.

Jan Karski, nominated a **Righteous Gentile** (who died in July this year) risked his life to observe the start of the Holocaust in the Warsaw Ghetto. He escaped from Nazi-occupied Europe to tell of what he had seen.

According to Karski's obituary in *The Times* (syndicated in *The Australian*, August 1) among those he informed in 1943 were the British Foreign Secretary Anthony Eden, U.S. President Theodore Roosevelt and US Supreme Court Justice Felix Frankfurter. All were dismissive. Frankfurter, himself a Jew, spent an hour listening to Karski then told him: 'I am unable to believe you'.



Talk-back sessions

MODERN journalism by giving us the opinions of the uneducated, keeps us in touch with the ignorance of the community!

— O. Henry, *The critic as Artist*

Editorial Note: For reasons of space, this review was held over from our last issue [1/2001]. As we go to press we learn the sad news of Father Paul Collins's leaving the Congregation of the Missionaries of the Sacred Heart, and the priesthood. *Annals* wishes him God's blessing and prays that he will meet with success and find peace in the years ahead.

Instead of writing *The Representative*, therefore, Hochhuth could have written *The Foreign Secretary*, *The President or the Supreme Court Judge*. But would any of these works have played in the theatres of London's West End or New York's Broadway as successfully as a work scape-goating the Pope alone?

Karski was a Pole, three million of whose Catholic compatriots perished in the death camps along with three million of his Jewish compatriots.

And it must be said the author does seem to have a difficulty in evaluating Poles and their culture. When he comes to consideration of Karl Wojtyla, the incumbent Pope, John Paul II, he refers to his philosophical writing as 'until his election only available in Polish, a language not generally known by most Western theologians'.

Extraordinary. Jesus Christ taught in Aramaic, another obscure language, not generally translated into the then culturally dominant Greek and Latin until after his death and resurrection.

Although the author drops the term superstar used in *Papal Power*, he betrays a continuing inability to assess John Paul II's papacy in a balanced way. Occasionally, this lack of balance begets unconscious humour. He refers to the Pope's play *The Jeweller's Shop* as being 'a kind of priest's-eye view of marriage'.

Extraordinary. In an area where nutters such as the zoologist Alfred Kinsey and magazine dowagers such as Helen Gurley Brown have had so much influence why should a priest's eye view of marriage be slighted?

The author writes also of the Pope's ambivalence towards the media. Extraordinary again. The Pope's ambivalence is paradoxically a mark of his understanding of the media, for media professionals tend to be ambivalent about what they do.

The author himself is not without ambivalence, specifically about the papacy in general. On the one hand, he rightly maintains it is the foundation of the church.

On the other hand, he can write: 'I do not want to equate the papacy with the church or vice versa, as some Catholics are inclined to do.'

'Families' or 'Family Planning'

Missing the wood for the politically correct trees. A recent UN report on world population speaks favourably of 'reproductive rights', and 'abortion' 186 times; 'clean water' is mentioned once.



THE United Nations Population Fund (UNFPA) has a dim view of marriage and the family, and believes the only way for women to achieve freedom and equality is through the broadest acceptance of reproductive rights including unfettered access to abortion. UNFPA executive director Nafis Sadik just released her annual 'State of the World Population.'

Sadik reports that one-third of the women in the world will experience some kind of violence, frequently at the hands of a husband or boyfriend. UNFPA claims one-third of all pregnancies, about 80 million, are unintended or unwanted. The report says that 500,000 women die each year due to pregnancy, a figure frequently cited by UNFPA and UNICEF that is also described as not provable by the UN's chief statistic Joseph Chamie.

The ideological nature of UNFPA's annual report comes through in a nearly incessant promotion of reproductive health and rights. [UNFPA and other UN related agencies like the World Health Organization define reproductive health and rights as including abortion-on-demand from conception to delivery.]

In seven short chapters, UNFPA's report mentions reproductive health, reproductive rights or abortion 186 times. 'Clean water,' arguably the single most crucial problem facing women in the developing world, is mentioned only once. 'Safe sanitation,' another pressing problem for poor women, is mentioned eleven times. Malaria, perhaps the leading killer of African women, gets only a single mention.

There is no doubt that UNICEF will use UNFPA's report in prepara-

tion for next year's ten-year review of the Convention on the Rights of the Child. The report will cause concern among those who lobby for the rights of parents and for a traditional understanding of adolescent sexual behavior. [UN agencies define adolescence as beginning at age ten.]

In the section on 'Adolescent Reproductive and Sexual Health and Behavior,' abstinence is not mentioned at all. The report suggests that 'parents need to be more involved,' but says most 'fail' and 'feel embarrassed.' The report says girls rarely talk to their mothers 'about communicating with a sexual partner,' and that 'fathers are often silent or absent and thus provide an uncaring male role model.'

The report promotes 'peer counseling' for adolescents, which is where children talk to each other about sexual practices. 'Young men meet others like them who speak easily and openly about sexuality and promote responsible behavior as an attractive 'male' quality. Being a peer educator can also allow girls to talk about sex without risking being called promiscuous,' the report says. Critics view this as a way to separate children from their parents who should be the primary teacher of sex education to their children.

The report also has a dim view of marriage and family. Marriage is mentioned only thirty-three times and almost always in a negative light such as being coerced or promoting violations of women's rights. Marriage is never mentioned as a way to happiness or fulfillment, which is the experience of most married women. While 'family' is mentioned 137 times, most of the references are to 'family planning.'

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Extraordinary, too, the gap between the author's sub-title and the gravamen of his work. So far from demonstrating a changing role for the papacy, his gravamen demonstrates that the role is essentially unchanging.

The technical means by which the papacy transmits its message may have changed. Its emphasis varies in accordance with the needs of the times. But a papal web-site does not alter the essential nature of the papacy anymore than the invention of printing or the establishment of Vatican Radio did. Nor in a world of jet-packaged distance does the present pope's travels alter that essen-

tial nature. For his village-bound era, St Peter was a prodigious traveller.

The true nature of the author's talent emerges with his final conclusions. For all his vaunted training as an historian at Harvard University, Boston and The Australian National University, Canberra, he is essentially a pamphleteer with an agenda. And he has perfected a pamphleteer's serve-volley game. His serve? Damning with faint praise. His volley? Praising with faint damns.

He can, however, display in print the engaging, all-things-to-all-men charm which has made him an effective radio and television broadcaster. He describes his approach as sceptical

and his book as 'this vast survey of papal history'. Scepticism begets scepticism. Given the work's production schedule and misprints, the suspicion rises that he meant to say 'fast'.



HE factor that distinguishes enduring writing of history from throw-away journalism is context.

George Weigel, author of the second work, begins as he means to go on with a contextual summary of Karol Wojtyla's life and work in relation to the 20th century into which he was born in 1920.

In an enthralling style, reminiscent of the great historian Barbara Tuchman, Weigel conjures the grandeurs and miseries of that century.

But he has more than fine writing in mind. He has been preparing to write his work for twenty years. He has had personal access to his subject.

And he has an initial main point to make: Karol Wojtyla is a child of freedom, not as some have implied a person conditioned to authoritarianism by his endurance of the linked totalitarianisms, atheistic Communism and neo-pagan Nazism.

This freedom burgeoned from the Miracle of the Vistula in 1920 when the Polish army led by Jan Pilsudski split and defeated the Red Army, lead by Leon Trotsky, then aiming to march through Europe, triggering revolution along his line of advance.

It was not, of course, the first time the Poles had fought battles crucial to freedom. They halted the Turks at the gates of Vienna in 1683. During World War II, their underground army fought the Nazis in Warsaw, their intelligence agents brought to the West the war-winning Enigma coding machine and their free army units, where so many had failed, carried the heights in the fourth Battle of Monte Cassino.

Here it is pertinent to note that the author's account of the part played by Pope John Paul II in the defeat of Soviet Communism is altogether convincing. Others have written of an alliance, or indeed a conspiracy,

between Pope John Paul and President Ronald Reagan. The author makes it clear that the decisive response to Stalin's old, sneering query, 'How many battalions does the Pope have' was spiritual, and made manifest during his pilgrimage to Poland in 1979 when he addressed the largest gathering in the nation's history, nineteen months before Reagan took office as president.

Again the author brings freshness of vision when he speaks of the Pope's being a spiritual reference point for the world, his papacy being based on seminar-style consultation, and operation independent of the Vatican bureaucracy.

It may be that in his emphasis on the Pope's outsider status, the author is affected by the American myth of the ordinary citizen defeating the establishment embodied in Frank Capra's movie *Mr Deeds Goes to Washington*.

But he is not blinded by the stars or stripes. He points out that the great danger to American democracy is the extent to which unelected lawyers exercising judicial functions can control the polity.

Current electoral events in the United States give this a prophetic quality. It is a danger to which Australia is not immune.

In this as in so much else the work is characterised by judicious assessment rather than point-scoring critique, cogency rather than querulousness. The author lets events speak for themselves rather than speak for the events.

His concerting of the Pope's spiritual and social teaching, contained in encyclicals and other writings, with his activities and journeys has a balance and pertinence commensurate with their significance.

The work is monumental (almost 1000 pages including notes, bibliography and index). It has the readability of a thriller, is elegantly structured and meticulously edited. Yet given that Pope John Paul II is still with us, the author emphasises that his biography can be no more than provisional. The lasting significance of any papacy may take years to emerge.

For his interim summing up of Pope John Paul II and his 'almost eighty years of personal pilgrimage',



Good advice for a young Queen

A SECOND great object, which I hope will be impressed upon the mind of this Royal Lady, is a rooted horror of war – an earnest and passionate desire to keep her people in a state of profound peace. The greatest curse which can be entailed upon mankind is a state of war. All the atrocious crimes committed in years of peace – all that is spent in peace by the secret corruptions, or by the thoughtless extravagance of nations, are mere trifles compared with the gigantic evils which stalk over the world in a state of war. God is forgotten in war – every principle of Christian charity trampled upon – human labour destroyed – human industry extinguished – you see the son, and the husband, and the brother, dying miserably in distant lands – you see the waste of human affections – you see the breaking of human hearts – you hear the shrieks of widows and children after the battle – and you walk over the mangled bodies of the wounded calling for death. I would say to that Royal child, Worship God by loving peace – it is not *your* humanity to pity a beggar by giving him food or raiment – *I* can do that; that is the charity of the humble and the unknown – widen you your heart for the more expanded miseries of mankind – pity the mothers of the peasantry who see their sons torn away from their families – pity your poor subjects crowded into hospitals, and calling in their last breath upon their distant country and their young Queen – pity the stupid, frantic folly of human beings who are always ready to tear each other to pieces, and to deluge the earth with each other's blood; this is your extended humanity – and this the great field of your compassion.

– Advice to Queen Victoria on her accession to the throne of England – by Sydney Smith, [1771-1845] wit, co-founder of the Edinburgh Review and Anglican Clergyman, quoted in *The Smith of Smiths*, by Hesketh Pearson, 1934.

the author cites that hack of genius GK Chesterton's summation of the statesman-saint Thomas More: 'He was above all things, historic: he represented at once a type and a turning point and an ultimate destiny. If there had not been that particular man at that particular moment, the whole of history would have been different'.

Only pettifoggers will deny this. Only pettifoggers will refuse to admit

that in the Pole, Karol Wojtyla, Pope John Paul II, the world has a *pontifex maximus* worthy to throw the spiritual bridge of Christianity across the river of time from the second into the third millennium *anno domini*, as his Petrine predecessors threw it from the first millennium.



James Murray is a Glasgow-born Catholic. A Sydney-based writer his career includes ten years in Fleet Street, and contributions to Australia's major publications.



(Source: CRTN Information Service, edited by Catherine Ancion for Aid to the Church in Need, Königstein, Germany.)

Jesuit Decorated for Educational Efforts in Nepal

Katmandu – Jesuit Father Casper Miller will soon receive a royal award for his achievements in the field of education in Nepal. In April, Nepalese King Birenda Bir Bikram Shah Dev will personally offer him the 'Gorkha Dakshin Bahu' Prize. Father Miller has been serving Nepal's Catholic community, which only represents a tiny minority in this mostly Hindu country, for the past 35 years. Although the Nepalese constitution includes the right to religious freedom, the interests of religious minorities are not always respected in practice. Two years after a first Catholic church was built in Katmandu in 1995, the Vatican officially established a Catholic Church structure in the country by appointing an Apostolic Prefect for Nepal.

Catholics Should Encourage Migrant Workers to Become Christians

Vatican City – On the occasion of World Migration Day (Feb. 13), Pope John Paul II called Catholics not only to support missionary efforts overseas, but also to evangelize non-Christian immigrants at home. The growing migration movement of non-Christian populations to Christian countries should be an invitation for the local Catholic community to be welcoming and open to dialogue, the Holy Father said. Emulating the efforts of missionaries in foreign territories, Catholics should respond to the needs of immigrants in such a way, that they become interested in

Christ's message. Acknowledging the concern among some faithful that using charity for evangelisation purposes might 'expose them to the accusation of proselytism,' the Pope reminded Catholics that 'the mission of the Church today is exactly that of giving every human being, regardless of culture or race, the concrete possibility of meeting Christ.' Out of respect for the cultural heritage of migrants, the Pope said, the ministry to them should preferably take place in their own language and in harmony with their cultural values.

Southern Sudanese Church Calls South Africa to Condemn Air Raids

Pretoria – Visiting Pretoria, Johannesburg and Cape Town, a delegation of the New Sudan Council of Churches (NSCC), led by Catholic Bishop Paride Taban of Torit, has called on the South African government to condemn Khartoum's air raids against civilian targets in Southern Sudan. The government of South African President Thabo Mbeki was urged

'to exert pressure on the Khartoum regime to permanently halt the air raids, which violate international conventions. During the second half of the year 2000 alone, the Khartoum airforce dropped over 850 bombs on schools, hospitals, churches, markets, relief centers, UN aircraft, cattle, houses and other civilian targets.

Britain: Girls as Young as Nine to be Given 'Morning-After' Pill

London – 'Morning-after' pills will soon become available to Welsh teenagers through a pilot program aimed at reducing early pregnancies in the Bridgend area of South Wales (United Kingdom). According to 'The Independent', the drugs will be offered by pharmacists without a prescription or parental approval. Although the program is mainly targeted at teenagers older than 12, doctors supporting the scheme have admitted that, in some cases, girls as young as 9 or 10 may need morning-after pills. Dr. Rosemary Fox, the program's senior medical officer, told journalists, that 'if a young person needed emergency contraception and they were 9, then better to have than not have it. I think we would all prefer they had access to emergency contraception rather than having a baby or a termination at such a young age.' According to recent statistics, Britain has the highest teen pregnancy rate of Europe, twice as high as in Germany, and three times as high as in France. Catholic Church and pro-life activists have strongly opposed government programs in Britain and other European countries, which make 'morning-after' pills available to minors. In addition to condemning the abortifacient effect of the 'morning-after' pill, Catholic organizations have criticised the fact that these programs undermine parental authority, since most of the time, parents are not informed of their daughter's pregnancy. Instead, the Catholic Church proposes the development of educational programs, which encourage chastity until marriage.

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MEDIA MATTERS

By James Murray

Righteous Pius

Not given headline treatment locally: New York rabbi David Dalin's proposal that Pius XII be declared 'Righteous Among the Nations' (*The Tablet*, London March 3).

The title is the highest that can be awarded by Israel to those who helped Jews escape persecution and death during World War II.

In the US magazine *The Weekly Standard*, Rabbi Dalin said: 'More than any other twentieth-century leader, Pius XII fulfilled the Talmudic dictum that Scripture treats whoever preserves one life as if he had preserved the whole world.'

Countering those who maintain the Pope should have been more emphatic, he quoted Denmark's Chief Rabbi, Marcus Melchior: 'If the Pope had spoken out, Hitler would have massacred more than six million Jews and perhaps ten million times ten million Catholics if he had the power to do so.'

And dismissing John Cornwell's recent book *Hitler's Pope*, Rabbi Dalin concluded: 'Pius XII was not Hitler's Pope but the closest Jews came to having a papal supporter, at the moment when it mattered most.'

In another part of the media forest, Konstaninos Costa-Gavras is making a film about the controversy over Pius XII and the Holocaust. He has sourced the controversy to 1963 and German dramatist Rolf Hochhuth's play *The Representative*, which characterized Pius XII as a ruthless and anti-Semitic power-monger.

Hopefully this means Costa-Gavras, best known for his political thriller *Z*, will focus on Hochhuth's need as a member of the Germany's first post-war generation to scapegoat Pius XII rather than accept the national (and international) complexities of guilt for what happened.

Don, Winston and the GST

He's back. Stuart Littlemore on the ABC, that is. And trying even harder to be Hannibal Lecter, cannibalizing media with producer David Salter (to mix horror stories) as his Frankenstein.

Their take on the coverage of Don Bradman's death was mordantly comprehensive. The lachrymose nature of the coverage reminded your correspondent of Vincent Mulchrone's intro in *The*

Daily Mail, London when Winston Churchill died in 1965.

'There were two rivers in London last night,' Mulchrone wrote. 'One was the Thames, the other was a river of tears.'

Great stuff. And soppy nonsense. Mulchrone paid for it with many a drink in The Mucky Duck, El Vino and other Fleet Street hostelries. Yet as Britain mourned not only Churchill but imperial glory, Australia mourned not only Bradman but the fair-go.

Ironic that the nation's chief mourner, Prime Minister John Winston Howard who epitomizes the benefits of the fair-go, should be the one to put another nail in its coffin with the GST, a tax mandated by imitative Treasury mandarins and designed to take care of the pennies of the relatively poor while the pounds of the surpassingly rich take care of themselves.

The mandarins of course, were imitating other mandarins. As that proto-economist Adam Smith wrote in his *Wealth of Nations*: 'There is no art which one government sooner learns of another than that of draining money from the pockets of the people.'


In the case of the GST, the Howard Government learned from all the other governments including New Zealand and Britain who learned from the prime source, France.

Nonetheless the government controlling the world's dominant economy, the US, refuses to go along with the mimicry. Here Kim Beazley may find a rationale for a GST-rollback: the mooted free-trade pact between Australia and the US will be more equitable without the GST factor.

Stirring Doubt

The first episode of the ABC TV series *100 Years: The Australian Story* was stirring. Unfortunately, the stirring included doubt about the research on the 1922 Imperial Conference in London that discussed independence for the likes of Canada, South Africa, New Zealand and Australia.

The British elder statesman Lord Balfour was consulted and decided for independence. The programme defined his decision several times as 'the Balfour Declaration'. But surely the Balfour Declaration (of 1917) covered Britain's move to provide a national base for Zionists in what was then Palestine and is now Israel?



Such is the authority of the ABC, however, that your correspondent's wife (an erstwhile Argonaut) rejected his doubt and began searching the Internet for a Balfour Declaration referring to Australia.

At this writing, she has yet to find it. Is there a doctor (Ph.D., History) in the house?

Nun Sense

The sing-along version of *The Sound of Music* movie is being shown in Australasia, and is playing to packed houses. Time possibly for a ruling similar to that given by church authorities in Glasgow.

There, nuns have been forbidden to attend showings. But before anyone criticizes this as an example of a typically patriarchal mindset, it should be pointed out that the ruling was to make the movie's competitions fairer.

Nuns attending showings in Glasgow were winning all the authentic costume prizes.

Art Draws

For all the headline furore over exhibitions that have more to do with schlock-horror and market rigging than culture, none appears in *The Art Newspaper*. London Top Ten list of international exhibitions for the year 2000.

Of the Top Ten, the first four have strong religious components: 1 El Greco: Identity and Transformation (National Gallery, London); 2 Earthly Art: Heavenly Beauty, Sinai (Hermitage Gallery, St Petersburg); 3 Sinai, Byzantium, Russia (Hermitage Gallery, St Petersburg); 4 Seeing Salvation: Image of Christ (National Gallery, London).

The latter exhibition includes Salvador Dali's great work Christ of St John of the Cross. Its acquisition in the early 1950s for 5000 pounds sterling by Glasgow's Museum and Art Gallery triggered a row, due in part to the city's history of Reformation iconoclasm.

Changed days. Glasgow now has a Museum of Religious Art. The decoration of its main square includes an image of the great Franciscan, Blessed John Duns Scotus, whose thinking led to the formulation of the Doctrine of the Immaculate Conception (often confused by deadline-brained hacks with the Doctrine of the Virgin Birth).

Red Dulles

Unnoticed by the media at large in the list of new cardinals: Avery Dulles, Jesuit priest and theologian, aged 82. Yes, brother of John Foster Dulles, US Secretary of State, whose 'brinkman-

ship' was key factor in the long, potentially deadly game of liar's poker between the Soviet bloc and the Western Alliance.

A poetic irony that the Dulles red hat should be bestowed by Pope John Paul II who did so much to bring about the break-up of the Soviet bloc by calling the Kremlin's bluff.

Frequently quoted in this context is Stalin's dismissive, 'The Pope! How many divisions has he got?' Less well known is Napoleon's response to the question of how to deal with the Pope: 'As though he had 200,000 men.'

Bell's Canto

John Bell is an actor of disciplined maturity. Pity about his prose. In a puff for his own company's production of Shakespeare's *Julius Caesar*, he essayed lines as startling as anything in the play (*SMH* February 17).

After a Falstaffian rant about Hollywood's treatment of Shakespeare, he segued to the 'myth that Christianity "civilized" the known world' and a drum roll of its iniquities: 'the burning of heretics, the witch-hunts, the ghastly Crusades, the Inquisition, the Index of Forbidden Books and the massacres inflicted by one Christian sect or another even to the present day in Northern Ireland...'

How do you top such lines? Easily if you're John Bell. He went on: 'The world has witnessed many civilizations before and outside Christian Europe, far surpassing it in humanity and generosity of spirit.'

One thought: Showbiz is not totally a resort of saints and scholars. It's denizens include scam merchants, rampant egoists, womanizers, fraudsters and those you would not trust further than Charlie Chaplin could throw his voice. Yet from this odd base, there are brave souls (including John Bell) who aspire to mediate the truth of art to the world.

If the truth of art can be so mediated, it is not impossible for the tremendous truth of Christianity to be mediated by its equivalently unworthy practitioners.

One quibble: Why did John Bell found the Bell Shakespeare Company? After all William Shakespeare himself was a child of Christian Europe; textual evidence and modern research suggest he was a Catholic.

Wouldn't it have been more appropriate for Bell to establish the Bell Multicultural Company to produce dramatic works from those many civilizations he mentioned (but did not specify), surpassing Christian Europe in humanity and generosity of spirit?

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WHAT WOULD WORDSWORTH SAY?



THE D.N.A from daffodils
Is now producing yellow rice,
Plus topping up the vitamins
Upon the scientists' advice,
Who also re-arranged the genes
Of garlic, so it won't offend.
Next straight bananas targeted
To cure the tendency to bend,
Square peas that won't roll off the plate
Removes the stress from any meal.
No more will onions cry,
Enjoy the laughter as we peel.
But blind potatoes, pity them,
Now cultivated without eyes
Broad beans too wide to fit in the pod
Or pumpkins of gigantic size.
'Genetically modified'
Explains the changes to a lot,
But deep inside I'm questioning,
Has 'Mother Nature' lost the plot?

— Ann Cuddy, Bexley, NSW.

By James Murray

Yolngu Boy

Three Yolngu teenagers in a rite of passage movie involving an arduous journey from tribal Arnhem Land to Darwin in search of redemption for one of them.

Sean Mununggur, John Sebastian Pilakui and Nathan Daniels play the youngsters with a natural assurance. The film is directed by newcomer Stephen Johnson with a powerful simplicity that meshes with the script by Chris Anastassiades who does not shirk the realities of such contemporary problems as petrol sniffing. Nor gift-wrap them in a happy ending. *M*

**Walk the Talk**

Writer-director Shirley Barrett's comedy has its funny moments as a result of fine work by Salvatore Coco, as a wannabe agent, Sacha Horler, his wheelchair-bound girlfriend and Nikki Bennett, a singer who stomps on her low notes and beats her high notes into submission.

A mix of Gold Coast banality and religiosity provides the context for their attempt to achieve the impossible dream. But script weakness means that the vividly realized context and characters fail to bring either the walk or the talk to a convincing dramatic resolution.

Once again, an Australian movie demonstrates that drama must be more than a veneer of reality and that quirkiness, like patriotism, is not enough. *MA* 15+

**The Contender**

Jeff Bridges plays the kind of president Bill Clinton would have been had he lived up to his middle name Jefferson: upright, truthful, liberal. Joan Allen is the senator Bridges chooses as his sudden-death vice-president in a display of quasi-monarchical executive power.

Bridges and Allen are convincing enough to stand for office at the next election. So, too, is Gary Oldham as a republican senator, ferociously opposed to the president's choice. Their acting is surpassed by writer-director Rod Leary's cleverly wrought script. Perhaps too clever by half because it is slanted to ensure a left-liberal view prevails.

Oldham's senator, for example, devours large steaks but drinks ice-water and is a male chauvinist hypocrite on the anti-abortion issue.

The Bridges president by contrast is urbane charm personified and though a serial sandwich eater (like Clinton) appreciates fine red wine. Allen's senator maintains a principled silence on allegations about her sexual past. And gets away with the outrageous secular mantra: 'I may be an atheist but I go to church in the chapel of democracy.' *M*

**In the Mood for Love**

Director Wong Kar-Wai seems to be attempting a prolonged version of *Brief Encounter*, set in Hong Kong's fringe areas, not its neon-lit, shop-till-you-drop hub. His version is as slow and dreary as cold noodles despite the casting of Maggie Cheung and Tony Leung as neighbours who discover their respective spouses are having an *affaire* and court each other tentatively but without outcome. *PG*

**What's Cooking?**

Thanksgiving Day is the focus for a four-beam movie, showing how different ethnic families (Jewish, Vietnamese, Latino and African-American) vary the occasion in Los Angeles. Gurinder Chadha, herself English of Indian descent, directs with a discerning eye for the contrasts, sad and hilarious.

Her cast, which includes Mercedes Ruehl, Joan Chen, Kyra Sedgwick

and Lainie Kazan, offers as many startling takes on the characters as the ways of preparing the obligatory and enormous turkey (a bird from which human beings need to be protected). *PG*

**Dr T and the Women**

Director Robert Altman resembles Cleopatra; age has not wearied him nor custom staled his infinite variety. Here he follows the fortunes and misfortunes of a gynaecologist, Dr Sullivan Travis (Richard Gere).

In this role, Gere's trademark beady-eyed charm is peculiarly appropriate. The women of the title are a veritable constellation and include Farrah Fawcett, Laura Dern, Shelley Long, Helen Hunt, Kate Hudson and Tara Reid.

Altman sets his scene in Dallas, city of everlasting glitz and the Kennedy assassination. His final twist redeems early crassness. It does, however, turn on a huge suspension of disbelief: that Mexican peasant women would have to rely on a windblown gringo gynaecologist to deliver a child. *M*

**Bounce**

Gwyneth Paltrow plays a widow with two children sought by the smart adman (Ben Affleck) who gave her husband his plane ticket for a Christmas Eve flight that proved to be fatal.

Their romance is a hesitation waltz as Affleck conceals the reason for his interest. The movie illustrates the Gwyneth Paltrow rule: as a natural brunette, she is an accomplished and forceful player. Affleck? He may be that rarity; an actor too intelligent to make a career from mummery. *M*

**Duets**

The location is the half-world of karaoke. Not amateur karaoke,

however. Pro karaoke where singers traverse America to go as many rounds as their vocal cords (and the audience) can stand for prize-money. Gwyneth Paltrow stars as one of these desperate hopefuls.

In a nice piece of nepotism, her father Bruce Paltrow directs and gives due place to his daughter. She, if not quite deserving the equivalent of 'Jolson Sings!' can carry a tune with a little help from a strong backing group.

The movie demonstrates the reverse of the Gwyneth Paltrow rule: as a blonde she tends to insipidity. *M*



Woman on Top

Brazil, San Francisco, chilli peppers, Latin music, ancient voodoo and the modern voodoo of television: the ingredients are fascinating. Despite the fresh talent of Penelope Cruz as a cook, however, they don't quite blend. Part of the reason is that her co-stars Murilo Benicio and Mark Feuerstein are rendered almost invisible by the blaze of Cruz's beauty. *M 15+*



Proof of Life

Russell Crowe and Meg Ryan disprove the adage about there being no bad publicity. Their off-screen romance obtrudes on the plausibility of their roles in this kidnap and ransom thriller.

Ryan as the wife of a kidnapped oil company engineer (David Morse) is too flakey to be credible. Crowe does better in his role as an SAS specialist. And Taylor Hackford directs with cool realism. *M*



Miss Congeniality

A comedy that lives up to its title with Sandra Bullock as an unkempt FBI agent who is duty bound to enter a beauty contest to catch a bomber/blackmailer. Occasionally Bullock as producer requires Bullock as star to undertake too much grossness, presumably to offset her image as the girl next door.

Veterans Candice Bergin and William Shatner play slightly sleazy, slightly ambiguous contest organizers. Michael Caine is unambiguously camp as the expert with the task of transforming Bullock from slob to seductive beauty. Benjamin Bratt is the fellow agent who realizes how successful Caine has been.

Older movie protocols were simpler. Bullock would merely simply have worn glasses. Bratt would then have removed them to reveal her beauty as the orchestra played *Here Comes the Bride*. *M*



The Legend of Bagger Vance

If Norman Rockwell, artist of the American dream, had made movies, this is the kind of movie he would have made. Which is not to denigrate Robert Redford, a painter before he became a star, who as a director has made other movies which suggest that the American dream lives (*A River Runs Through* and *The Horse Whisperer*).

Redford uses golf as a metaphor for life's challenges. His hero, played by Matt Damon with all teeth blazing, overcomes World War One shell-shock to defeat two of golfdom's greats Walter Hagen (Bruce McGill) and Bobby Jones (Joel Gretsch).

He gets more than a little help from the unlikely title character, a black golfing guru played by Will Smith with genial nonchalance. Charlize Theron essays a southern belle in a style not seen since Vivien Leigh played Scarlett O'Hara. The incomparable Jack Lemmon gets to top and tail the movie. *MA 15+*



Quills

In this rancid stew of fact and fantasy inspired by the Marquis de Sade's life, times and philosophy, Geoffrey Rush plays the anti-hero with all the charm of a fatty mutton chop thrown in after an Australia Day barbecue.

Kate Winslett is the comely laundress who helps De Sade smuggle

his writings from the asylum to which he has been condemned for his crimes. Joaquin Phoenix is the asylum chaplain, seduced by De Sade's writings and the laundress.

Michael Caine is a specialist sent to the asylum to cure De Sade of his compulsion to preach and practice his philosophy: if it is his nature to be cruel, then that is his natural law. Director Philip Kaufman does not appear to grasp fully the moral anarchy implicit in this.

No wonder the French are so careful about preserving their film industry. This kind of Franglais treatment goes perilously close to the Rowen Atkinson/Blackadder school of costume drama. *MA 15+*



Chocolat

Another Franglais charade. It stars Juliette Binoche as a wandering confectioner who has a magical way with the stuff that made all the Cadbury family as rich as the Fry family. She comes to a picturesque French village full of Catholics who don't know the meaning of *joie de vivre*. This may be because they are played by English stalwarts such as Alfred Molina, Judi Dench and John Woods who come and go as if commuting by Chunnel train from the British Broadcasting Corporation's headquarters in London.

Johnny Depp makes a different entrance. He plays an Irish tinker who arrives by river boat, complete with a four-string guitar and a slipshod brogue to romance Binoche.

Donnez-nous un break. *M*



Almost Famous

Who would have thought it? A smooth, sweet-tempered movie about rough and ready rock and roll. What's more it's based on writer-director Cameron Crowe's own experience as a boy-wonder writer for *Rolling Stone* magazine.

As the hero, Patrick Fugit gives a performance that effortlessly combines adolescent haplessness with a maturing grasp of the mix of talent,

luck and chutzpah that makes for a successful career in journalism (and in movies). Frances McDormand plays the mother who anchors her son's ambitions but on a long chain. Billy Crudup is the leader of the band that adopts Crowe. Noah Taylor is its manager. Kate Hudson and Anna Paquin are among its (ahem) 'band aides'. This is a sanitized, stardusted, all-American version of rock. Did Johnny O'Keefe pop pills and shout in vain? MA 15+



The Family Man

Nicholas Cage scarcely epitomizes the title qualities. But by putting a neat James Stewart spin on his performance, he contrives credibility as a hot-shot financier given a chance to experience his life as it might have been in exurban Jersey rather than among the glittering towers of Manhattan.

Tea Leoni as his wife is beguiling enough to compensate for the Empire State Building not least because she plays that rarest of birds: a non-profit lawyer. The plot achieves a notable double; it echoes both the Australian *Me, Myself and I* and the British *Sliding Doors*. M



Men of Honour

Fact-based, this movie tells the story (and tells it vividly) of Carl Brasheer (Cuba Gooding Junior) and how much he had to endure before achieving the distinction of being the American navy's first black diver.

Robert De Niro plays the Master Chief who is both bane and boon to Brasheer. Comedian Bill Cosby takes an executive producer's credit. The movie could have done with a touch of his wry humour.

As it is, the humour is unintended. De Niro, possibly because of his recent comic roles and the corn-cob pipe he insists on using as a prop, comes on like Popeye the Sailor. This impression is strengthened by Charlene Therize. Her black wig and her vertical scale in relation to the height-challenged De Niro make her look like Popeye's consort, Olive Oil. MA 15+



Where the Money Is

Nondescript title for an enthralling heist movie. Paul Newman stars and does what is effectively a neat reprise of his role, Cool Hand Luke as senior citizen, seemingly reduced to wheelchair impotence by a stroke.

But it is the performance of Linda Fiorentino – sly as Delilah and as enticing – that makes the movie so compelling. Not, however, compelling enough for its distributors who rushed it in and out of local cinemas as if it had a subliminal anti-popcorn message. MA 15+



Get Carter

Remake of the Mike Hodges-directed cult classic. The original starred Michael Caine. The remake stars Sylvester Stallone with Caine in a cameo role. Egregious mistake by the casting experts. Caine's cameo serves only as a reminder of how strong the original was and how stolid an actor Stallone is in comparison with anything other than the frozen sides of beef he trained with in his early and best movie, *Rocky*. MA 15+



The Watcher

Cast against type as a dark-souled serial killer, Keanu Reeves is surprisingly effective. James Spader is the FBI agent who hunts and is haunted by him. Marisa Tomei, playing a psychotherapist, steals the picture while Reeves and Spader are playing cop and killer. MA 15+



Iron Ladies

First is a risky word to use in reviews. But it may be safe to say this is the first movie based on the exploits of the volley team comprising mainly homosexuals, transvestites and trans-sexuals which won the Thai national title in 1996.

As directed by Yongyooth Thongkonthun, it casts heterosexuals in the leading roles and extracts a degree of laughter from the extraordinary in pursuit of the normal. MA



Hannibal

Sequels frequently disappoint. This one contrives to be at once boring, boring and queasy. It is boring in its slow exposition of the ongoing relationship between the reptilian Hannibal Lecter (Anthony Hopkins) and his charming nemesis, FBI special agent Clarice Starling (Joanna Moore); it is boring in its further exposition of the vengeful pursuit of Lecter by a survivor of his cruelty (Gary Oldham who deserves an Oscar for acting under overwhelming make-up).

It is queasy in its final now notorious brain-eating sequence. And it is too much already in the way it sets itself up for another sequel. No harm in hoping this one will involve James Bond taking over from the inefficient Starling and finishing Lecter off for our good (and that of Hopkins). R 18+



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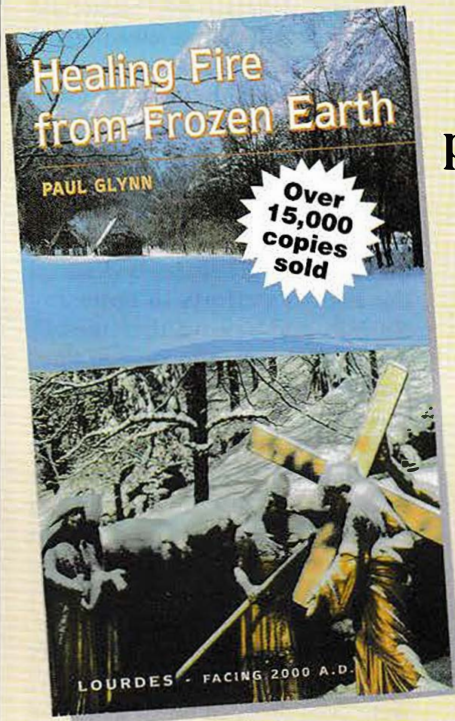
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“Healing Fire from Frozen Earth”

by Marist Father Paul Glynn



All proceeds to help the Church in East Timor

In his latest book Fr Paul Glynn -the author of the best seller ‘A Song for Nagasaki’- intimately explores God’s healing power and grace which has been shown to His people throughout the ages.

Fr Paul shares stories about the people he met while visiting famous healing shrines in France, Poland, England, Ireland and Mexico. He not only talks with those who have been healed but he meets with relatives, doctors and Church authorities.

But “Healing Fire from Frozen Earth” also tackles more than healing. It deals with fundamental faith issues and seeks to bring fresh kind of hope to those who are searching for answers about God.

Bishop David Cremin of Sydney writes: “This is a book that can keep you awake into the ‘wee small hours’. Through his previous writings Paul Glynn has taught me so much about reconciliation and about the Book of Psalms. Now he has reopened my heart to the God who heals the broken, the wounded and the most wretched of the earth. People who claim to be agnostics or even atheists will certainly be challenged in their unbelief. Men and women of faith will have their faith strengthened. I can envision those in a state of depression being lifted up and given new direction.”

We especially thank those who buy Fr Paul’s book, which costs \$10 and who give a charity donation to help the vital work of the Catholic Church in East Timor. A complimentary set of Vatican Rosary beads will be given to those who give a charity donation for East Timor*. Please tick the box below if you would like to receive the Papal Rosary beads.*



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The publishers Marist Fathers have kindly allowed Aid to the Church in Need (ACN) to distribute Fr Glynn’s book with all proceeds going to help the missionary projects of ACN in East Timor



“Please help the pastoral needs of our church!” - Bishop Carlos Belo

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ACN is an international Catholic charity dependent on the Holy See, supporting the faithful in countries where the Church is poor or persecuted.



(Source: CRTN Information Service, edited by Catherine Ancion for Aid to the Church in Need, Königstein, Germany.)

Pope Receives Turkish Bishops

Vatican City – Speaking to Turkey's Catholic bishops, who were in Rome for their 'ad limina' visit on February 19, Pope John Paul II encouraged them to be 'truly involved in the life of Turkish society'. He also called on them to work 'with patience and determination' toward full religious freedom in this mostly Muslim country. Noting that religious minorities need a strong identity, the Holy Father encouraged the Turkish bishops to focus on the formation on the laity, so that they may develop a deep spiritual life and a sense of church responsibility. In addition, the Pope expressed his hope that the reverence of the Turks for Blessed Pope John XXIII, who served several years as a diplomat in their country, would be beneficial to the local Catholic community. There are only 100,000 Catholics in Turkey, who mainly belong to the Armenian, Chaldean and Syrian rites. Noting the presence of Orthodox Churches in Turkey, the Holy Father encouraged ecumenical exchanges, pointing out the opportunities offered by the fact that Catholics and Orthodox will celebrate Easter on the same day this year.

Brussels: Despite Extreme Secularization 100 Adults to Receive Baptism

Brussels – Despite Brussels' extreme state of secularization with only 8-10% of the baptized attending Mass regularly, around 100 adults from the Belgian capital are to be baptized and confirmed

next Easter. In preparation to this important event, Auxiliary Bishop Paul Lanneau of Brussels will welcome 30 young adults between the ages of 25 and 30 to the Catholic Church during a solemn ceremony on March 3 at the national Cathedral of St. Michael and Gudula. For some of the catechumens or aspiring Christians, the Christian faith is a new discovery, while others were baptized as infants, but eventually lost contact with the faith. When asked what inspires young Belgians to become Catholics, Sophie de Cordes, a pastoral worker of the Brussels Catechumen Service, said that it can be the birth of a child, the marriage of a friend, the loss of a loved one, or any other experience which leads to reflection on the meaning of life. 'It is amazing what the Gospel can do,' she confided to the Belgian agency CIP.

Pope Laments Middle East Violence, Nuncio Calls on Pilgrims not to Stay Away from Holy Land

Vatican City – Pope John Paul II lamented the increasing Palestinian-Israeli violence on Sunday and appealed for peaceful negotiations between both parties. 'We learn with sorrow every day that more human lives are being sacrificed to the logic of hatred and revenge, while the prospects for peace grow more distant,' the Pope stressed. 'Let us pray that the spiral of violence which has been particularly atrocious in recent days will give way to the search for trust and mutual respect, so that the way of dialogue can be taken up again with determination and can finally reach peace in justice.' The Vatican nuncio to Israel, Archbishop Pietro Sambi, has also urged Christians not to stay away from the Holy Land. 'It is time to break down the barrier built by alarming media reports according to which the Holy Land is drowned in

terror,' he told Fides, while stressing that the prayerful presence of pilgrims remains important to bring hope to the country.

Rabbi Proposes that Pius XXII be Proclaimed 'Righteous Among the Nations'

Rome – A New York Rabbi, David Dalin, has proposed that Pope Pius XXII be proclaimed 'righteous among the nations', an award given by Israel to persons who helped persecuted Jews during World War II. In an article published in 'The Weekly Standard', Rabbi Dalin expressed his opinion that Pius' critics, who dubbed him 'Hitler's Pope' for his alleged silence during the Holocaust, greatly misunderstood the Pontiff's efforts in opposing Nazism and saving the lives of numerous Jews. 'Any fair and thorough reading of the evidence demonstrates that Pius XII was a persistent critic of Nazism', both during his mandate as a papal nuncio in Germany and after his election as Pope, the Rabbi stressed. Rabbi Dalin mentioned that copies of a New York Times article on Pius XII's encyclical 'Summi Pontificatus' (1939), titled 'Pope Condemns Dictators, Treaty Violators, Racism', were even dropped on Germany by allied planes to encourage anti-Nazi sentiments. During the war, Pope Pius XII also offered refuge to 5,000 Jews in Rome. Priests, bishops and religious communities were urged to do 'everything possible', to save as many Jews as possible, according to the Rabbi. When the Germans occupied Rome, 3,000 Jews found shelter at the Pope's summer residence of Castel Gandolfo.

Church Urges Dayaks to Stop Massacres

Palangkaraya – The diocese of Palangkaraya in Indonesian Borneo has urged Dayak Catholics not to participate in the massacres against Madurese migrants in Central Kalimantan. The ethnic clashes started on February 18 and at least 2,000 Madurese were reportedly massacred. The Dayaks, who are the native inhabitants of Indonesian



Borneo, claim that the Madurese, many of whom were encouraged to settle in the area by the Indonesian government, were offending local customs and sensitivities. 'The Madurese have repeatedly transgressed recurrent agreements with the Dayaks sanctioned by the local government,' Father Subani, a Javanese missionary told Zenit. 'Lack of observance of the law led to criminal cases, which involved Madurese, who were not punished. When recurrent transgressions ran unchecked, the Dayaks lost their patience.' While the Indonesian government has declared a state of emergency, Madurese are trying to leave the area. Over 30,000 have already left for Madura and Java, while 10,000 are currently in refugee camps in Sampit.

Sri Lanka: Virgin Mary Statue Becomes Symbol of Peace

Colombo – During a February 13 press conference, Bishop Malcolm Ranjith, head of the Sri Lankan Bishops' Peace, Justice and Human Development Commission, announced a pilgrimage around the island of the statue of the Blessed Virgin of Madhu, Sri Lanka's national shrine. He expressed his hope that the statue would be a messenger of peace, since Sri Lanka's main ethnic groups, the Tamil and Sinhalese, who are currently fighting a civil war, venerate the Virgin of Madhu, regardless of their religious affiliation. Bishop Oswald Gomis of the Sri Lankan Catholic Bishops' Conference, who was also present at the press conference, confirmed that it is 'at the feet of our Lady that the two communities meet.' The statue will travel from Anuradhapura to Chilaw, Colombo, Kurunegala and Kandy, encouraging Marian devotion and prayers for peace.

Turkey: Trial of Assyrian Priest has been Postponed

Ankara – The trial against Father Yusuf Akbulut, 36, a priest of the Assyrian Church of the East in Turkey has been postponed, because the plaintiffs could not provide the required evidence against him. Father Akbulut, who belongs to

Turkey's Assyrian Christian minority, was arrested following an interview with the nationalist Turkish newspaper 'Hueriyet', in which he claimed that the Assyrians, just like the Armenians, had been the victims of genocide in Turkey in the early 20th century. The interview was taped in secret and following its Oct. 4 publication under the title 'A Traitor Among Us', Father Akbulut, a father of five children, was arrested for 'instigating racial hatred'. Despite the ample historical evidence that Armenians and Assyrians were massacred in Turkey in 1915, the country refuses to recognize this dark phase of its history. Attempts by Western countries, such as France, to recognize the Armenian genocide resulted in strong criticism on behalf of the Turkish authorities.

Maronite Patriarch Calls for International Respect for Lebanon

Minneapolis – Visiting Minneapolis (USA) on Feb. 20, Cardinal Nasrallah P. Sfeir, Patriarch of the Maronite Catholic Church, pleaded 'for a Lebanon that is free to determine its own future, independent from all other forces whether within her borders or exerted upon her by her neighbors'. Patriarch Sfeir was in the United States to ordain the first US-born Maronite bishop, who will head the Eparchy of Our Lady of Lebanon of Los Angeles, as well as to promote the cause of his country. The Patriarch noted that the Maronite Church is growing very rapidly in the US, mainly because the Lebanese are forced out of their country for various political and economic reasons. If this emigration movement continues, he warned, this might very well mean the end of the Maronite Church in Lebanon.

Catholics and Muslims Jointly Appeal for Peace in Holy Land

Vatican City – Following a Feb. 24 meeting in Cairo, representatives of the Pontifical Council for Inter-religious Dialogue and the Islamic al-Azhar University, called for an end to Israeli-Palestinian violence, especially in 'unjustly occupied' Palestinian territories. United in a Dialogue Committee, the Catholic and Muslim representatives expressed their 'indignation at the increased loss of life, the bodily harm, the property damage, the destruction of means of livelihood and other sufferings' inflicted upon the Palestinian population. Expressing their solidarity with the victims of the Holy Land conflict, the Dialogue Committee called on religious leaders to participate in the peace process by reminding all parties that the 'true basis of peace is justice and mutual respect.' Respect was also asked for the religious freedom of the three monotheistic religions, which claim Jerusalem as their holy city. According to the Dialogue Committee, this particularly implies free access to the various shrines. Commenting on a controversial plan to build a mosque near the Basilica of the Annunciation in Nazareth, the Dialogue Committee also called for a peaceful resolution of this issue.

Vatican Condemns US-British Air Raids Against Iraq

Vatican City – Three days after the United States and Britain organized air raids against Iraq, Cardinal Angelo Sodano, the Vatican's secretary of state, condemned violence as a means of bringing stability to the region. This time U.S. and British warplanes targeted air defence installations near Baghdad. Two civilians were allegedly killed in the raid. 'Maybe some think that these problems can be resolved with force, but the Holy See thinks differently,' Cardinal Sodano told journalists on Feb. 19, while noting that the Vatican also disapproves of the international embargo against Iraq.

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