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New Model or New Church?

The Catholic Church, as an institution, has been under constant attack since it came into existence 2000 years ago. Few have been as insidious or as wide-spread in their effects, as the attacks mounted by non-believers, fundamentalist Protestants and disaffected Catholics in the wake of Vatican II. OUR EDITORIAL offers a perspective from which some of these key events may be viewed.

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Old Father William

Growing old is something that most of us must face eventually. When we are young we scarcely think of it, and seldom if ever plan for it. When we are old we often lack the time and the means of coping realistically with it. DR PAUL D'ARBON throws light on the problems of ageing and has wise advice for carers

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Surviving Art Treasures of a lost Catholic England

The shrine of St Thomas of Canterbury was regarded in pre-Reformation times as the most beautiful shrine in Christendom. The work of British craftsmen, it was destroyed utterly by Henry VIII's agents. The gold, silver and precious stones pillaged from the shrine filled 26 carts. KEVIN HILFERTY visited an exposition of the few Catholic works of art that survived the Reformation holocaust

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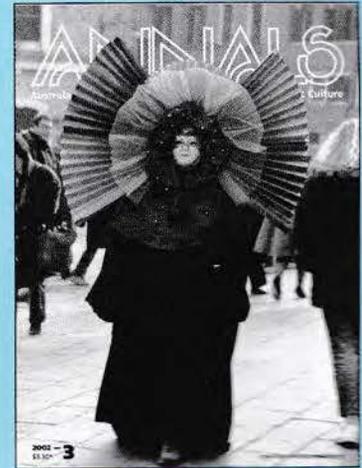
'A Civilian and Peaceful People'

Numbers of regular and reservist members of Australia's armed forces have fallen to around 63,000 today. MICHAEL O'CONNOR thinks that sufficient recruits for Australia's needs will be forthcoming if the Defence Force competes realistically for them.

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Revisiting the Dead Sea Scrolls

This is the third of a series of four articles by EMERITUS PROFESSOR ALAN D. CROWN. Professor Crown discusses the degree of consensus or dissent among scholars on a number of controversial matters that are taken for granted in popular TV, radio and print media coverage



Front Cover: Visitors so fortunate as to be in Rome around Ash Wednesday will see mysterious masked figures appearing and disappearing in the mass that rise from the myriad canals and that cloak the narrow streets as dusk falls on what Percy Bysshe Shelley called 'the ocean's winding ... a peopled labyrinth of walls'. The masks that people wear for Carnival represent the 'old man' (Ephesians 4:22) and are set aside after Easter.

Back Cover: A selection of books published by Chevalier Press. Ideal as gifts for relatives and friends interested in the Catholic Faith, for RCIA groups following weekend courses in preparation of baptism throughout the year, or as school prizes.

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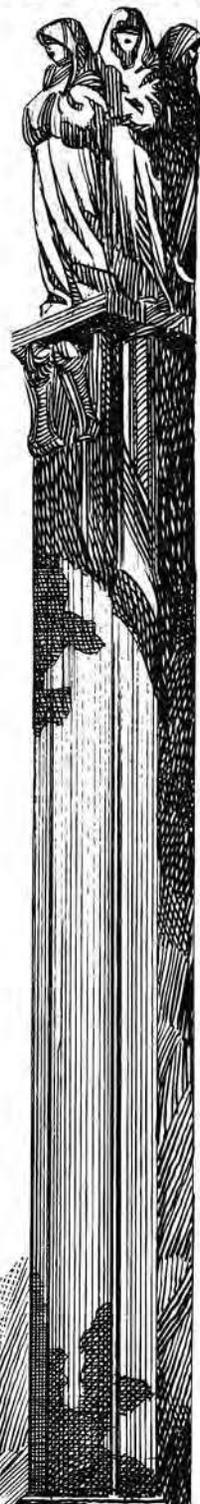
n the name of the Father,
and of the Son, and
of the Holy Spirit.
Amen.

God's Ways



THE mercy of heaven had resolved to manifest itself to the world again on the soil of France. But why did it choose this little girl from the very depths of misfortune and oblivion? Why not some other young maiden from among us, noble or not, rich or poor? There were girls of distinction, of far better education, of more refined upbringing, apparently even more devout... it was the simplest, the humblest one who was chosen... Let us recall: "At fourteen, she did know how to read or write, a complete stranger to the French language and ignorant of the Catechism, Bernadette looked on herself as the most worthless child of her years." At the appointed hour a voice of exceeding sweetness confirmed the eternal choice: "This one!"

— Abbé Francois Trochu, *Saint Bernadette Soubirous* quoted as an epilogue in *A Seat at The Supper — the life of Bernadette Soubirous* by Frank Colyer



Saving the world, or falling in love with it

NEW MODEL OR NEW CHURCH?

The Catholic Church, as an institution, has been under constant attack since it came into existence 2000 years ago. Few have been as insidious or as wide-spread in their effects, as the attacks mounted by non-believers, fundamentalist Protestants and disaffected Catholics in the wake of Vatican II. OUR EDITORIAL offers a perspective from which some of these key events may be viewed.



TRIDENT CALLS from some within the Catholic Church for 'a system of Gospel equality, justice and love,'¹ evoke from many of us a mixed response. Does any informed person really think that there has never been any 'gospel' equality, justice and love in the Church until now? In any case, aren't there good scriptural reasons for thinking that 'gospel' values are different from those of the politically correct lobbyists for a 'New Church'?

Those who might suspect that what they are hearing is the familiar catch-cry of the French Revolutionaries - Liberty, Equality and Fraternity - in different guise, have their worst fears confirmed when they read on. To achieve this noble goal of gospel equality, justice and love it will be necessary, we are told, to dismantle 'the patriarchal system of domination and subordination that structures the institutional [Catholic] Church' whose 'clericalism' and 'oppression of women' are viewed as the 'specific incarnation of patriarchy'.² This system, we are warned, is not just 'a few unenlightened or old-fashioned men,' or the result of 'well-intentioned but bumbling ecclesiastical maneuvering,' but 'a deliberately constructed system'. The Catholic Church as it exists today, 'cannot be salvaged'.³

Fighting words, with few traces of 'gospel' justice, equality or love.

As one reads this 'call to arms' one thinks back to the fervour that gripped the American colonists at the prospect of being delivered from the tyrannous taxation of the British

Government. Yet at the time of the American Declaration of Independence in 1776, the American colonies 'enjoyed lower taxation than any people in the Western world except the Poles'.⁴

And as for the much vaunted catch-cry, in the name of Liberty, Equality and Fraternity, the revolutionaries in the Vendée in 1793

... sacked and burned the churches, the castles, the farms, the towns the villages the fields. They shot and cut down living and dead, the women 'reproductive seed-beds'; they massacred the priests, the religious,

the old, the sick and 'for fear of future brigands,' the children; they impaled suckling infants on their bayonets' points; they tortured, mutilated, flung into white-hot ovens and down wells innumerable poor folk of all ages, of both sexes, all those in whatever condition, who were still alive ...'⁵

In September the previous year the revolutionary mob had invaded the prisons of Paris 'and spent two days butchering all the inmates in the name of Liberty, Equality and Fraternity. When reproached for permitting these acts of savagery ...

Truth despite empirical evidence

I think there is a moral to this story, namely that it is more important to have beauty in one's equations than to have them fit experiment. If Schrödinger had been more confident of his work, he could have published it some months earlier, and he could have published a more accurate equation ... It seems that if one is working from the point of view of getting beauty in one's equations, and if one has really a sound insight, one is on a sure line of progress. If there is not complete agreement between the results of one's work and experiment, one should not allow oneself to be too discouraged, because the discrepancy may well be due to minor features that are not properly taken into account and that will get cleared up with further developments of the theory ...' [Paul Dirac, *Scientific American*, May, 1963].

In other words, a physicist should not allow his subjective conviction that he is on the right track, to be shaken by contrary experimental data. And *vice versa*, its apparent confirmation by experimental data does not necessarily prove a theory to be right.'



- Arthur Koestler, *The Act of Creation*, London, Pan Books, 1964, writing of Erwin Schrödinger, founder with Paul Dirac, of quantum mechanics. He arrived at his equation by pure thought, not experimentation, in fact experiments seemed to disprove it. *Ed.*

Georges Danton replied that they had been necessary to put 'a river of blood between the volunteers who would be called upon to defend the revolutionary *patrie*, and those who would attempt to stifle it.' They certainly stamped the mark of Cain on the revolution and bound the French people to a bloody conspiracy that set them apart. There was a logic in Danton's words for a contest had begun that was ... essentially a contest for the soul of Europe'.⁶

It is not an exaggeration to say to that current attempts by feminist and other self-styled 'liberals' to alienate religious from the Church, and to polarise lay Catholics and destroy traditional Catholic Church structures, is a contest for the soul of Christianity.

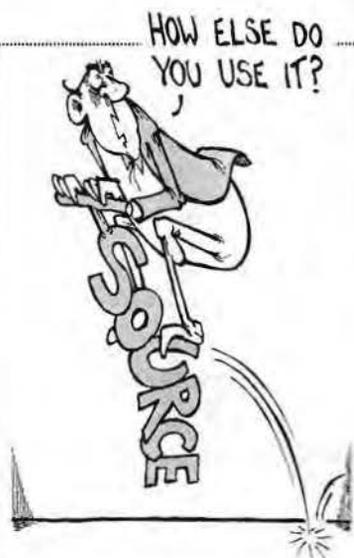
Father of Modern Materialism

Andreas Feuerbach [born in 1804 into the new, revolutionary, world] followed a path blazed by the architects of this egalitarian and free world. He could well be described as the Father of Materialism and the architect of much of the misery that has blighted modern secular and religious life since before his death in 1872.

He started off with an interest in God, studying theology. Then he fell under the spell of Georg Wilhelm Friedrich Hegel [1770-1831] and discovered what he called the *ens realissimum*, ['the most real being'], Man. Rejecting all belief in the transcendent, Feuerbach regarded Christianity as an illusion, and called, for the dominance of 'subjectivity' [*die Allmacht der Subjektivität*].

His influence spread to Friedrich Nietzsche, Richard Wagner, Karl Marx, and to the whole Communist school in Germany and Russia and through these to many infected by Marxist-Leninist theories among Christians - Catholics and Protestants - inside and outside Europe.

Feuerbach boasted that he would take God from the centre of the universe and put Man there; and that he would replace theology with anthropology. His boast has been vindicated in our time.



Mis-using sources

THERE are many distinguished scholars who do not deal with sources according to generally approved methods. An accurate analysis of their departures from what I may perhaps call valid methods would involve us in a discussion of individual historical problems. I shall simply refer to my recent experience in dealing with the problem of the date of composition of the *Historia Augusta*. This is a conventional problem, but the arguments recently put forward by many distinguished researchers to solve it are so unconventionally absurd that a restatement of principles appeared necessary.⁷

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

Socialism and New Age Christianity

Discussions about the nature and practice of Christian Life since Vatican II have exhausted most of us with their haphazard not to say arbitrary and at times unhealthy approach to change - more often than not merely for the sake of change. Change, like dissent, has become a good in itself, desirable and unstoppable - or so we are led to believe.

The subsequent loss of identity, dearth of vocations, confusion of values and individualistic lifestyle of

many religious congregations recalls the wise Rabbi's response when asked by a disciple: 'Rabbi, can one build Socialism in our country?' 'Yes, my son,' he replied, 'but then one would have to live in another country'.

How many of us have witnessed radical and destructive changes to our community way of life wrought by zealous, often young and ignorant and usually highly impressionable reformers who then either left our congregations almost immediately afterwards to marry, or to work in a local CEO or gaol, or moved into private accommodation or left the community to engage in an 'individual apostolate'.

Monastic Life Flourishing

In April last year I had the privilege of staying for a few days with the Benedictine Community at Abbaye Sainte Anne de Kergonan in Plouharnel, in Brittany. Here, about 36 monks live the contemplative life, rising in time to sing the Office at 5.25, welcoming guests with all the civility that St Benedict prescribes, and sharing meals and accommodation with men who wish to take some time off to separate themselves from the world of material things. Women are equally welcome at the nearby Benedictine Abbaye de St Michel de Kergonan. Vocations are more than adequate to maintain the two communities in this remote coastal area. Young men and women find themselves attracted to the community and liturgical life of both abbeys where the office and Mass (*Novus Ordo*) are still celebrated in Latin.

How different are these 'reformers'. Many of them, as ignorant as they are sincere, plied and still ply their deadly trade under a variety of banners: prophecy, feminism, social justice, openness to the world, escape from routine and monotony, discovery of self, the search for true fulfilment, discovery of the God in 'the other' and so on. You look in vain for a reference to Mass, Divine Office, community life, obedience, Church or asceticism.

Long ago they abandoned the idea of teaching the faith to children, or

communicating the faith to 'those who sit in darkness and in the shadow of death'; they stopped speaking of 'The Faith' and started talking about 'Faith'; they stopped speaking of the 'The Church,' and started talking about 'Church'; they stopped speaking of 'Sins' and spoke of 'Sin'. Long ago they stopped referring to God as 'Father,' and started altering the English language to suit a secular feminist culture of misanthropy and opposition to allegedly 'patriarchal' structures.

Religious men and women, as a result - regardless of their congregation or much discussed and debated 'charism' - look, sound, act and think alike, according to the programming they have received from their spiritual 'guru' who has been liberated from antiquated religious notions by courses in US religious social science laboratories posing as centres of theological and religious renewal or, worse still, of theological learning.

Ideas Change the World

Concepts do matter. Think back to the early [1562, 1577, 1579] editions of the Protestant bible. Church was replaced by *congregation*, altar by *table*, priest by *elder*, priesthood by *eldership*, angel by *messenger*, bishop by *overseer*, to do penance by *repent*, blessing by *thanksgiving*, Catholic by *general*, full of grace by *freely beloved*, idols by *images*, hell by *grave*, traditions by *instructions*, sacrament by *secret*, and so on.

We of all people, we Catholics who have survived into the 21st century, should not be surprised to learn that these translations altered the way of thinking about their faith of those former simple Catholics, our ancestors, who became the foundation members of the Lutheran, Calvinistic and Anglican churches.

St Thomas More's defence of the Catholic Church's right to object to William Tyndale's reformist translation of the New Testament needs to be pondered by all would-be reformers of the Catholic Church, her doctrines, morals and liturgy, in the 21st century:

The Church neither forbids translations to be read that were well-done of old before Wyckliffe's days,

nor damned his because it was new, but because it was nought; nor does she forbid new ones to be made, but only provides that they shall not be read if they be made amiss, until they be by good examination amended'.⁸

As I look back over this 20th century religious battle-field and try to tally the casualties I think that future analysts may well sing, *mutatis mutandis*, like the servants of Achish in the first book of Samuel:

'Henry VIII, Martin Luther and Calvin wreaked havoc among millions; postmodernist Catholic Religious 'reformers,' among tens of millions.'

In Lyndon Johnson's Great Society, if the urban myth is to be credited, a New Yorker boasted, 'I've joined the war on poverty: this morning I shot a beggar'.

These zealous reformers of modern Catholic Life imagine that our world [in which Oxford University Press can produce a *Dictionary of Quotations* with Shakespeare and the Bible cut down to make room for the sayings of TV comedians] is radically different from that which faced St Benedict, St Francis, St Ignatius or Blessed Mary McKillop. They have said effectively: 'I have ended hostility between Catholicism and the Secular Society: I've abandoned the one and joined forces with the other'. In this we discern echos of St Paul's lament to Timothy, 'Demas has deserted me, because his heart was set on this world'.¹⁰

Vatican II and the Haskalah

If the philosophical roots of post-modernist Religious Life lie with the Encyclopaedists, and with Feuerbach and his disciples, its psychological roots share common elements with a phenomenon known to Jewish scholars as the *Haskalah* or The Enlightenment. Virtually unknown to non-Jews, I had my attention drawn to it as a young priest studying Hebrew at Sydney University in the late 60s while all the above was as yet an unfulfilled nightmare.

We were reading short stories in Hebrew by Haim Bialik, a poet who wrote in Hebrew. I was struck even then by parallels between the 19th century Jewish renaissance and the effects wrought on Catholicism and its pillars - the priesthood, papal authority, the sacraments, religious life, etc - by the interpretation put on the Catholic renaissance of Vatican II by certain people whose agenda didn't, and still doesn't, always correspond to that of the Council Fathers.

European Jews had been virtually untouched by the Renaissance [15th to 17th centuries] which was a specifically Christian artistic, literary and cultural phenomenon.

The *Haskalah* arose as a reaction among principally Russian and Polish Jews to the anti-Jewish pogroms that began with Catherine the Great [after 1772]. They put the blame for their misery on their isolation in the *shtetls* or village communities where they lived, which were ruled by a rabbi and inhabited only by Jews.

Proponents of the *Haskalah* believed that the pogroms occurred because Jews looked different from non-Jews and spoke Yiddish rather than the vernacular tongue of the region and acted differently from everyone else. The solution, they said, was for Jews to adapt themselves to Western culture, especially in Germany and Russia. They saw their village life under the control of the Rabbi, their use of Yiddish, in a word their Jewishness, to be their main problem. Abolish all this, and all will be well.

Under the influence of this secularising movement, the Jews in

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Bismarck's time went to great lengths to appear to be good Germans, some even abandoning their dietary laws and some Synagogues even moving their main Sabbath services to Sunday. The price they were to pay under Hitler for their religious compromises, still lay in the future.

Catholics might well ask, 'who or what will be our 21st century 'Hitler'? What further prices will we have to pay down the track for dismantling our Religious Communities and watering down the Faith itself?

The early political Zionists who returned to Eretz Yisrael/Palestine in the late nineteenth century were led and inspired by the ideals of the *Haskalah*. These early settlers in Palestine were secular Jews - socialists and atheists who wanted to escape from the religious values and trappings of Judaism to which they attributed all their problems.

Parallels with Catholics before the Second Vatican Council leap to mind. From the Reformation onwards, Catholics in Protestant countries, or in Catholic countries dominated by anti-clericalism, freemasonry or secular values, like post-revolutionary France, Austria, Italy, Mexico and many Latin American countries, had eked out a difficult and, at times, a perilous existence.

In countries like Australia, Catholics [of predominantly Irish background] were, after Aborigines, the most socially disadvantaged citizens - dominated by a Protestant and largely English establishment. Some Catholics resented their 'otherness' [perceived to be the result of having Mass in Latin, and of being 'priest-ridden' as Establishment pundits maintained], their being accused of loyalty to a foreign power [the Vatican] and their standing apart by their morality and traditional religious practices.

That these and others like them would try to hijack the *Aggiornamento* called for by the soundly traditional Pope John XXIII, and the subsequent Vatican Council as a means of liberating them from what they perceived as the cause of their social and political and intellectual disabilities, was to be expected. What wasn't and



No GST then

ON 3 May, 1515, Pope Leo X promulgated his Bull 'Inter Sollicitudines', the first censorial Decree given for the whole of Christendom. By this, all writings without exception were to be submitted for censorship before being printed. After examination, approbation was to be given *free of charge and without delay, under pain of ex-communication.*

— W. Turner Berry, H. Edmund Poole, *Annals of Printing*, 1966.

couldn't have been predicted was the vehemence with which they seized the moment, and the lengths to which they would go in their efforts to re-model the Catholic Church that nourished them.

Curiously, it wasn't the laity [who were most affected by the disadvantages] who led the attack on traditional practices and beliefs. It was the Religious - men and women - many if not most of whom were drawn from poor families, and who were by and large privileged and honoured members of the Catholic community.

Causes of the Debacle

A major factor in this *volte face* on the part of dedicated men and women committed by vows to an ascetical life, was undoubtedly the hedonistic and laissez-faire environment in which they attempted to live out their vows: as teachers, nurses, parish workers or missionaries. But part of the reason also lay in the lack of comprehension on the part of their superiors of the dangers of over-exposure to the world in which they lived, and of the need for solid grounding in Catholic doctrine and tradition before being so exposed.

Post-war *naïveté* about the benefits of tertiary education - especially of tertiary education - and a feeling that the Catholic Church was somehow

out of touch with reality because of the opposition it met with at every level [on issues like anti-Communism, contraception and abortion] also played a big part in eroding the loyalty of previously committed Religious men and women.

They found it hard to defend the Church's position on major issues that arose in school class-rooms, university lecture rooms, or in open debate in the media, and fell prey to the illusion that there was no defence to offer. Unwilling or unable to witness to values deeply opposed to the current worldview, they justified their silence or their vocal opposition to the Church and its traditional values with arguments that make no sense when uttered by frankly political lobbyists, and seem ludicrous in the mouths of Religious vowed to a Catholic way of life.

The scepticism, materialism and relativism that infected post-war secular society and out of which myriad New Age sects have emerged, had infected religious life far more seriously than any of us imagined. Spurious ecumenism, contrary to the spirit of the Council, completed 'the deconstruction of old values'.¹¹

Not all Jews stood by and tolerated the dumbing-down of religious Judaism in the name of the *Haskalah*. Because of rabbis like David Miller who died in 1814, a second *Haskalah* refocussed less hostilely on traditional Jewish beliefs and practices. But the harm had been done, and in the modern largely secular Jewish State of Israel, those who professed to believe in God numbered only 20% in the 80s.

Post-Aggiornamento Catholics

On the *post-Aggiornamento* side of Catholicism's ledger, a recent writer, not at all unsympathetic to the direction being taken by some modern religious, comments on the recent book by feminist writer Sandra Schneiders which we quoted at the beginning of this article:

'It is the post-Vatican II lifestyle of many U.S. sisters that may seem strange to many ... readers. Religious sisters may live alone in apartments and

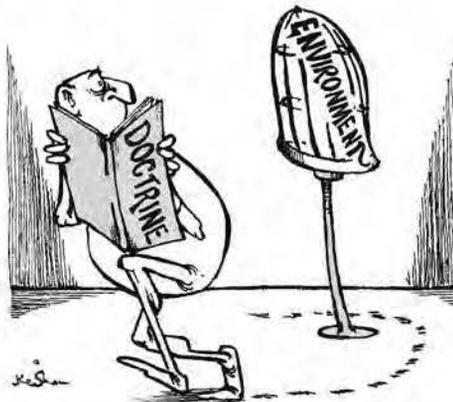
work alone in their separate ministries. Nothing in the dress, apostolate, manner of living or conversation of these sisters will obviously differentiate them from thousands of other single, professional women in the U.S. These sisters will have a strong faith, and a deep love and commitment to the church [sic] and their own congregation. Yet they may not attend daily mass, perhaps have no connection with their local parish and they could express views and opinions that argue against traditional Catholicism."

In the light of the above, it is clear that terms like 'faith,' 'love,' and 'commitment' have moved a long way from traditional Catholic understanding of these terms. Note that these religious women allegedly have 'strong' faith, and 'deep' love and commitment. The author seems to think that merely by stating this as a fact she can command our intellectual assent. But how does one reconcile 'deep' love and commitment for the [lowercase] church, with the expression of views and opinions 'that argue against traditional Catholicism'. The anti-intellectualism, to say nothing of the ingenu-ousness of this position is glaring.

Prophets?

Schneiders sees the role of religious as prophetic. By their calling, she says, religious are prophets; also 'because Jesus was prophetic and religious seek to imitate Jesus, it follows that religious should be prophetic'.¹² But Jesus also *worked miracles*. Does it follow that religious should be able to work miracles? Jesus also called God 'Our father'. Sandra Schneiders doesn't. Jesus appointed Peter and his successors chief shepherd of the flock - Schneiders ignores them, or dismisses them as 'authoritative, dictatorial, patriarchal and oppressive'.

'Schneiders treats three areas in the United States postmodern agenda in which she believes religious can make a prophetic contribution: inter-religious dialogue; Christian feminism; and the debate between organ-



Forget about souls – save whales

OUR purpose, then is ... to clarify how Christians may approach environmental questions in a manner consistent with basic Christian doctrines. In doing so, it hopes to help forestall attempts on the part of those Christians (or non-Christians for that matter) who might be tempted, unwittingly or otherwise, to turn churches into highly-politicised environmental lobby groups and distract them from their central task of leading people to salvation. This is not insignificant if the American theologian Michael Novak is correct when he states that '[o]ne can predict with some certainty that environmentalism is likely to replace Marxism as the main carrier of gnosticism (and anti-capitalism) in the near future'.

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

ised religion and individual spirituality. Each of these areas is fraught with conflict. Church authorities have in recent times opposed ideas, blocked debate, questioned and pressurized writers in all of these three areas. She warns that persecution is the inevitable confirmation of prophecy. Prophets can expect persecution. Worse for religious is the shock and sadness that it is the very church that the religious loves and is prophetically driven to challenge to growth that will most probably initiate the persecution. If it is the church which is the primary locus for the religious prophet, then it will be the church that will resist and persecute the religious prophet. In the setting of church membership,

Schneiders' earlier words have an ominous tone: 'In a sense prophets court death, physical or spiritual [and ecclesial?] because their vocation is not to survive within the system but to change it'.¹¹

'Persecution' is an emotive and coloured word. To claim that 'persecution is the inevitable confirmation of prophecy,' surely begs the question. Persecution has also been the lot of deluded fantasists. One would need other criteria, in addition to persecution, to authenticate claims to a prophetic calling. St Paul suggests, among others, 'love, joy, peace, kindness, goodness, fidelity, gentleness and self-control'.¹⁴

The Catholic Church a soft target

Curiously, Schneiders and others of her ilk assumes that the 'primary locus of the religious prophet' is the Catholic Church. Why? Is the Catholic Church the prime cause of evil? What about the world? The ancient prophets were sent to temporal rulers, the kings, in

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order to confront their shallowness and back-sliding. In daring to attack the Church, Schneiders betrays her bias and her cowardice. She chooses a soft and forgiving target. Let her confront the world, instead of embracing and lauding it, and we will be in a better position to examine her prophetic credentials.

As for the fanaticism underlying Schneiders' comment that the 'vocation [of the prophets] is not to survive within the system but to change it' - this is the same mentality that lay behind the suicide bombing of the twin towers in New York on September 11.

In Summary

Much of what passes for theological and 'Catholic' feminist writings on the subject of Religious Life is little more than a politically correct PR job for New Age pantheism, materialism and paganism. If the New Church being touted by vocal lobbyists all over the world were really from God, then it would not be necessary to destroy so thoroughly all semblance of the tried and true Old Church. The new is meant to grow from the old, not destroy it; it is a natural progression, not radical and fatal surgery. Those who cannot embark on a new path, without destroying all traces of the old, are deceiving themselves and all who follow them. And betraying the trust of those whose faith and love made their apostasy possible.

If religious life, in whatever forms it may take in the future, is to survive and truly serve the Church, it will need to rediscover its roots. These do not lie in TV studios, druidical ruins, massage parlours or aromatherapy sessions - and certainly not in Wall Street, Hollywood or in any of the postmodernist U.S. West Coast Universities. Without roots that go back to our Lord and his apostles, it is sheer folly to venture into such places as these.

Sociologist Dr Joseph Varacalli,¹⁵ speaking of Catholic educators, offers some grounds for optimism to religious men and women seeking to revive genuinely Catholic values within the context of Religious Life. For 'Catholic scholar' read 'religious':

LITTLE SMOKING-TONGUE GIVE SIGN OF GREAT TOME



If only it were so!

'It is easier

to hold burning coals in your mouth, than to stop people learning about a worthwhile book.'

- Quintus Aurelius Symmachus [340-402 AD], orator, consul and Prefect of Rome 384 AD, in a letter to Decius Magnus Ausonius [309-392 AD] a poet from Burdigala (Bordeaux) [trans. Paul Stenhouse].

'The logic of cultural relativism gives Catholic scholars 'the right to their opinion and voice' which must be granted, at least formally, equal ontological status with other philosophical positions. Given that *everyone* is expected to be tolerant of *everything* and *everyone* this obviously includes tolerance to Catholic scholars and their claims that there are absolutes, an objective morality and ultimate Truth. To use these terms and ideas in such a manner is, following Peter L. Berger, to 'relativize the relativizers' and gives Catholic scholars, in the light of day and, *a mano a mano*,¹⁶ a chance to convince the open-minded, the searchers, the curious and the ambivalent. To the naked eye, the modern orthodox Catholic scholar surrounded in a secular milieu will have the odds stacked against him/her. The Catholic scholar, however, will

have a fighting chance - and a chance better than his opponents would ever publicly acknowledge - because of the increasingly widespread awareness of the various failures of secularism in education and social policy and because of a subliminal acknowledgement of the incredibly sophisticated intellectual, moral and organizational heritage of Catholicism.¹⁷

Having put on the armour of Light¹⁸ as befits soldiers of the Light, let us fasten on the belt of Truth, put on Integrity as our coat of mail, and on our feet put the gospel of Peace, and finally the great shield of Faith.¹⁹ No religious who approaches the living of his life, and the carrying out of his apostolate after making these preparations, will find himself abandoned or lost.

We may well ponder the truth expressed by John Dryden, the Catholic convert *Poet Laureate* under James II and the first English poet to be given this special title, who lost his job when the Protestant William of Orange and Mary replaced James on England's throne in 1688:

'Bold knaves thrive without one grain of sense, but good men starve for want of impudence'.²⁰

As we move into the new year 2002, let us be impudent.



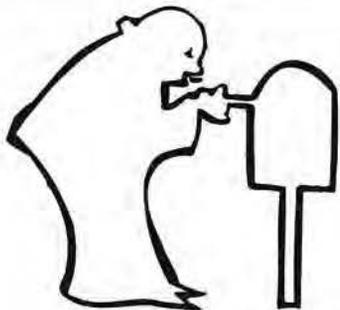
- PAUL STENHOUSE, MSC.

1. *Finding the Treasure*, by Sandra Schneiders IHM, Paulist Press, 2000.
2. *Ibid* p.395.
3. *Ibid*, loc. cit.
4. *Holy Masses*, by Adam Zamojski, Weidenfield & Nicolson, London, 1999, p.38.
5. Jean Silve de Ventresne, 'The Convention members' hysteria against the Venéte, *Écrits de Paris*, February 2001, translated and by R.J. Stove in *Index*, July-September, 2001.
6. Adam Zamojski, op. cit. p. 76.
7. Psalm 107, 10.
8. *Quoniam* Abbot Gesquet, *The Old English Bible and other essays*, 1897 ed. p.125
9. 1 Sam 21,11.
10. 2 Tim. 4:10.
11. Review by Mary C. Thomas, FCJ of Sandra Schneiders's *Finding the Treasure*, in *East Asian Pastoral Review* 38[2001/2] p.193.
12. *Ibid*, p.198.
13. *Ibid*, pp.199, 200.
14. Galatians 5,22.
15. Co-founder of the Society of Catholic Social Scientists.
16. i.e. 'slowly'.
17. 'The idea and prospects of a Center for Catholic Studies at a Public Institution of Higher Learning,' in *Fellowship of Catholic Scholars Quarterly* 24[2001/2 Spring] p.29.
18. Romans 13,12.
19. Ephesians 6, 14-16.
20. *Prologues and Epilogues: Epilogue*, Constantine the Great.

Lesson for life – 3

IN the days when an icecream sundae cost much less, a 10 year old boy entered a hotel coffee shop and sat at a table. A waitress put a glass of water in front of him. 'How much is an icecream sundae?' he asked. 'Fifty cents,' replied the waitress. The little boy pulled his hand out of his pocket and studied coins in it. 'Well, how much is a plain dish of ice cream?' he inquired. By now more people were waiting for a table and the waitress was growing impatient. 'Thirty-five cents,' she brusquely replied. The little boy again counted his coins. 'I'll have the plain ice cream,' he said. The waitress brought the ice cream, put the bill on the table and walked away. The boy finished the ice cream, paid the cashier and left. When the waitress came back, she began to cry as she wiped down the table. There, placed neatly beside the empty dish, were two nickels and five pennies. You see he couldn't have the sundae because he had to have enough left to leave her a tip.'

– Contributed by Tony de Freitas, South Africa



Archbishop Vaughan

Annals readers have recently become acquainted with the excellent book of the last Irishman to have been consecrated as Coadjutor Archbishop of Sydney, Michael Sheehan, as revised by Father Peter Joseph. I refer specifically to the review of 'Apologetics and Christian Doctrine' by Tess Livingstone in the September 2001 issue of *Annals*.

Your readers may be interested to know that the last English/Benedictine Archbishop of Sydney, Roger Bede Vaughan, wrote 'Life and Labours of St Thomas of Aquin' during ten years whilst a member of the Benedictine community of St Michael's Priory, Hereford, England. It was originally published in two parts, in 1871 and 1872.

Since the promotion of Thomism is usually dated from the Encyclical 'Aeterni Patris' of Pope Leo XIII in 1879, it may have been ahead of its time.

Archbishop Vaughan was appointed Coadjutor to Archbishop Polding in 1873, and succeeded him in 1877. He lived at St John's College, University of Sydney, the oldest Catholic University College in the English speaking world. He died in England in 1883.

As a work of scholarship, Vaughan's is of the same high standard as Sheehan's 'Apologetics'.

In 1875, Canon Vaughan of the Hereford Community published an abridged version reduced from 1859 to 544 pages.

In the editor's preface, Canon Vaughan says: 'In undertaking an abridged and popular edition of 'The Life and Labours of St Thomas of Aquin', the editor believes he is serving the cause of the church and of souls, and has been urged on in his humble task in no slight degree by

the desire of putting within the reach of the loyal and generous-hearted Catholics of New South Wales a 'life' which they will hail with grateful thanks'.

Huntley's Point NSW 2111 ANTHONY YOUNG

Re-read

I enjoy and re-read each article.

Cann River VIC 3890 (MRS) JOAN L. PATTERSON

Reassurance

You should get a lot of reassurance from the 'letters to the editor' that are published that, on behalf of the Lord, you are doing much good work.

Auckland NZ (BRO) DECLAN G. THOMPSON



Moral de-construction

THE majority of our institutions of higher learning are stuck in the tar pit of modern subjectivism such as Nietzsche heralded. Only because of modern political calamities is he an officially unwelcome uncle on most campuses, but his refrain is almost a universal academic mantra: 'Nothing is true; everything is permitted.' It has replaced the shimmering mottoes of institutions in the authentic liberal tradition: 'Dominus Illuminatio Mea', 'Veritas Vos Liberabit', 'Lux et Veritas' and just 'Veritas'. The honest course for many American universities in our philosophically deconstructed climate would be to place the grand-sounding latinity on their shields with the amount of their endowment funds.

- George William Rutler, Introduction, *Escape from Schepicism*, by Christopher Derrick, Ignatius Press, San Francisco, 1977.

Heart rending

Congratulations to Jacob Marjarian on the production of the lovely photograph of a sunflower, and to *Annals* for using it on the attractive cover (June 2001). This gifted young photographer deserves every encouragement. Another example of Jacob's brilliant work appeared on p15 of *Annals*, March 2001.

In the July issue of *Annals* last year, I was greatly interested to read Alan Katen Dunstan's article, 'Hard Times at Botany Bay' (p11-13). I am at present reading Sian Rees' excellent documentary, 'The Floating Brothel', sub-titled, 'The extraordinary story of the Lady Julian and its cargo of female convicts bound for Botany Bay'. I can heartily recommend this very readable book to anyone interested in a full, and often heart-rending account of the ill-fated Second Fleet.

John Nicol, whose memoirs are quoted by Alan Katen Dunstan and, more extensively, by Rees, left the only eye witness account. His personal story is particularly poignant. He fell deeply in love with eighteen-year-old Sarah Whitlam (sic).

'I fixed my fancy upon her the moment I struck the rivet from her irons upon my anvil,' he recorded, and longed to marry her. Sarah's child, John Nicol Jr., was the first of many babies born on board to officers and crew and their 'de-facto wives'.

Sarah Whitlam had been convicted not for street walking, but for theft, of clothing and materials 'valued at 39 shillings' - a great sum in those days. Probably she had robbed her mistress while 'in service'.

In the confusion of arrival and disembarkation at Sydney Cove, John said goodbye to his wife and son. 'We exchanged faith - she promised to remain true, and I promised to return when her term expired and bring her back to England'. He gave her his Bible. That was on the night of July 25, 1790. On July 26, Sarah married a man with better prospects, John Coen Walsh. Still believing his Sarah to be faithful, John Nicol had been obliged to sail, haunted by memories, for Canton.

Sarah was sent to Norfolk Island on 31 August. She was joined there by her diligent new husband. They became prosperous farmers on the island. Two sons were born to John Coen. In June 1796, the couple sailed for Bombay, accompanied by three sons. Faithful John Nicol received news, after years of silence, via a convict stowaway. He was told that Sarah was healthy, had a fine son, and had sailed for Bombay, but not the whole story. Believing her to be single still, and probably in distressful circumstances, poor John went to enormous and unsuccessful lengths to follow her to Bombay. He never learned the real truth.

After many abortive attempts, he finally returned to Britain, hoping to contact Sarah's family in Lincolnshire, and 'be guided by the information I there received'. Instead he was taken by press gangs and forced into the maelstrom of the French wars. Having survived, though physically broken and penniless, he dictated his memoirs to an Edinburgh bookbinder, in 1822. He had given up the search for Sarah, but had never forgotten her. 'Old as I am,' he said, 'my heart is still unchanged'.

Longueville NSW 2066

FRANCES HACKNEY

Paddy Finucane

The article on Brendan (Paddy) Finucane, (Nov-Dec 2001), leaves the impression that Paddy was a Catholic.

I can't imagine that in 1920 Protestants were lending their baptismal fonts for Catholic Christenings. But both St Patrick's and Christ Cathedral presumably were Anglican from the Elizabethan era, and Church of Ireland from the Cromwellian era; the principal Catholic place of worship from my own experience in 1947 was the Pro-Cathedral.

Port Macquarie NSW 2444

MICHAEL KINGSTON

Remembering Paddy

Thank you *Annals* for publishing (Nov/Dec 2001) that splendid account of the short life of the quite remarkable Irish commander of Britain's first Australian fighter squadron, Wing Commander Paddy Finucane, and



The perils awaiting the famous

PHANTOM friends populate a poor biography. Because my own friends are not there, people are trawled up and described as friends who were acquaintances or whose names I don't remember. They know all about me. Which reminds me of when I went to Harare, spoke at a British Council meeting, and a woman came up and said her fondest memory was of how we had sat together at the same desk to do our matric exams. I said I had never taken an exam in Southern Rhodesia, but she calmly replied that she remembered it. There is nothing to be done about this kind of thing.

— Doris Lessing, *The Spectator*, April 15, 2000.

thank you Lance Hoban for writing it. What an extraordinary young fellow was Paddy Finucane – wing commander at age 21 – killed in action before his 22nd birthday. Interesting, too, that Bluey Truscott served in Paddy's fighter wing based in England.

How well I remember those dark uncertain days of World War II. The allied nations, and we today, owe much to men like Paddy and Bluey. May Almighty God grant them eternal peace for their selfless courage during that great struggle, for they were little more than grown up boys when they sacrificed their precious lives.

I well remember the time of the 'Battle for Britain', a young blood full of hopes, dreams and hunger for adventure; here in Sydney I imagined myself at the controls of a Spitfire and occasional leave, somewhere in

England, in open MG Sports, long scarf twirled around my neck, attractive girl beside me, hair flying in the breeze as we motored down a country lane – a dashing young man in his flying machines.

Well, fate had other ideas. Very fit and full of confidence, I arrived down at Woolloomooloo and marched into the RAAF Recruitment Centre to be interviewed by a panel of three Air Force Officers, proceeded to medical tests but finally trapped in the confetti book – a colourblind problem I had not known about before. Outcome: life in the army. By the time I was offered a place at Officers Training School I was in too poor physical condition to accept due to ravages of tropical fever. Nevertheless, the grinding experience of active service as a soldier bearing arms taught me much about life and about death in a very special kind of way that altered my view of reality forever more.

Wahroonga NSW 2076

NORMAN LEWIS

Excellent

Thank you again for your excellent journal. Please keep dealing with the various attacks against the church.

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Women in Post Catholic England

IN fact, whenever, the new interpretation of the Bible, according to the infallible oracle of the Reformers' private judgement, differed from the traditional authoritative interpretation of the Catholic Church, and did especially refer to, or affect, women, it worked out definitely to their disadvantage. For the Protestants not only abolished reverence for the Mother of God, but for all the saints in the Calendar; in fact the Reformers substituted a special *irreverence* for the saints. This contemptuous

rejection of the Catholic devotion to the saints cut away the Christian tradition of woman's value and woman's dignity which was the spiritual source of chivalry.

At the same time the very men who so fiercely repudiated all devotion to our Lady, and dismissed the stories of the saints as abominable superstitions, clung with ferocity to their belief in witchcraft and demons. A woman might not be venerated as a saint, nor be credited with the performance of miracles of charity and heroic virtue; but nobody doubted the

power of old women to ride broomsticks, or to employ the devil himself as an aide-camp in evildoing. Responsible magistrates who prided themselves on their 'reformed religion', and held the Inquisition in horror for burning heretics, had not the smallest hesitation about the righteousness of burning or drowning old women as witches. They found warranty in their Bible for that; as they found in the Bible texts to justify any enterprise they were bent upon. They quoted from the Old Testament with as much assurance and as much reverence as from the Gospels; if a text from the Old Testament fitted their purpose they conveniently ignored any text in the Gospels that cancelled it out. The result was that Protestant theology got impregnated with the pre-Christian morality of the ancient Jews, and bore some very queer by-products.

The Old Testament was deliberately popularised in Protestant countries; probably because in the Catholic Church its uses had been limited and subordinated to the reading of the New Testament. The God of the typical Protestant culture became the stern, just, jealous God of the Jewish Chronicles. The Divine Infant in His Mother's arms was as far as possible eradicated from the imaginations of men.

The English Reformers altered the Marriage Service: the Protestant form in the Book of Common Prayer differs from the Nuptial Mass. The Protestant bride promises to obey her husband; the Catholic woman does not. The Catholic bridegroom bestows gold upon his bride as a symbol of his worldly goods; the Protestant bridegroom does not – and the promise became an empty-handed one quite literally.

The Reformers also altered the Ten Commandments by running the last two together, so that instead of them reading:

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's goods, etc., the revised arrangement ran:

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

The wife was not even put first! And the revised list of commandments were written on boards and exhibited in a prominent place in every parish church.

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A letter to his children's teacher

THE whole fruit of their [educational] endeavors should consist in the testimony of God and a good conscience. Thus they will be inwardly calm and at peace and neither stirred by praise of flatterers nor stung by the follies of unlearned mockers of learning ... A mind must be uneasy which ever wavers between joy and sadness because of other men's opinions.'

— St. Thomas More, *Selected Letters*, p. 105.



— Olga Hartley, *Women and the Catholic Church*, 1935.



Oppression of Catholics

BUT why were we treating the Irish Catholics so shamefully? What was our object?

Did it profit us in any way? The answer was that, if we gave the Catholics equal rights with the Protestants, we would lose the affections of the Orangemen.

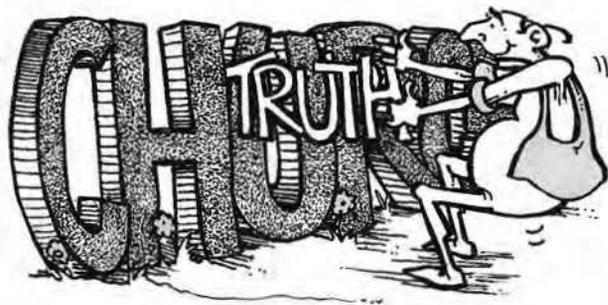
The Catholics must be kept in subjection in order that 'Sir Phelim O'Callaghan may continue to whip Sir Toby M'Tackle, his next-door neighbour, and continue to ravish his Catholic daughters.'

Naturally the Sir Phelims would be annoyed, but they would become accustomed to their deprivations by degrees.

'To a short period of disaffection among the Orangemen, I confess I should not much object: my love of poetical justice does carry me as far as that; one summer's whipping, only one: the thumb-screws for a short season; a little light easy torturing between Lady-day and michaelmas; a short specimen of Mr Perceval's rigor.

I have malice enough to ask this slight atonement for the groans and shrieks of the poor Catholics, unheard by any human tribunal, but registered by the Angel of God against their Protestant and enlightened oppressors.'

— Sydney Smith, [1771-1845] wit, co-founder of the Edinburgh Review and Anglican Clergyman, quoted in *The Smith of Smiths*, by Hesketh Pearson, 1934.



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Growing old gracefully

FATHER WILLIAM

Growing old is something that most of us must face eventually. When we are young we scarcely think of it, and seldom if ever plan for it; and when we are old, we often lack the time and the means of coping realistically with it. DR PAUL D'ARBON throws light on the problems of ageing, and has wise advice for carers.

'You are old, Father William,' the young man said,
 " And your hair has become very white;
 And yet you incessantly stand on your head –
 Do you think, at your age, it is right?'

'In my youth,' Father William replied to his son,
 ' I feared it might injure the brain;
 But now that I'm perfectly sure I have none
 Why, I do it again and again.'

– Lewis Carroll, *Alice in Wonderland*



HE young man's assumption about his father's age is based solely on appearance. When I first began my medical training, I thought that the rather dishevelled elderly man I saw in the ward was probably one of the cleaners - he was in fact the senior orthopaedic surgeon; and the elegant character I presumed to be at least a neurosurgeon was actually the porter in the residents' quarters.

First impressions are often prone to lead to incorrect assumptions.

'Do you think, at your age, it is right?' is really not a question, but a statement that the young man thinks his father is out of his tree. The father's reply reveals his son's lack of understanding of the ageing process.

Those of us who have the responsibility of assessing problems in the aged and advising on programmes of management must be familiar with the normal ageing process if our management is to be totally objective rather than subjective and judgmental as in the young man's case.

The human brain is composed of cells called neurons. From our earliest years these begin to die at the rate of about 300,000 daily. However, be reassured that, even at this rate of

loss, there are enough to last theoretically about 115 years. However, it stands to reason that there is a watershed when the effects of atrophy must begin to appear. The most obvious of these effects relates to memory.



A palatable dish

ANTONY was a frivolous and care-free character, but he was utterly without guile. He liked laughing at others but was just as fond of being laughed at himself, thinking that his ostensible friends' witticisms were not meant in earnest. His court was therefore invaded by an absurd rabble of flatterers who took advantage of his good-natured gullibility. But they took care to season their lies with a little frankness occasionally, so that Antony would think they were men who dared to speak openly and were not afraid to tell him the truth.'

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

Loss of recent memory is the most obvious feature of ageing. The function of memory can be compared with the hard disc of a computer. During our earliest years we engrave on this disc the basic facts and figures necessary to live in and relate to our environment. Most of these we learn by rote such as the alphabet, numbers and the 'Penny Catechism' together with the knowledge acquired during the years of our education and are best described as crystalline memory.

With advancing years, even when we have considerable difficulty in remembering recent events, our crystalline memory remains. I once saw an elderly man, who had been brought to my hospital, having been found wandering aimlessly along the street. He could not remember where he lived but, when asked if he had ever been in the Army, he said he had and was able to give us his service number without hesitation.

Another aspect of memory is fluid memory. This is the ability to use the information on our hard drive to enable us to speak, write, make decisions etc.

Decision making and planning are based upon knowledge, insight and priority evaluation. Knowledge in its truest sense is our crystalline memory enhanced by experience. Insight and priority evaluation are equally important, but, unlike our crystalline memory, they alter markedly with advancing age and it becomes increasingly difficult to cope with change, such as the need to move from the large family home to more appropriate accommodation.

A new word *acopia* has been added to medical nomenclature in recent years to describe in general

terms the tendency of the aged to procrastinate when decisions have to be made. The young man would probably remark that Father William has become tiresome because he will not make up his mind – the true fact of the matter is that he cannot do so. Sometimes we can be more helpful to our elders by adopting a more assertive role in our advice and direction, knowing that we will be blamed for any problems resulting from the move.

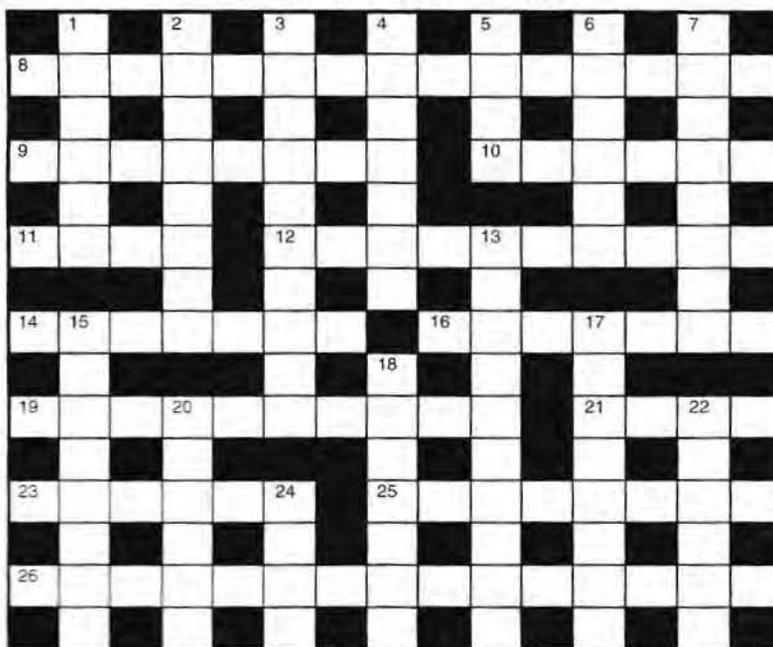
The extent of these changes is variable but can be minimized by continuing intellectual stimulation. There are numerous educational programmes available to people of mature age and there is no doubt that participation in them will maintain and even improve our intellectual status. No matter what our age, we never lose the capacity to learn. Reading, keeping up to date with current affairs, doing cross-words, playing cards are usually the activities of those who show the least evidence of growing old.

Have you ever heard anybody say, 'Do you find that you can hear better when you are wearing your glasses?' The effect of ageing on hearing is that the ears are unable to delete ambient noises and behave like a tape recorder – those who have taped a lecture find listening to the result difficult because of the sounds of coughing, shuffling of papers etc.

The hearing problem is called *presbycusis*. It becomes difficult to concentrate on what is being said to you because of the distraction of the other conversations going on at the same time. In some cases this can become so disturbing to the elderly that they will make some excuse to leave the room. Of course the young man would probably assume that Father William is just plain unsociable. Some people deal with the problem of presbycusis by instinctively lip-reading and hence hear better when wearing their glasses. Doing a formal course on lip-reading can be most helpful.

The majority of people eventually find it necessary to wear glasses in order to be able to read fine print. What is not widely known is that the lens of the human eye does not

ANNALS CROSSWORD No. 4



ACROSS CLUES

8. Decalogue (3,12)
9. Communion cloth (8)
10. Carried out commands (6)
11. Enthusiastic devotion (4)
12. Belief in only one god (10)
14. To go from one country and settle in another (7)
16. Scorn (7)
19. A receptacle in which the Host is exposed for adoration (10)
21. Garment for which soldiers cast dice at the Crucifixion (4)
23. To distress; vex (6)
25. Small tiles of stone used in mosaics (8)
26. Italian monk and saint, friend of St Clare, Feast Day 4 Oct (7,2,6)

DOWN CLUES

1. Patron Saint of librarians, Feast Day 30 Sept (6)
2. Two pieces of cloth worn over the shoulders as a token of affiliation to a religious order (8)
3. A bishop's licence of approval for the printing of a book (10)
4. Strong inner urge to follow a vocation (7)
5. Grandfather of Zechariah (Zec 1:1) (4)

6. Venerate (6)
7. Those who do not believe in God (8)
13. Handel's most famous oratorio (3,7)
15. Blind adoration or devotion (9)
17. Deliberately deviating from what is good and proper (8)
18. The act of anointing with oil in a sacramental ceremony (7)
20. Place of worship associated with a holy person (6)
22. Patron Saint of people suffering throat problems, Feast Day 3 Feb (6)
24. Homeless or neglected child (4)

SOLUTION TO NO. 3



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transmit light as well in advancing years. The new optical prescription that doesn't seem to be working too well will do so if the level of illumination is improved.

Some people are unable to accept the normal consequences of ageing and become depressed, petulant and difficult. Others would agree with the words of Alfred Lord Tennyson :

'We are not now that strength
which, in old days, moved
Heaven and Earth,
That which we are, we are –

one even temper of heroic
minds

Made weak by fate but
strong in will

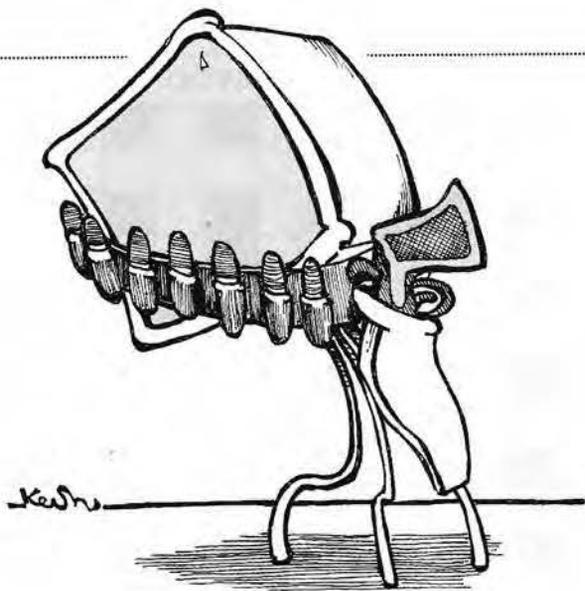
To seek, to strive, to find, and
not to yield.'

– *Ulysses*

I think Tennyson would
have been a great help to the
young man.



DR PAUL D'ARRON is a Consulting Physician in geriatrics with a special interest in rehabilitation, and the provision of domiciliary support services, and multi-disciplinary support services to General Practitioners.



TV and rates of homicide

THOSE who oppose any form of restraint, including self-restraint, on what is produced insist that there is no connection between what people watch and hear and their behaviour. It is clear why people who sell gangsta rap make that claim, but it is less clear why anyone should believe them. Studies show that the evidence of the causal connection between popular culture's violence and violent behaviour is overwhelming. A recent study, *Sex and the Mass Media*, asked: 'Does the talk about and images of love, sex and relationships promote irresponsible sexual behaviour? Do they encourage unplanned and unwanted pregnancy? Are the media responsible for teenagers having sex earlier, more frequently and outside of marriage?' The researchers concluded: 'The answer to all these questions was a qualified 'yes'. The answer was qualified because not enough research has yet been done on the effects of sexual images. The authors relied in part on the analogous question of media depictions of violence and their effect on aggressive behaviour, which would appear to be a parallel situation. Some of the studies found positive but relatively small effects, between 5 and 15 percent. 'One of the most compelling of the naturalistic studies ... found that the homicide rates in three countries (U.S., Canada, and South Africa) increased dramatically 10-15 years after the introduction of television.' That study 'estimated that exposure to television violence is a casual factor in about half of the 21,000 homicides per year in the United States and perhaps half of all rapes and assaults.'

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

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'Blighting the young promise of a child's powers'

THE CONDITION OF LABOUR - CIRCA 1893

'For just as rough weather destroys the buds of Spring, so too early an experience of life's hard work blights the young promise of a child's powers, and makes any real education impossible.' - Rerum Novarum, Pope Leo XIII, 1891.

By ALAN KATEN DUNSTAN



CHARLES Dickens published *Hard Times* in 1854, one of a group of novels which drew attention to the social problems in Victorian England.

Paved With Gold (1858), written by Augustus Mayhew, based on material gathered by his brother Henry for *London Labour and the London Poor* is another of the same ilk. But only a few painters dared tackle this new subject-matter at all realistically, and their pictures were often criticised as inartistic and offensive. One exception is *The Widower* (1876), painted by Luke Fildes, which, for all those who are interested, now hangs as it has for years, in the Art Gallery of New South Wales.

With hindsight, it might be said that while artists tried to tackle social issues, their achievements in terms of 'realism,' were varied. Almost unconsciously, they evaded the harshness and brutality. What they left out was as significant as what they put in. Thus disease was typically portrayed as a pale convalescent; and workers were usually shown resting...rarely as 'dehumanised factory operatives.'

Whilst doubtless the same was true of the press, it seems that at least a true picture did emerge occasionally. The following is from the *Sheffield Weekly Telegraph*, January, 1893, and was lifted from a series of articles written by John Farrell for William Lane's *Brisbane Worker*.

John Farrell, it should be pointed out, while little known today was amongst the leading writers of his time. And, among a string of literary accomplishments wrote the first short story ever published by the *Bulletin*. Farrell, too, was also the great grand-

father of our present highly-esteemed editor whom all agree is no slouch himself in the writing caper.

'Life has become woeful to the millions among the highest civilisations... [and] Lately there has been some concern about a couple of incidents. A certain exalted personage, who did not work, became ill. It was found that the clothing he wore was made by a person who did work - among the rats and typhoid seeds of an East End cellar. The daughter of a long line of dukes was to be married, but the wedding attire was not delivered to the firm commissioned to

supply it quite as early as it should have been.

They sent a messenger to the garret in which it was being made. He found a starved woman who had wrought all through the night lying dead and still where she had fallen from her broken chair, and yet holding the bridal veil in her stiffening hands. This 'effect' would have produced great emotion in a theatre, but in real life it seems to have chiefly moved the press to warn well-to-do patrons of milliners against the danger of having their orders carried out amid unhealthy surroundings.

There are millions upon millions of men and women - and, in spite of prohibitive regulations, of children - in Great Britain who are always stretched on the fiendish rack of a misgiving lest next week should bring with it no food. They endeavour to supersede each other as applicants for whatever employment may be within sight, and to win employers' favour by underbidding each other. What else is there for them to do but to go to the work-house, or die in preference to going, as many have been known to do. They compete for employment until it is impossible to make a lower offer and live.

'The Duke of Westminster does not earn anything, so far as it appears on the surface. He receives about 1,000,000 pounds per annum, or quite as much as 10,000 British workers at 2 pounds per week'. Farrell continues: 'A Sydney friend who had lately returned from England spent some time inquiring into the condition of the female chain and nail makers. Even now, after publicity has been shed on it,



Of babies and bath water

'ALL government is a trust: every branch of government is a trust; and immemorally acknowledged so to be: it is only by the magnitude of the scale that public differ from private trusts. I complain of the conduct of a person in the character of guardian, as domestic guardian, having the care of a minor or insane person. In so doing, do I say that guardianship is a bad institution? Does it enter into the head of any one to suspect me of so doing? I complain of an individual in the character of a commercial agent, or assignee of the effects of an insolvent. In so doing, do I say that commercial agency is a bad thing? That the practice of vesting in the hands of trustees or assignees the effects of an insolvent, for the purpose of their being divided among his creditors, is a bad practice? Does any such conceit ever enter into the head of man, as that of suspecting me of so doing?'

- Jeremy Bentham's *Book of Fallacies*, 1824 pp. 162, 163.

and attempts made to effect improvement, it is awful to think of. Mere working machines for those who don't work, these English women in their own country are, without minds enough left to realise their wrong and degradation. Half clothed they swelter at the forges, and curse the laws which prevent their children from working there also as soon as they are able to do anything. They do not curse the Duke, for they do not know about him or about anything only that they must work and work and look ahead hungrily for more work all the time'.

The *Sheffield Weekly Telegraph* then described the Alkali works at St. Helen's in Lancashire:

'Imagine a vast collection of low sheds and whitish-grey brick buildings, lying under a leaden sky made lurid by the glare of many furnaces. Among these, huge cylinders of brick, clamped with iron, revolve slowly, belching out flames at every revolution; others, like great soup-plates, turn hissing and steaming on centre pivots over circular fires.

'Overhead, supported on pillars, are reared the enormous oblong tanks in which the sulphuric acid is made; above these again rise tall, square ironbound shafts in which the hydrochloric and gas mixes with the water trickling through coke; and, above all, the great cloud-crested chimneys tower to the murky sky, for ever pouring forth the poisoned breath that blights and withers the herbs of the field within a radius of 10 miles.

'Everywhere about the sheds furnaces are roaring, and every now and then sending forth their blinding glare and fierce blasts of heat across the dust-laden, gas-poisoned atmosphere. Engines are clanking and gasping in all sorts of dark corners and out-of-the-way holes, great pots of boiling caustic are hissing and spluttering over their beds of fire, and here and there yawn the deep, steam-covered tanks in which the caustic liquor is cooling.

The inhabitants of this inferno are mostly men of splendid build, for only the strongest can endure day after day, or night after night, the allotted task of 12 hours' toil in this fearful place. Some of them are naked

to the waist, sweating in front and shivering behind. Others are clad in ragged garments of flannel, caked hard with sweat and ash dust, and eaten into holes by the fierce acid fumes. But all have mouth and nose tightly bound up in swathes of flannel, and most have their eyes closely covered by great goggles, to save their sight for a time from the acid fumes and limedust that in the long run either blind them or injure their eyes for life.

'The furnaces must be attended night and day, though their scorching fumes eat out the teeth and corrode the flesh of the men who watch them so closely lest a batch of salt cake should be spoiled; the caustic pots, too, must be minded just as carefully as if their steam did not carry particles which eat into the flesh like a hot iron, and burn their way through the many folds of flannel with which the tenders seek to keep them out of their throats and lungs. So, too, must men go into the bleach chambers to 'pack' the lime, despite the fact that they are full of the deadly chlorine gas, one clear breath of which would kill them like a dose of poison.

'Why do they do it? They have

their wives and children to provide for, and so they pass through the fires of Mammon with more and longer suffering than the heathens of old endured at the shrine of Moloch. With teeth corroded to the roots they cannot eat as men who do such work should, and so they keep themselves going with alcohol. Every man of them drinks from 7s. to 8s. worth of whiskey a week.

'This is but an added curse upon them, and in due time works in its share of the murder which is done that alkali products may be cheap.

'The St. Helen's death bill will form an appropriate conclusion to this article. The fatal 'accidents' - crushing by machinery, burning to death by breaking furnaces, and flaying alive in the caustic tanks - average about a man a month. Bronchitis, pneumonia, and congestion of the lungs kills off between 80 and 90 men a year, while of those who die from the break-up of fire, poison, and drink-ruined constitutions no one can justly know. It is enough to say that in the end the brave fellows all die of a disease whose only true name is alkali working.'

Farrell concluded by pointing out that conditions in Australia were worsening and in time might become level with pauper Europe. He also reported that an expedition was being organised to form a communal settlement in South America - William Lane's ill-fated venture to Paraguay. They wished to set up a community apart, to show the world how to live, by working together and equally, or with practical equality, sharing the product. Farrell had however, already written on this subject, and needed only to say that he hoped that the venture would be a success. In the meantime he was writing for those who remain; 'for the immense majority of workers who, whatever happens, would live and die in Australia.' - Great stuff!!



1 Julian Treuherz, *Hard Times*, Lund Humphries, London, 1987, p.76.

ALAN DUNSTAN is a professional photographer with an abiding interest in Australian and Catholic Church history. He is completing a PhD at Macquarie University on *The Land Question and the Early Labour Movement in Australia*.

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— Editor, *Annals*

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Ireland & the English

PROBABLY the most crucial factor in the religious history of Reformation Ireland was that, by and large, the Old English stuck to Catholicism and became in due course both a recipient and a producer of Counter-Reformation clergy.

Their loyalty to the English Crown did not carry them into the English church of Elizabeth and therefore made them increasingly unreliable subjects in the eyes of her government and of the new English Protestant nationalism represented by waves of Englishmen (and then Scotsmen) being settled in Ireland from the last years of the Queen's reign.

The war with Spain, the threat of a Spanish invasion of England and the manifest collapse of any sort of English state control of most of Ireland had produced a new determination on the part of government to subdue the island definitively.

That determination seems to date from the 1570s when Francis Walsingham — an anti-Catholic nationalist of the most unyielding sort — came to take the lead in formulating Irish policy.

— Adrian Hastings, *The Construction of Nationhood*, Cambridge University Press, 1997

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— Editor, *Annals Australasia*.

Cultural genocide English style

SURVIVING ART TREASURES OF
A LOST CATHOLIC ENGLAND

The shrine of St Thomas of Canterbury was regarded in pre-Reformation times as the most beautiful shrine in Christendom. The work of English craftsmen, it was destroyed utterly by Henry VIII's agents. The gold, silver and precious stones pillaged from the shrine filled 26 carts. KEVIN HILFERTY visited an exposition of the few Catholic works of art that survived the Reformation holocaust.



THE carving of the Madonna and Child from Winchester Cathedral tells at a glance the sad and horrific story behind an exhibition at the Tate Britain Gallery in London.

It is a small piece in limestone, 48 cm high, 34 cm wide and 20 cm deep, the work of a craftsman from the Low Countries about 1475. Once there would have been thousands of such pieces in churches, cathedrals and chapels across England. Now it alone survives.

What is left of the carving shows a warm and loving mother, her protective arms cradling the Christ child. The face bears the marks of attack with a hammer or mallet; the head of the Christ child has been smashed

off, as are arms and hands. It is a distressing sight: evidence of unimaginable rage and hatred.

Set against a freestanding wall, it is the first exhibit the visitor sees on entering the Duveen galleries to view the exhibition *Image and Idol: Medieval Sculpture*. The other exhibits are few in number, but like the Winchester Madonna, they are the battered survivors of the iconoclasm touched off by Henry VIII and the Reformation, when England turned in ferocity on its 1,000-year-old Catholicism.

The brilliantly mounted display is both a reminder of England's past Catholicism and an acknowledgment by the Tate that England was once treasure-house of Catholic religious art.

When the Gallery was opened by

the Thames at Millbank in 1897 (on the site of the old Millbank Prison), it saw as its role the collection and display of the finest in British art. It took as its starting point the Reformation of the 16th century, totally disregarding the artistic richness of Catholic England.

This attitude persisted until two years ago when the Gallery began assembling exhibits for *Image and Idol*. Its curators set about researching and selecting a group of works, travelling to museums, churches and cathedrals across England and Wales to assemble these 23 remnants of the medieval past for display between September, 2001 and March, 2002.

Among the battered and fractured exhibits are some which have survived almost or completely intact. Handsome carved and polychromed tombs of some great and powerful families were untouched by the iconoclasts as was the stone statue of St George (dated about 1510) from high up in the Ante-Chapel of Eton College; the establishment was as untouchable in the 16th century as it is today.

Two others which were out of reach of the iconoclasts are the weather-beaten statues in Magnesian limestone from York Minster of an apostle and the Queen of Sheba. These were carved for the exterior of the great northern cathedral in the late 12th century; there they remained until they were taken down for preservation in the 1960s. Not far from York Minster stood St Mary's Abbey, York, once the richest Benedictine monastery in northern England. Two of the fine carved limestone statues in the exhibition of



Inconvenient indeed

THE usual stories are repeated here of the immense size and voracious appetite of a certain species of serpent. The best history of this kind we ever remember to have read was of a serpent killed near one of our settlements in the East Indies; in whose body they found the chaplain of the garrison all in black, the Rev. Mr — (somebody or other, whose name we have forgotten), and who, after having been missing for above a week, was discovered in this very inconvenient situation.'

— Sydney Smith, [1771-1845] wit, co-founder of the Edinburgh Review and Anglican Clergyman, quoted in *The Smith of Smiths*, by Hesketh Pearson, 1934.

Moses and an apostle, dating from 1200, were unearthed beneath the ruins of the Abbey church in 1829; they are now housed in the Yorkshire Museum.

The battered Madonna and Child at the entrance to the display once formed part of the Great Screen, the huge reredos behind the High Altar of Winchester Cathedral, which was created between 1470 and 1490 to be a colourful witness to the celebration of the Mass.

Another exhibit from the Great Screen is part of the torso of the Risen Christ. Like the other figures in the Screen, its head had been knocked off and the life-sized statue sawn into three parts for reuse as building stones, their flat backs turned outwards. Also exhibited is a surviving head of a clean-shaven man wearing a skullcap from a life-size statue once part of the Great Screen.

These and other exhibits bear evidence of the way the iconoclasts turned their destructive fury and blunt instruments on to images of Christ and the Christ Child.

This is illustrated in the two pathetic fragments of a wooden Romanesque crucifixion, dating from about 1130, from All Hallows Church, South Cerney, Gloucestershire. These were once covered in gesso paint. The head of Christ is 14.5 cm high and the right foot with the nail imprint through it is 12 cm high. These delicate carvings are the oldest objects in the exhibition and was part of a Rood figure about 80 cm high, or less than half-life size.

The Rood figure was a stylised representation of Christ in death, not in triumph, emphasising the agony of His suffering.

The remains were found in 1913 built into a hollow in a stone archway of the parish church. They appear to have been hidden there between 1547 and 1553 when state policy decreed the destruction of such objects. They now belong to the British Museum.

A complete contrast in size is the largest item in the exhibition, a late 15th century Tree of Jesse figure from St Mary's Priory Church at Abergavenny, Wales. Carved from a massive oak tree, it is 89 cm high, 293

cm wide and 58 cm deep. The figure of Jesse is lying down, his head resting on a pillow supported by a single angel. His left hand, which would have been fixed on by a dowel, is missing. According to the curators, there would have been a whole tree sprouting from the loins of Jesse with the ancestry of Christ displayed in its branches. Jesse was the father of King David and into this family Christ was born.



Shakespeare prefers French!

ON 22nd January 1854 Shakespeare informed Victor Hugo that he had some poetry which he would like to recite.

'In English or French?' asked Hugo, to which Shakespeare gave the astonishing reply:

'The English language is inferior to the French language.' Then the great Bard proceeded to recite four quatrains ending with the following:

O mon Dieu j'agenouille à tes pieds mes victoires;

Hamlet, Lear, à genoux! à genoux, Roméo!

Courbez-vous mes drapeaux, devant Dieu des gloires!

Vous chantez Homini, la tombe dit Deo.

(Oh God, I cause my victories to kneel before you; Hamlet, Lear, on your knees! on your knees, Romeo! My flags bow down before the God of glories. You cry *Homini*, (to man the glory) the tomb cries *Deo* (to God)).

- Description of a séance conducted by the French writer Victor Hugo, allegedly with Shakespeare. See *Eliphaz Levi and the French Occult Revival*, by Christopher McIntosh, Rider, 1972. Victor Hugo and his group became frightened and abandoned the séances. They were wise to do so.

Another piece from a Tree of Jesse figure in the exhibition is a fine carving of a prophet from a reredos in the south transept of St Cuthbert's Church, Wells, Somerset. In limestone, it is 115 cm high, 34 cm wide and 18 cm deep. Amazingly, the original contract for the reredos has survived; it covered much of the south transept and the sculptor, John Stowell, did this work between 1470 and 1472.

During restoration work in the church in 1848, the remains of the reredos were discovered hidden behind oak panelling. So intensely did the iconoclasts remove the recumbent Jesse figure that its absence made its past presence evident. They smashed the other figures in the Tree to pieces then put most of the fragments back in the wall niche and plastered them over. It was restored in Victorian times and more skilful work has been done on it in recent times; as it forms part of the church wall it was not on exhibition.

The Jesse carving of a prophet bears the remains of the colours that once decorated it, as does the great oak Jesse of Abergavenny. On this, the gold of the angel's hair and the green of the bough emerging from his chest can still be seen. These provide a powerful reminder that the cathedrals, churches, chapels, chantries and wayside shrines of Catholic England were aglow with rich and vibrant colours. The statues would have been painted and often draped with clothing or cloaks and small items of jewellery; the shattered Madonna could well have been wearing a metal crown.

These colours were still visible when in the 1970s the present owners of what once was Forde Abbey in Dorset discovered the pieces of two limestone statues of female saints when digging a drainage ditch. The monastic buildings of the Abbey had been converted into a grand house and the church totally demolished after the dissolution of the monasteries. The most complete of the statues is on display, that of St Helen; it stands 105 cm high and was probably paired with the other statue, of St Catherine, in an altar or window of a Lady Chapel.

Colours too once decorated a massive sandstone statue of St Christopher bearing the Christ Child. Standing 350 cm high and 136 cm wide, it was probably carved in three separate pieces between 1375 and 1400. The statue was commissioned for Norton Priory, which stood near a crossing point of the River Mersey between Birkenhead and Warrington, Lancashire – an appropriate place for St Christopher because he carried the Christ Child across a deep stream. Somehow it survived the dissolution of the priory and seems to have been recovered and restored by Catholics in the 17th century; they are thought to have replaced the head of the Christ child smashed off by the iconoclasts. The statue now belongs to the Merseyside Museum.

Few of the many thousands of the delicate carved alabaster relief panels survived the iconoclasts. One which did, although damaged, is in the exhibition: a charming depiction of the Assumption of the Virgin. This is a subject which the iconoclasts would have found objectionable. Standing 29.5 cm high and 25.5 cm wide, its original location is unknown. The Virgin is shown in a mandorla, flanked by two pairs of angels. [A mandorla is an almond-shaped area of light, usually surrounding the resurrected Christ or the Virgin at her Assumption]. At the Virgin's foot is St Thomas, receiving the Virgin's girdle which she sent him from Heaven because, legend goes, he had doubted her Assumption. Above the mandorla is God the Father flanked by angels. No one knows where this fine work originated but it is now kept in The Castle Museum, Nottingham.

Another exhibit to emerge from the earth (it was dug up in 1878) is a fragment of a lavabo or laver, a structure in which the monks could wash their hands, from Much Wenlock Priory in Shropshire. Carved from Wenlock limestone between 1175 and 1200, it is 77 cm high, 65 cm wide and 13 cm deep and depicts Christ calling St Peter and St Andrew while they are fishing in the Sea of Galilee. It shows evidence of gilt and painting.

Along with statues and crucifixes,



Morals and the 'surplus embryos'

MORE recent discoveries can pose even greater ethical challenges. Harold E. Varmus, the director of the U.S. National Institutes of Health, said the 'unprecedented breakthrough' with human embryonic stem cells could 'revolutionize the practice of medicine.' Growing tissue to repair damaged hearts and other organs, for instance, is one likely application. But Richard M. Doerflinger of the Committee for Pro-Life Activities of the U.S. National Conference of Catholic Bishops has urged caution, because stem cells 'involve the creation and destruction of human embryos.' Balancing the potential benefits of the technology against the moral issues it raises about what constitutes life, Arthur Caplan, the director of the Center for Bioethics at the University of Pennsylvania in Philadelphia, concluded, 'We need judgment ... we need virtue and public accountability to make the right trade-offs.'

The issue is: Do human embryonic stem cells, which are close cousins to a fertilized egg, possess a special moral status? So far, in the legal opinion of the U.S. government, the research should be allowed to continue. But ethical debates will be open for a long time.

– Rodney Nicols, *The Sciences*, March/April 1999.

Daily Study Bible

Annals is trying to find a set of William Barclay's *Daily Study Bible* for Bishop Sir Desmond Moore, MSC formerly bishop of Alotau, PNG. If any reader has a set and is willing to sell or give them to Bishop Moore, please contact *Annals*. Editor, *Annals*.

tomb monuments were targets for the iconoclasts and few escaped unscathed. Destruction and defacement was widespread. There appears to have been a deliberate effort to destroy the effigies of priests in eucharistic vestments and inscribed requests for prayers.

Some tombs were re-cycled for secular use, their inscriptions removed and new ones added. Among the tombs in the exhibition are two effigies of knights in armour from the Cistercian Abbey of Furness in Lancashire. These men must have been significant benefactors of the Abbey to be buried there. The tombs, dated about 1275, were damaged during the dissolution of the Abbey.

Another effigy on display is that of a London lawyer, Dr Yonge, who trained for the law in Italy. It is the work of a Florentine sculptor, Pietro Torrigiano, who brought Renaissance traditions to England and was very influential. This wall monument of 1516 is made of glazed terra cotta and the head was cast from a death mask. Originally in the Rolls Chapel in Chancery Lane, London (which suggests why it was preserved), it is now in King's College, London.

In contrast with this work by a sophisticated international artist is the simple effigy of an ecclesiastic, probably the parish priest, from St Andrew's Church at Little Steeping, Lincolnshire. It was only discovered in 1917. It had been taken out and broken – a representation of a tonsured priest would have been treated with contempt by the iconoclasts. Then it had been turned upside down to be used as a chancel step. Dating from 1260 or 1270, it is in limestone and had originally been painted.

Last year when the Taliban used explosives, rockets and artillery to destroy the huge carved Buddha of Bamiyan the rest of the world reacted in horror. Yet the destruction wrought on the artistic treasures of 1,000 years of Catholic England far exceeded this single act of barbarism.

Until the 1530s, the destruction of religious sculpture was a crime in England and Wales and was usually linked with Lollardy, an heretical reform sect, and with Martin Luther's radical movement. It was Henry VIII

who gave the green light to gradually let loose the rage and vandalism of the iconoclasts. Henry had resisted Lutheranism and for this Pope Leo X had given him the title of Defender of the Faith. Ten years later he began to plan his schism, because he realised that Rome would not declare null and void his marriage to Catherine of Aragon so he could marry Anne Boleyn.

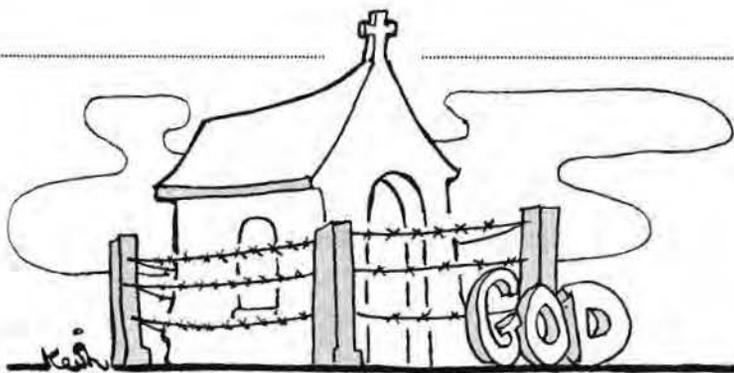
Shrewd, cruel and cunning, Henry was the Stalin of his day. Under his direction, Parliament repudiated the papal primacy and declared that the king was the supreme head of the church in England. His subjects were directed to swear their acknowledgment of this new doctrine. The penalty for refusal was death.

Initiating a technique which continues to our day, Henry first targeted the leadership of those who would oppose him. Monks, priests, the Bishop of Rochester, John Fisher, and the former Lord High Chancellor Sir Thomas More were executed rather than abjure their faith.

Henry and his chief enforcer, Thomas Cromwell, used the Reformation parliament, which met between 1529 and 1536, to impose their will on England and to strike at the Catholic Church. In 1531 it declared the whole body of the English clergy guilty of treason and *praemunire* (the offence of resorting to a foreign jurisdiction: ie, the Pope) and ordered them to purchase pardon. It deemed as invalid Henry's marriage to Catherine of Aragon and in 1536 approved the dissolution of the monasteries, leading to the seizure of 550 religious houses and the dispersion of some 7,000 monks and nuns.

The iconoclasm began in the mid-1530s, when state policy turned first against places of pilgrimage and monasticism. Parliament provided the legal weapons of Royal Injunctions and Visitations. The destruction of the pilgrimage statues and crucifixes, so long venerated by the people, now proceeded with the full backing of state power. Statues were declared to be idols and supposed "frauds" and monastic "abuses" were publicly exposed to justify the King's actions.

It was all very swift. In March



Reassuring words from God

A black man was turned away from a church. Next day, a person from the congregation made apologies about the events of the previous day. 'Don't worry,' said the black man, 'I spoke to the Lord about it, and he said, 'don't worry, I've been trying to get into that church for years'.

1538 the King paid for a candle to burn before the famed pilgrimage statue of Our Lady of Walsingham; four months later the statue itself was burning. During that year the Second Royal Injunction began an open season on "feigned images" and encouraging their destruction for "that most detestable sin of idolatry."

Henry died in 1547 and was succeeded by his sickly nine-year-old son who reigned as Edward VI. The boy king was dominated by his council, which was heavily stacked with zealous evangelical politicians. Within a few years they had presided over and encouraged the destruction of almost all England's medieval religious sculpture and the removal of tabernacles and crucifixes.

Not everything was smashed; some statues and panels were buried to await a Catholic return; others were saved from destruction and sent abroad: four shiploads of alabaster panels were unloaded for sale in Paris.

During the five-year reign of the Catholic Queen Mary there was a brief return to Catholicism but on her death the formidable and staunchly Protestant Elizabeth took the throne and the destruction of images and repression of Catholics resumed.

The final blow to the treasures of the past came during the English Civil War when Oliver Cromwell's soldiers caused much devastation

across the churches of England. In 1643 Parliament set up a committee to demolish monuments of idolatry and superstition in Westminster Abbey and all other churches and chapels in London; one of its victims was Pietro Torrigiano's monumental High Altar and Reredos in Henry VII's chapel at Westminster.

By the mid-17th century, the destruction of the images and two centuries of the poisoning of people's minds by linking statues with Rome, Popery and idolatry had worked. The churches and cathedrals of mediaeval England had lost their bright colours and images and become dull, grey and cold structures for a new, colourless, scripturally oriented state-controlled church.

A personal note: on my way back from viewing *Image and Idol* and walking from Tate Britain to Victoria Station, I called in to Westminster Cathedral. There I found, to my delight, a Latin Sung Mass (*Missa Cantata*) in progress. The principal celebrant had a fine tenor voice and a large choir and enthusiastic congregation sung the responses in the old tongue. Faith of our Fathers was living still in England.



Sydney journalist KEVIN HILFERTY became interested in English Catholic history when based in London as correspondent for an Australian media group. He saw 'Image and Idol' on a recent visit to Britain.



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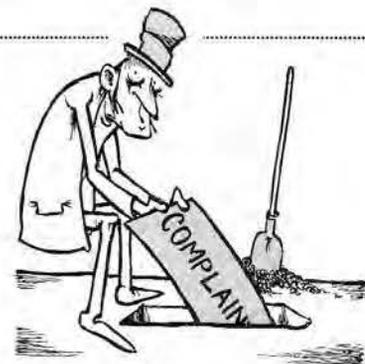
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Punishing the Innocent

HAVELAAR'S predecessor had certainly wanted to do the right thing, but he also appeared to have been somewhat afraid of the Government's high displeasure (the man had many children and no money behind him). So he had preferred to speak to the Resident about what he himself called *outrageous* abuses rather than name them openly in an official report. He knew that a Resident does not like to receive a written statement, which remains in his files and can be produced later as evidence that his attention had been drawn in good time to this or that irregularity, whereas an oral communication brings no such risk upon him but leaves him the choice between dealing with a complaint or ignoring it. These oral communications usually resulted in an interview with the Regent, who of course denied everything and demanded proof. Then the resident summoned the people who had had the temerity to complain; and, crawling at the feet of the Adhipatti, they prayed for pardon. 'No, the buffalo had not been taken from them for nothing; they felt sure that double the price would be paid for it.' 'No, they had not been called away from their fields to labour in the *sawahs* of the regent without payment—they knew perfectly well that the Adhipatti would afterwards have liberally rewarded them.' 'They had made their accusation in a moment of groundless resentment... they must have been mad, and they begged to be duly punished for such gross disrespect!'

The Resident knew perfectly well what to think of these retractions; but nevertheless they gave him a splendid opportunity of maintaining the Regent in office and honour, and he was spared the unpleasant task of 'embarrassing' the government with an unfavourable report. The rash accusers were punished with *rattan* canings; the Regent had triumphed; and the Resident returned to the Divisional centre with pleasant consciousness of having 'fixed' things so nicely yet again.'

— Max Havelaar, or the Coffee Auctions of a Dutch Trading Company, by Multatuli, pen-name of Eduard Douwes Dekker. First published 1860.

Lay Religious

FORGOTTEN VOCATIONS IN THE CATHOLIC CHURCH

By RACHAEL M PATTERSON



HISTORY has shown that the vigour of tertiary orders closely follows and depends on the health of the first orders with which they are aligned.¹ It is not surprising then that in general, very little is known about third orders. Such should be expected at a time when in most countries the great orders of the Catholic Church are suffering from a lack of new vocations and have lost the disciplines and traditions that in the past have distinguished the specific charisms of each order. To illustrate my point, how many people are aware that married laity can become members of religious orders as third order members? Even fewer people would know that St Thomas More, Giotto, Columbus, St John Vianney (Cure of Ars) and Dante were all Franciscan third order members and that Blessed Pier Frassati, St Catherine of Sienna, St Martin de Porres and St Rose of Lima were Dominican third order members.²

The deficiency in general knowledge on this topic in no way signifies

the redundancy of the third orders. The third orders have a marvellous past and in the present age they provide an excellent means for the development of the personal sanctity of its members and for achieving the conversion of the world. This article provides an introductory overview of the third orders and argues for their need and preservation.

What are the third orders?

The great orders of the church, such as the Dominicans, Franciscans, Benedictines, Carmelites and Servites, can all be divided into three parts or orders. Each great order is structured so that each has within it a first order, a second order and a third order. The first orders are the religious priests who reside in the priories or monasteries. The second orders consist of the communities of enclosed contemplative nuns who are under the direction and care of the priests in the first order.

The third orders consist of members who may be lay, such as married or single people, or who may be religious such as parish based

priests or sisters who partake of the active life. The lay members are called secular third order members whilst those who take a vow of celibacy are called regular third order members.

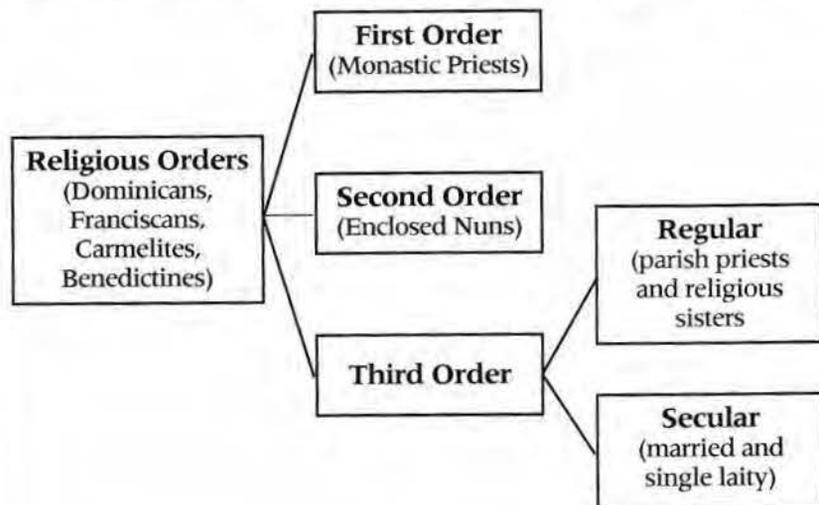
Who are secular third order members?

Secular third order members are people who have lay vocations (they can marry if they wish) and who live their lives according to the rule and charisms of a particular order. Each religious order has a rule for their lay members, which sets out how these members should live their vocations. The essential elements of each rule are fourfold and require apostolate, prayer, study and community life. All tertiary vocations of whatever order require these four pillars. The emphasis placed on each pillar and the means adopted to fulfil them varies, of course, according to each religious order.

A lay third order Dominican, for example, should endeavour to attend daily mass, say the divine office (lauds and vespers) each day, practise daily mental prayer, recite the rosary, study their faith and vocation, undertake works of apostolate, make regular acts of charity and periodically meet with other third order Dominicans. Lay third order members receive the habit of their order but they do not wear it in daily life.

The process of becoming a secular third order member

The vocation of a lay tertiary begins with a period of study and discernment termed the postulancy. For the Dominican Order this period



lasts for one year. The postulancy is followed by a novitiate of one year, which is concluded by a solemn promise to live according to the Rule of the Dominican Order for Laity for a three-year period. If the person decides to remain a lay Dominican they make a full solemn promise to live according to the Rule of St Dominic for the rest of their lives. Once this promise is made it would be very grave to leave the Order, however, it should be noted that the promise is not a vow (only the consecrated members make vows, that is only the priests, sisters or brothers).

The importance of third orders: why their preservation is vital

The third orders of the church have a glorious past and in this millennium, with God's grace, the third orders have the potential to play a vital part by which the Church is restored and the world is converted. The third orders are completely unique. They form a nexus between the religious of the Church and the world; they are in the world but not of the world; they are within a religious order but for those who are lay, they are not religious. This supernatural bridge or paradox is the very mechanism by which the theology of the laity, as espoused in Vatican II, was developed and it is an important means by which the third orders have produced large numbers of saints.

Lay tertiary members are very important for both the Church and the world. They are in an incredibly unique position to reform both at once. This is owing to two important considerations. The first is that third order members have the graces, support and might that flow from being in a religious order. They have the strength and means to change the world because they have an entire order and way of life supporting them. Not only do they have convents and priories full of nuns and priests praying for them, they also have the guidance of their priests and access to infrastructure and facilities such the libraries, teachings and chapels of the first order priories. Tertiary members

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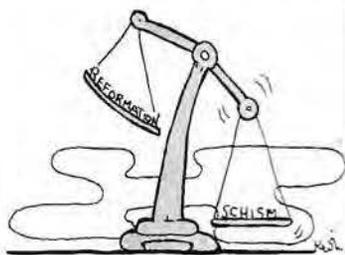
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should be living their vocation well and there is no excuse for the dismal condition of many third orders. Unlike the usual layperson, they are part of a community and family and they should not be so alone in the world because of this.

The second feature of significance for secular third order members is that they are lay. Although they are not necessarily the powerhouses of prayer that the religious are, they are



Pros and cons

NO 'reformations' can produce enough good to outweigh the pernicious effects of schism'.

- St Irenaeus of Lyons (130-200) *Adversus Haereses* iv, 33, 7.

in the world and therefore able to be the pens with which God rewrites society. Being lay, they are the instruments God uses to implement change within the world. In the words of the Holy Father, third order members must 'seek the Kingdom of God by engaging in temporal affairs and ordering them according to the plan of God'. How much more powerful should their work be with the aid of an entire order!

The importance of the tertiary orders is no better illustrated than looking at history. There are so many tertiary saints. Of the Dominican tertiary saints alone it has been written that 'Those who are conversant with, indeed who find the strength and consolation of their lives in the Acts of the Saints well know that there is not a nook in the mystical Paradise of our heavenly spouse where the flowers grow thicker or smell more fragrantly than this order of multitudinous child-like saints. Nowhere in the Church does the Incarnate Word show his delight at being with the children of men in more touching simplicity, with more unearthly sweetness, or more spouse-like familiarity than in this, the youngest family of Saint Dominic.'

Of so many movements in the Church, it has been these great orders that have withstood the tests of time. Despite their antiquity, the relevance of these orders, and in particular the third orders, is no less important or urgent than when they were first established. It is a tragedy that these orders have been overlooked by so many in the prevailing ignorance of our time. It is in part dependent on those of us who have vocations to be third order members to remedy this. We should follow the example of Saint Catherine of Sienna, the most celebrated Dominican tertiary who instructed us in her dying moments to 'Apply thyself then, never to relax, but to always increase thy desires'.



- 1 Jarett, B., Heckmann, F., Zimmerman, B., Olliger, L., Jouve, O. and Doyle, J. 'Third Orders' *The Catholic Encyclopedia*, Volume XIV.
- 2 Ibid.
- 3 Ibid: Faber (2nd edition, page 565) quoted.

RACHAEL M PATTERSON is a Science/Law student at the University of New South Wales, Australia.

MONSTERS, INC. / *** (G)

by Roger Ebert



DISNEY/PIXAR presents a film directed by Pete Docter. Written by Andrew Stanton and Daniel Gerson. Running time: 86 minutes. Rated G. Kids and movie monsters have a lot in common. They feel conspicuous. They stand out in a crowd. They can't make small-talk with grownups. They are always stepping on stuff and breaking it. Anything that goes wrong is blamed on them. Now it turns out they share something else.

Not only are kids scared of monsters, but according to 'Monsters, Inc.,' monsters are scared of kids.

The new animated feature from Pixar reveals that it is true (as every child knows) that there are monsters in the bedroom closet, especially after the lights have been put out. What we did not realize is that the monsters are on assignment. A closet door, which by day leads to a closet, at night leads directly to Monstropolis, the world of monsters, which is powered by Scream Heat. The only reason monsters jump out of closets and scare kids is to collect their screams, which are to Monstropolis as power plants are to the rest of us.

As the movie opens, Monstropolis faces a crisis: Kids are getting too hard to scare, and there's a scream shortage. 'Rolling blackouts' are predicted. A complete energy shutdown is a possibility. Responsibility falls on the broad shoulders of a big blue monster named Sully (voice by John Goodman), who is the leading scream-producer. Sully looks like a cross between a gorilla and a bear. His best pal, Mike Wazowski (voice by Billy Crystal), is a green eyeball with arms and legs. Sully is brave and dedicated. Wazowski is phobic, frightened, and malingering. Together, they cover the spectrum of work traits. The sexy Celia (voice by Jennifer Tilly) has a crush on Wazowski. What she sees in him is beyond me.

There must be villains, and this time they are Henry J. Watermooose (James Coburn), who looks like a crab crossed with a cartoon of Boss Tweed, and Randall Boggs (Steve Buscemi), a snaky schemer who wants to dethrone Sully as the champion scream collector. Their competition grows more urgent when a human child named Boo (voice by Mary Gibbs) goes where no human has gone before, through the closet door and into the monster world.

'Monsters, Inc.' follows the two 'Toy Story' movies and 'A Bug's Life' from Pixar, and once again shows off the studio's remarkable computer-aided animation, which creates an uncanny sense of dimension and movement. Monsters, like toys and bugs, come in every conceivable shape, size and color, which must have been one of their attractions, and the movie is jolly to look at. And since the monsters are terrified of Boo, whose very name is a rebuke to their lifelong missions, there are screams and chases on both sides of the closet doors. ('There's nothing more toxic or deadly than a human child,' Watermooose warns. 'A single touch could kill you!')

Speaking of those doors: turns out they're manufactured in Monstropolis, to such exacting specifications that no one ever figures out they didn't come with the house. The most entertaining sequence in the movie is a roller-coaster chase scene involving hundreds of doors on an endless conveyor line that loops the loop at a breakneck speed.

Voice-over dubbing used to be what actors did instead of dinner theater. Now, with the multimillion-dollar grosses of the top animated films, it's a lucrative job that is finally getting the credit it deserves for the artistic skills necessary. Not everyone is a good looper, and stars like Goodman, Crystal, Coburn, Buscemi and Bonnie Hunt bring a dimension to the film that both borrows from their screen *personas* and kids them. As for the invaluable Tilly, she has the only voice that has ever made me think simultaneously of Mae West and Slim Pickens.

The animation of Wazowski is interesting because the animators apparently had so little to work with. Instead of an expressive face and a lot of body language, they're given, as one of the leads of the picture, an eyeball. Luckily, the eyeball has an eyelid, or maybe it's a brow, and with this to work with, the artists are able to supply him with all the facial expressions a monster would ever need especially one without a face. It's a *tour de force*.

'Monsters, Inc.' is cheerful, high-energy fun, and like the other Pixar movies, has a running supply of gags and references aimed at grownups (I liked the restaurant named Harryhausen's, after the animation pioneer).

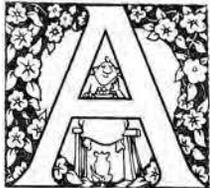
I also enjoyed the sly way that the monster world mirrors our own, right down to production quotas and sales slogans. 'We Scare,' they assure us, 'Because We Care.'

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Where will the future Anzacs come from?

A CIVILIAN AND PEACEFUL PEOPLE

Regular and Reservist members of Australia's armed forces have fallen to around 63,000 today. MICHAEL O'CONNOR thinks that sufficient recruits for Australia's needs will be forthcoming if the Defence Force competes realistically for them.



AFTER the holocaust of World War I, young Australians were noticeably reluctant to enlist in the Second AIF when it was first raised in 1939. The government itself placed a ceiling on enlistments at a mere 20,000 suggesting that there was little enthusiasm for another war on the far side of the world.

That attitude changed dramatically in May 1940. The German invasion and occupation of France was followed by such a flood of volunteers that the Army struggled to cope not only with housing their new recruits but in arming and equipping them. As Japan entered the war and conscript soldiers of the Militia were deployed to New Guinea, the Army peaked at almost half a million. Many of the conscripts became volunteers so that, at one time, Australia boasted a higher proportion of volunteers than the US or Britain had conscripts.

It is perhaps one of Australia's endearing qualities that peacetime

armed forces struggle to maintain the numbers they need. Certainly the experience of peace time suggests that whatever the success of our warriors, we are at heart a civilian and peaceful people. Long may it be so.

Nevertheless, a prudent provision for national security does demand that an independent nation provide capable armed forces to support the security policies of the government it elects. In our modern era, those forces must be much more than the care-and-maintenance elements that provide the base for mobilisation in the event of more. Modern military technologies demand highly skilled, long service troops and there is little room for conscription.

Equally, the nature of modern conflict characterised by generally short, sharp engagements with little or no warning means that countries like Australia need to maintain modest but well-equipped forces at high levels of readiness. Given the results of the global communications revolution, there is simply no scope for the two to three years build-up that we enjoyed in 1914 and 1939.

In 1964, faced with conflict with Indonesia over Malaysia with its potential to spill over into our territory of Papua New Guinea as well as with the looming commitment to Vietnam, the government introduced selective conscription to boost the Army from a tiny three battalions to a very modest nine. The Army was reluctant to agree to conscription, believing that it could boost its numbers with better paid volunteers. Despite the fact that the conscripts served loyally and well, the political and social divisions generated still exist in Australian society.

Since the high point reached in 1970, Defence Force numbers fell from some 120,000 regulars and reservists to about 63,000 today. In just the last decade, total numbers have fallen from 93,000 mainly as a result of government decisions to cut back the force to save money.

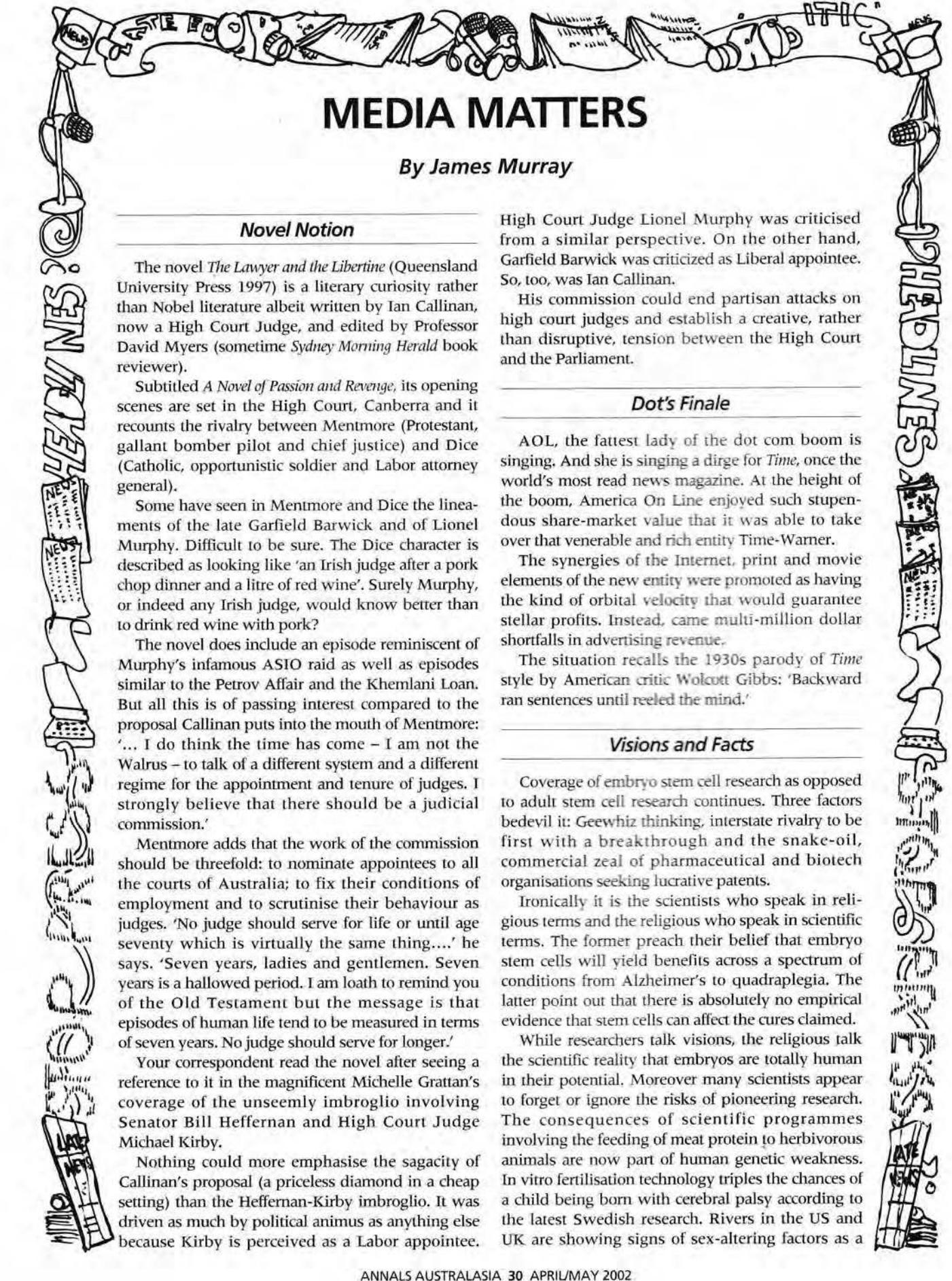
More recently, defence planners and academics have wondered aloud whether there will be sufficient recruits in the future to sustain even a modest defence capability. They point to an apparent lack of interest among the recruiting pool of school leavers in a defence force career as well as changes in employment patterns which show a preference for frequent job changes in the pursuit of rapid promotion and the rewards that go with it. And despite the somewhat politically correct desire to recruit ever more women, the proportion of women in the force shows only marginal growth.

Others suggest that Australia's increasingly multicultural society comprising many refugees from wars or oppression associated with the military of their homelands constitutes a diminishing pool of potential recruits. Certainly, the raw statistics for the regular force offer



THE prevalent anarchy caused by the long minorities of the Stuart kings, and by the interminable wars with England, and the difficulty of communications with Rome, had enabled the nobles to rob and deprave the Scottish Catholic Church, and so to provide themselves with moral reasons good for robbing her again; as a punishment for the iniquities which they had themselves introduced!

—John Knox and the Reformation, by Andrew Lang, 1905



MEDIA MATTERS

By James Murray

Novel Notion

The novel *The Lawyer and the Libertine* (Queensland University Press 1997) is a literary curiosity rather than Nobel literature albeit written by Ian Callinan, now a High Court Judge, and edited by Professor David Myers (sometime *Sydney Morning Herald* book reviewer).

Subtitled *A Novel of Passion and Revenge*, its opening scenes are set in the High Court, Canberra and it recounts the rivalry between Mentmore (Protestant, gallant bomber pilot and chief justice) and Dice (Catholic, opportunistic soldier and Labor attorney general).

Some have seen in Mentmore and Dice the lineaments of the late Garfield Barwick and of Lionel Murphy. Difficult to be sure. The Dice character is described as looking like 'an Irish judge after a pork chop dinner and a litre of red wine'. Surely Murphy, or indeed any Irish judge, would know better than to drink red wine with pork?

The novel does include an episode reminiscent of Murphy's infamous ASIO raid as well as episodes similar to the Petrov Affair and the Khemlani Loan. But all this is of passing interest compared to the proposal Callinan puts into the mouth of Mentmore: '... I do think the time has come - I am not the Walrus - to talk of a different system and a different regime for the appointment and tenure of judges. I strongly believe that there should be a judicial commission.'

Mentmore adds that the work of the commission should be threefold: to nominate appointees to all the courts of Australia; to fix their conditions of employment and to scrutinise their behaviour as judges. 'No judge should serve for life or until age seventy which is virtually the same thing....' he says. 'Seven years, ladies and gentlemen. Seven years is a hallowed period. I am loath to remind you of the Old Testament but the message is that episodes of human life tend to be measured in terms of seven years. No judge should serve for longer.'

Your correspondent read the novel after seeing a reference to it in the magnificent Michelle Grattan's coverage of the unseemly imbroglio involving Senator Bill Heffernan and High Court Judge Michael Kirby.

Nothing could more emphasise the sagacity of Callinan's proposal (a priceless diamond in a cheap setting) than the Heffernan-Kirby imbroglio. It was driven as much by political animus as anything else because Kirby is perceived as a Labor appointee.

High Court Judge Lionel Murphy was criticised from a similar perspective. On the other hand, Garfield Barwick was criticized as Liberal appointee. So, too, was Ian Callinan.

His commission could end partisan attacks on high court judges and establish a creative, rather than disruptive, tension between the High Court and the Parliament.

Dot's Finale

AOL, the fattest lady of the dot com boom is singing. And she is singing a dirge for *Time*, once the world's most read news magazine. At the height of the boom, America On Line enjoyed such stupendous share-market value that it was able to take over that venerable and rich entity Time-Warner.

The synergies of the Internet, print and movie elements of the new entity were promoted as having the kind of orbital velocity that would guarantee stellar profits. Instead, came multi-million dollar shortfalls in advertising revenue.

The situation recalls the 1930s parody of *Time* style by American critic Wollcott Gibbs: 'Backward ran sentences until reeled the mind.'

Visions and Facts

Coverage of embryo stem cell research as opposed to adult stem cell research continues. Three factors bedevil it: Geewhiz thinking, interstate rivalry to be first with a breakthrough and the snake-oil, commercial zeal of pharmaceutical and biotech organisations seeking lucrative patents.

Ironically it is the scientists who speak in religious terms and the religious who speak in scientific terms. The former preach their belief that embryo stem cells will yield benefits across a spectrum of conditions from Alzheimer's to quadraplegia. The latter point out that there is absolutely no empirical evidence that stem cells can affect the cures claimed.

While researchers talk visions, the religious talk the scientific reality that embryos are totally human in their potential. Moreover many scientists appear to forget or ignore the risks of pioneering research. The consequences of scientific programmes involving the feeding of meat protein to herbivorous animals are now part of human genetic weakness. In vitro fertilisation technology triples the chances of a child being born with cerebral palsy according to the latest Swedish research. Rivers in the US and UK are showing signs of sex-altering factors as a

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Punished or Dead

CAROLYN Heilbrun, recently retired professor at Columbia and author of an admiring biography of Gloria Steinem, remarks that 'In life, as in fiction, women who speak out usually end up punished or dead.' Susan Cheever, reviewing a book by Norma McCorvey, the plaintiff 'Roe' in *Roe v. Wade*, concludes, 'Faludilike, with the matter-of-fact assertion that this is a 'country where the rights of women and children are still under attack.' Cheever must have been disappointed when McCorvey subsequently announced that she had experienced a conversion and is now prolife, unless, of course, that can be rationalised as a successful attack on McCorvey's rights.

These were certainly the views of most of the Western women in Beijing. The official delegations and most of the non-governmental organisations from the United States, Canada, and the European Union were firmly in the feminist camp. The U.S. delegation was, of course, appointed by the Clinton administration. These western radicals were opposed by representatives from Islamic countries, from many Catholic countries, and from the Vatican. This constellation of forces prompts the sombre thought that radical feminism and the movement of which it is a part, modern liberalism, may be the wave of the future as countries develop economically.'

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

Written at Qumran? Essene? Christian? Jewish?

REVISITING THE DEAD SEA SCROLLS

This is the third of a series of four articles by EMERITUS PROFESSOR ALAN D. CROWN.

Professor Crown discusses the degree of consensus or dissent among scholars on a number of controversial matters that are taken for granted in popular TV, radio and print media coverage.



We have shown in the preceding discussion that Qumran was not the home of Essenes and that the Dead Sea Scrolls were not written there. What, then was Qumran and how did the scrolls come to be there?

Qumran was not an isolated settlement, the retreat of a reclusive sect of 'monks' but was at first a military establishment built during the Hasmonean era on the ruins of an eighth century BC structure. That a state organism was involved in the building would appear to be indicated by the water resource system of Qumran which would have required substantial engineering effort and great financial resources. Qumran had an elaborate, highly sophisticated water system which ensured the availability of water to the settlement even over a number of bad seasons. Its construction must have been a considerable hydrological engineering feat. It appears unlikely that such a major undertaking would have been within the material resources and civil engineering capabilities of a small religious community such as that of the Essenes. There is no evidence that the state relinquished its ownership of the site until its abandonment in 63BC when Pompey took control of the Hasmonean kingdom.

If Qumran were a military establishment one must ask why it was founded where it was if, as one prominent scholar has reiterated, it were an isolated site. Human geographers have demonstrated that frontier posts, of which this appears to be one of a chain, are sited with reason, almost always at transport nodes or zonal conjunctions where there is

population interchange or the possibility of hostile interchange.

It is true that Qumran was isolated from the south, that is, from Ein gedi – there was no coastal road southwards and the level of the Dead Sea was substantially higher than it is today, preventing foot traffic on the west bank. However, Qumran had other links. Qumran is linked with Jerusalem by road and across the Dead Sea by water but not with Ein gedi. Between Qumran and Ein gedi are two hostile zones, the Desert of Ein gedi and the Desert of Tekoa.

The isolation from the south, with no direct route to Ein gedi, reinforces the view that the inhabitants were not Essene, since Pliny the Elder observed that the Essenes were to be found on the western side of the Dead Sea, among the palm trees,

away from the insalubrious shore. Pliny added that the town of Ein gedi was situated below (*infra hos*) the place where the Essenes lived.

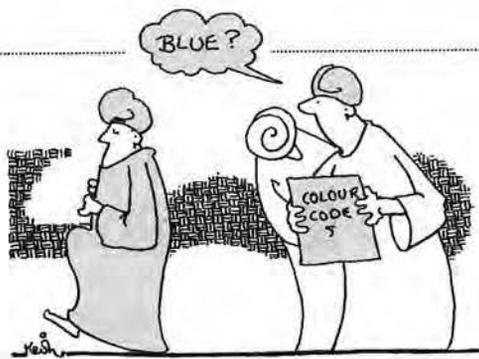
On the basis of this statement, Pliny's words *infra hos*, 'below' have been taken to mean 'to the south of' on the assumption that one could interchange the terms 'above' and 'below' with 'north' and 'south' as is sometimes done by schoolboys, economists, and in the writings of contemporary historians untrained in geography. The original excavator, and one of the fathers of the Essene hypothesis, Père Roland de Vaux, argued that the intention of Pliny was to describe Ein gedi as being south of the Essene settlement or downstream from the Jordan. The basis of his argument was that he had searched for the Essene sites in



In praise of prudence

I do not want to be an idolator, still less an idol. I am all for going to fairyland, but I am also all for coming back. That is, I will admire, but I will not be magnetised, either by mysticism or militarism.'

– G. K. Chesterton, *The Crimes of England*, London 1915



Colour-coded religions

IN the fourteenth century AD Muhammad ibn Kala'un, the sultan of Egypt, passed a law obliging Christians to bear indigo-blue turbans and Jews to wear yellow ones. White was reserved for Muslims. Manderville (chapter ix) describes how in 1322 AD it was the rule in Egypt. It was still the rule for Christians and Jews in the latter part of the eighteenth century especially in country districts in Egypt, Syria and Lebanon. – Ed.

the Roman ruins of Ein gedi and not found them. [The nineteenth century American explorers, however, had found what they described as Essene habitations in caves above Ein gedi]. Since, allegedly, there were no suitable ruins near Ein gedi, the text of Pliny had to be interpreted in a different way. The distance of Ein gedi from Qumran, a matter of some twenty miles, with other sites between, and the marked lack of access between the places, should have given rise to some caution in making the equation of Qumran as the Essene centre. In particular, an examination of Pliny's whole geographical writings would have shown that Pliny generally used the words 'next' or 'then' when he had no direction to offer but was suggesting that the next place along the line of march from his point of origin was X. He employed a full range of adverbs or adverbial clauses of place such as 'across', 'between' 'beyond' 'on the opposite bank' and 'in the middle' to describe locality.

Despite criticisms of the writer on this point, the writer is still unable to find a case where Pliny used the word *infra*, 'below' for the *next place in sequence* in a geographical description, except if that place was genuinely at an altitude lower than the point described. Thus, in his description of the Palmyra basin, the term 'below' is employed because of the lower alti-

tude. Pliny was not accustomed to use the modernisms 'above' and 'below' for 'north' and 'south'. He used distinct statements of direction such as north, south, east, south-east and the like. We must thus indicate that de Vaux and his followers are in error in interpreting Pliny's words to mean that Ein gedi was *south* of the Essene colony. It truly was below it.

In support of the view that there was an Essene centre at Ein gedi, where lived the hard core of the religious, those with whom the more moderate faithful affiliated under the general name Essenes, we must note that there was a Roman road from Ein gedi to Jerusalem, identified as the 'Ascent of the Essenes'. This ascent of the Essenes was at Ein gedi and not at Qumran. It did not go near Qumran. Qumran had its own road connections with Jerusalem and other places as can be demonstrated. Here we have two witnesses, Pliny and the Roman road builders, testifying to the fact that the Essenes were at Ein gedi and indirectly, on the

'...When suave politeness,
tempering bigot zeal
turned 'I believe' to
'One does feel...'

– Monsignor Ronald Knox 1888-1957,
Absolute and A bit of hell.

evidence of the roads, isolating Qumran from the Essenes. We may safely argue that the Essenes at Ein gedi were involved with some of the trades that were practised there – the preparation of medicines and sacramental oil, the gathering and refining of honey, the pressing of grapes for wine, the growing of citrons and the transport of balsam, salt and bitumen, or as farmers on the terraces above the city. The production of medicinal products – recent excavations point to Ein gedi as being the centre of spice and drug production – would be in keeping with the view of the origins of their name as being from 'asa' (healers) and related to healing.

Whilst being isolated from the south, Qumran was connected with Jericho, the lights of which could probably be seen. It was also linked to a number of other, smaller local sites.

In reviewing the archaeological survey of the Judean desert undertaken in 1968, it becomes clear that the associated desert was anything but deserted. A survey shows eighteen occupied places in our period between Jericho and Ein Feshka along the shores of the Dead Sea and a further twenty-two sites along the *inland* road from Jericho to Ein gedi, to the point at which it intercepts with the old road from Qumran to Jerusalem. There are a further twelve sites along the two intercepts from the coast to this route. Qumran was connected with Jerusalem and was connected directly by sea with the east bank of the Dead Sea with its routes which focussed on the east bank port of Callirhoe. This was scarcely a place of isolation.

A direct routeway exists between Qumran and Jerusalem linking the shore of the Dead Sea with the Holy City via the breach in the cliff line at the wadi Qumran. Thence, it runs inland along a relatively straight track-way to what nineteenth century travellers described as the old Jerusalem road which turns north-east so as to enter the city via the Kidron valley. This route is an alternative to the steep track called *Ma'aleh Adumim* which carried traffic to the city of Jericho. Camels and donkeys could certainly manage this roadway which appears to have been known as *Ma'aleh Hamelah*, the salt

route. It was certainly far less steep and circuitous than other well-travelled roads such as the *Ma'aleh Aqrabbim*. The *Ma'aleh Hamelah*, would have been of particular importance so long as the salt tax was in place and was a government monopoly. The only time that we hear of the tax being set aside was in the period of Demetrius of Syria and Alexander Balas when both kings sought to curry the favour of Jonathan (160 BCE) (1 Mac. 10.28-30). Thus Qumran would have been an important toll and tax collection point for the salt trade.

The Dead Sea, while dead to life under its waters, was an ancient trade-route serving Jerusalem, a sea carrying much traffic. The very salty nature of its water made it commercially advantageous since it could support loads far greater than those normally carried on vessels on open waters. The sea filled the rift valley along a great part of its length, currently some 60-80 kilometres, depending on its water level, and probably longer at the time of which we are speaking, cutting the cross-country routes from the Mediterranean coast to Jordan and Arabia at the critical node where Jerusalem stood. Thus traffic either had to skirt its shores, which was not possible to the west, and, in any event, the ford south of the Lissan peninsula, used by foot traffic in more recent centuries, was probably then not available as the water might well have been too deep or, alternatively, traffic could use a 'short cut' - the surface of the sea itself. The sea route allowed heavy weights of goods to be transported speedily in oar and sail-propelled craft from the ports of the western shore (Qumran and Ein gedi) to the ports of the eastern shore (Calirrhoe and Lissan), or vice-versa. There were times when traders had virtually no alternative but to use the sea routes as the 'Kings Highway' on the eastern shore of the Dead Sea may have been politically unsafe. The optimum route was across the Dead Sea, especially when the high level of the lake lapping against the escarpment, would have made access along the coast impossible.

We must note the remains of a wall at Qumran which may well

British Nazi sympathisers

LORD Darlington invited English aristocrats who favoured Hitler to his country seat for the weekend to meet Ribbentrop, Hitler's ambassador; Lord Darlington had swallowed the Nazi creed so far as to dismiss his two hard-working and innocent Jewish maids. In the real world, Lord Astor organised house parties for Ribbentrop and influential British Nazi sympathisers at Cliveden, his country seat on the Thames; Chamberlain rented his house in elegant Eaton Square to



Ribbentrop while he lived at his official residence; and Lord Rothermere, the owner of a newspaper empire that included the conservative Daily Mail, telegraphed Hitler in 1938: 'Mein Fuhrer, your star is rising higher and higher and I wish you every success.' Lukacs does not mention that highly placed British and American officials dismissed reports of concentration camps and Nazi atrocities as Jewish propaganda right up until 1945, when the advancing Allied armies confirmed them.'

- M. F. Perutz, reviewing *Five Days in London* by John Lukacs, in *The New York Review of Books*, March 8, 2001.

have served as a wharf alongside the outlet of the wadi, close to the Khirbet itself. Part of what is assumed to have been the wharf is visible in the early aerial slides of Qumran along the ancient wadi bank. It is suggested by some of those who have had access to his notes that de Vaux was well aware of the remains of the wall, and had recorded its existence in his notes, but did not discuss the matter in his publications. This wharf is also apparently recorded as a 350 metre, NW-SE oriented, remains of a wall in the 1967-1968 Judaea-Samaria-Golan survey published in 1972. So far as one can tell from the orientation and the aerial photographs it was built along the ancient strand-line. It is now well above the water line as the sea level has dropped, to which fact both ancient and modern strands numbering at least thirty, testify. The actual drop would seem to be somewhere between 20 and 25 metres.

If one examines the actual location of the Jewish and Roman sites between Qumran and Feshka as indicated by the reasonably precise map references in the Judaea, Samaria, Golan survey, all of them seem to be on the same level above the water, that is between the -375m

and the -350m contours. This would place them close to the water's edge. In other words the shore line was between the -375m mark and its present level. The sea height, as suggested would have allowed the mouth of the wadi to provide some security from sudden squalls to which the Dead Sea is prone.

If, in fact, it could be determined that the remains of the stone wall betoken the existence of a wharf, this would indubitably point to Qumran having been a landing stage and transit centre with a garrison community, a halting point on the sea route for Jerusalem and Jericho, not a full port but significant enough. Even without such a facility, when the sea level was elevated the wadi mouth would have provided some reasonable anchorage.

Simple proofs of the trade by boat on the Dead Sea are the existence of harbours, the mosaic picture of two boats on the Madaba map, both apparently sailing south, and the scratched engraving of a boat on the walls of the palace at Masada. We are aware of at least two naval battles on the Dead Sea, that of Antigonus of Syria when he tried to seize control of the asphalt trade (312 BCE) and the pursuit by the Romans of Jewish



Intuiting God

GROWTH in philosophy and art and, generally, in religion does not proceed as in science from the lower to the higher but from the confused to the distinct. (Do ponder over this truth, as it is very important.) The best things in life never grow out of date; the worst that can happen to them is to be out of fashion. The best objects of art, the philosophic intuitions, the elements of religion are inexhaustibly alive. To desert our true love is evidence of our fickleness not of her fading beauty. The greatest thoughts and the greatest art can occur at any time and place in history, and in primitive religions there are spiritual apprehensions and experiences which are dateless. To save time let me sum this up with a quotation from a very balanced writer, Christopher Dawson: 'The ultimate foundation of primitive religion is not belief in ghosts or mythical beings, but an obscure and confused intuition of transcendent being – 'an ocean of supernatural energy.'

– M. C. D'arcy, *S. J. Belief & Reason*, London, 1946.

refugees seeking succour at Machaerus during the great rebellion of 67-70AD. Josephus' words (BJ IV 7.6) would seem to indicate that there was a permanent fleet of ships on the sea. The fact that Machaerus was astride the main route way to the east and south, the *Derekh Hamelekh*, the Kings' Highway, must indicate to us that these refugees were not necessarily bound for the fortress but may have been seeking to gain the eastern coast route ways for rapid dispersal into the rocky fastnesses beyond the Dead Sea. This incident is one of the most convincing demonstrations of the use of the Dead Sea for goods and passengers bound for points east and south-east. One of the letters of the leader of the Jewish rebellion against the Romans, Simeon Bar Kochba (these letters are also included among the Dead Sea Scrolls but were found away from Qumran in another desert location) deals with import problems

through Ein gedi during a period of extreme shortage. In addition to these are the finding of two anchors and the preservation of allusions to the trade across the water. Our knowledge of the harbours is affected by the changing lake levels, but as well as Callirhoe, harbours seem to have been at Minet el Mazra on the north of the Lissan peninsula, at Ein gedi, Ma'aganit Hamelah, and Kallia.

Not only was the sea an important route way but both its littoral and the sea itself were important sources of production. The sea produced bitumen which was gathered by boat and carried long distances by land. Salt was a major item of trade, either being mined as rock salt near Sodom or being extracted as a result of the evaporation of brine in evaporation ponds. Scholars have argued that the shipping lanes of the Dead Sea were of substantial importance in the trade in balsam, figs, sugar cane, salt, and

asphalt, the latter being blocks collected by boat from the lake itself. Doubtless, goods of the type described in Ezekiel 27 still flowed to the coast from eastern suppliers. Some of the international trade would have gone through the Lissan to Ein gedi and Jerusalem and some through Callirhoe and Qumran to Jerusalem and the coast. The movement of products can be traced as far as Petra in the writings of Strabo (16.4.24.) and, since some ended up in Gaza, according to Pliny, (XII.xxxii.63-64) one can only assume that a transshipment took place at the Dead Sea ports.

Of especial concern and of great value must have been the trade in frankincense and myrrh. The former would have been required in considerable quantities by the newly restored Jerusalem Temple where it was used on the altars and eaten by the priests, and the latter would have been required in the Ein gedi-Qumran region for blending with balsam, herbs and anointing oil for the production of cosmetics and medicaments for which the region was famous. Since all the production of frankincense and myrrh was in Arabia and the Horn of Africa the transshipment would have taken place in the most convenient way.

The harbour at Callirhoe, immediately across the water from Qumran, would have been a node in all of this trade from the east because of its links with the King Highway and the Dead Sea boat traffic. Callirhoe, or Ain Eszara, was destroyed when the Temple was lost and the rebellion put down. During the period after Qumran was lost to Pompey, Callirhoe was rebuilt by Herod as a luxurious resort place with villas, thermal springs and a harbour but long before Herod it was in existence as a port. The latter must have handled passengers as well as goods as this was the easiest route from Jericho and Jerusalem to Machaerus and these passengers might have been destined for Jerusalem via Qumran.



EMERITUS PROFESSOR ALAN D. CROWN was until recently head of the Department of Semitic studies within the University of Sydney. A distinguished scholar, Professor CROWN is a world authority on Samaritan Hebrew and Aramaic, and on Samaritan paleography. He is in charge of the Dead Sea Scrolls Research Centre at Yarnton, Oxford.



Holy year 1350

'AT the Jubilee of 1350 we are told that the concourse of people was so great that between Christmas, 1349, when it commenced, and the following Easter 1,200,000 persons visited the Holy City. The author of the *Life of Rienzo* remarks - 'In that year (1350) all Christendom flocked to Rome to gain the Indulgence.' So also the Italian chronicler, Matteo Villano, writes - 'On the Feast of the Nativity, 1349, the Holy Indulgence commenced for all those who went on Pilgrimage to Rome, visiting, as ordered by Holy Church, the Basilicas of St. Peter, St. John Lateran and St. Paul without the walls, to which pardon men and women of all sorts and conditions ran in great and incredible numbers (there had recently been great mortality from the pestilence of 1348, which, indeed, still raged in many places), and they made the pilgrimage with great devotion and humility, bearing with much patience bodily discomforts of all kinds, arising from extreme cold, frost, snow, inundations, rough and broken roads, and insufficient shelter. Germans and Hungarians in multitudes passed the night in the open air herding together and making great fires to lessen the cold. The hosts at the inns were too busy - not, indeed, to provide bread, wine, etc., but to take the money that was offered for them. To number the crowds was impossible, but it was estimated that from Christmas to Easter there were constantly at Rome from ten to twelve hundred thousand people, and at Ascension and Pentecost eight hundred thousand. The numbers diminished as the summer advanced, partly on account of the heat, partly because of the labours of the harvest; but a great multitude remained. The visits to the three churches, when we take into account the going and returning to the place where each person lodged, involved on the average a journey of eleven miles. The roads were so crowded that all the pilgrims, whether they travelled on foot or horseback, went very slowly.'

- Herbert Thurston, S.J. *The Holy year of Jubilee*, London, 1900.

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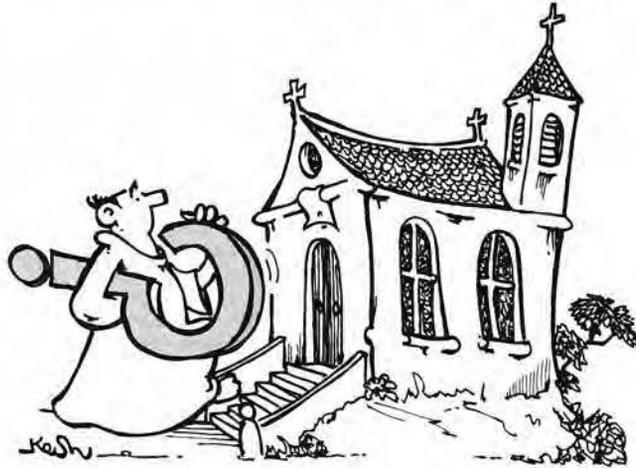
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Scores and Tallys

TO score means to notch or mark by a cut. Seemingly, the word comes from the Latin *excorio*, to tear away the bark or rind. In ancient times accounts were kept by notches on a 'tally' which was a stick notched or cut in conformity with another stick. The fact that twenty was a 'score' may have arisen from the custom of notching only twenty times on one tally. Or again, as Dr Johnson suggests, because every 'twenty' was marked on the tally by a long score or cut. 'Tally' comes from the Latin word for a cutting or small branch of a tree cut off for purposes of planting or grafting. Hence the word 'tally' to cut out, to suit, to agree: because the two pieces of wood fitted neatly into each other.

If the tally room in modern elections is a scene of weeping, and scoring and cutting, we should not be so surprised. A *tailor* is one who cuts; a *retailer* is one who cuts again, to sell in small(er) quantities; a *detailer* cuts into pieces, gives the particulars. *Ed.*



By James Murray

We Were Soldiers

Unusually in a Vietnam war movie, writer/director Randall Wallace creates context. He shows how the conflict began as a French colonial war; he intercuts family life with the ferocity of the firing line; he gives the North Vietnamese a human face (pity little is seen of the South Vietnamese who courageously bore the main burden of the war).

Mel Gibson, co-producer and star, dominates as Colonel Harold Moore who led the 7th Cavalry (Airmobile) in its first battle. Gibson brings faith and talent to his blending of Moore's staunch Catholicism with honourable soldiering. Thus the movie runs contrary to the received belief that on the US side the war was fought by laggard psychopaths and drug addicts.

Early days but this movie is hall-marked for Academy Awards. Gibson should win at least a best actor nomination. And that veteran of many dustbin movies, Sam Elliott must be up for best supporting actor as Sergeant-Major Basil Plumley (no scriptwriter would dare invent such a name). Elliott may well have a contender, however: Barry Pepper as Joe Galloway, the only Vietnam correspondent decorated for rescuing wounded soldiers under fire. He co-wrote the book on which the movie is based. MA 15+

**Dark Blue World**

Belated but shining epic about the Czechoslovakian pilots who escaped to Britain and flew with the Royal Air Force during World War II only to be put into slave labour camps by the Soviet puppet regime when they returned home.

Franta (Ondrej Vetchy) and Karel (Krystof Hadek) are two pilots whose comradeship is threatened, but not broken, when they fall in love with the same Englishwoman (Tara Fitzgerald). Minor details may

be wrong (water melons in wartime Britain were rarer than T-bone steaks), but the movie is true to the heroic spirit of the times.

Director Jan Sverak and his crew create technical miracles in their aerial combat sequences, supplementing the only two Spitfires available with models. The final sequence (a flashback by Franta imprisoned in a church desecrated as a factory) is a potent mix of nostalgia and liberation of the spirit.

MA 15+

**Big Fat Liar**

Frankie Muniz is one of those adolescents who looks like an old man (or an old man who looks like an adolescent). Either way, as he demonstrates in the TV series *Malcolm in the Middle*, he can be very funny. He maintains the hoot gauge as a schoolboy whose term paper is plagiarized for a hit movie by a dastardly Hollywood producer (surely not).

As the producer, Paul Giamatti turns blue with rage when Muniz seeks justice with the help of Amanda Byrnes, another TV alumna (Whatever happened to discovering movie stars like Rock Hudson and Lana Turner in gas stations and soda fountains?). G

**Joesomebody**

Tim Allen usually gets his laughs from the equivalent of slapstick. Here in the title role as put-upon video specialist, he creates his laughter from character.

Director John Pasquin and writer John Scott Shepherd intensify the hilarity by locating their story within a pharmaceutical company whose products are promoted as panaceas for mental ills while its staff suffer from virulent angst.

The sub-text is the one about the divorced man getting the right girl the second time round. There's

more: his first wife comes to see what she has lost. And yet some believe that the paradigms of Victorian virtue are unreal and sentimental compared to those of sophisticated Hollywood. PG

**Panic Room**

Director David Fincher opens with a New York mansion haunted not by a ghost but the improbability that a place so spacious should ever be vacant in the city where broom closets are rented as boudoirs.

Enter, with a nice mix of astonishment and wild surmise, Jody Foster as a rich divorcee accompanied by her daughter (Kristen Stewart). They are followed by three intruders (Jared Leto, Forest Whitaker and Dwight Yoakum), intent on breaking into the bomb-proof panic room where mother and daughter take refuge.

Thereafter it becomes a siege movie: a darker and more brutal version of *Home Alone*, qualities emphasized subliminally by Stewart's resemblance to Macaulay Culkin who in 1990 earned more than enough for Rupert Murdoch to pay the expenses of his journalists worldwide. MA

**Snow Dogs**

Or Clash of the Titan Teeth since it co-stars Cuba Gooding Junior and James Coburn who have bigger and shinier grins than a brace of Cadillac radiator grills. They collide, not without laughs, when Gooding, playing a celebrity dentist, travels from Florida to Alaska to obtain a maternal legacy: a team of huskies. These the Coburn character, Thunder Jack, covets. Will Gooding let him have them? Or will he race them himself? Do dogs like to bury bones? G



ANOTHER concern is that persons will always vote for their own short-term selfish interests. They might vote for low defence budgets, no tax on gasoline, and free beer. They might vote for decisions that would lower their taxes but harm the country. If the average income is \$12,000, the mass vote might be for very high taxes on income over \$20,000. Some authorities cite decisions that are advantageous in the short term but disadvantageous in



- James Martin, *The Telematic Society*, Prentice-Hall.

enough informed, voting for their own overall long-term interests will probably benefit the country. Television is the ideal medium for making them well informed, although not as it is being used today.

the long term. Probably, this question also depends upon the public being well enough informed about the overall effects and benefits of today's decisions. If they are well-

also directs and is married to Gainsbourg in what we call real life). The way he deals with the effect of her on-camera romances provides the initial plot twist. The next twist: she goes to London to co-star in a movie with the distinguished John (Terence Stamp). Stamp's turn as an ageing mummer draws on his own career but adds a mischievous touch of the ex-Glasgow schoolboy star - no, not you Billy Connolly - Dirk Bogarde.

Gainsbourg and Attal are almost as beguiling as the glimpses we get of those two ancient charmers Paris and London. One scene turns on the condition by Charlotte that if she must appear nude, so too must all members of the film crew. Here Attal's gift for twists deserts him and he shoots with predictable banality. MA 15+



Monster's Ball

Billy Joe Thornton plays Hank, boss of an execution team in a Georgia prison. Halle Berry plays Leticia, the widow of an executed prisoner (Sean Combs). Hank's father Buck (Peter Boyle) is a totally unreconstructed redneck. Hank? He's a redneck, too. But they're not your usual WASP, Jew and Catholic hating Ku-Klux-Klanners. No, siree. They're Catholics (Polish Gratowskis with crucifixes on the wall). But there's secular hope for Hank. He eats chocolate-chip ice cream.

As directed by Marc Forster, drawling Hank and bereft Leticia constitute a sub-Flannery O'Connor essay in southern gothic in which there is little comfort and no subtlety despite Berry's Oscar for her performance. 18+



Kandahar

Crippled figures in a harsh, majestic landscape move on crutches, eyes upraised as for a miracle. And from the wide, blue sky drop parachutes, freighted with artificial limbs. Iranian writer/director Mohsen Makhmailbal's opening image is as compelling as the rest of his film about a woman journeying

to Kandahar to aid her sister. That the woman is played by Afghan-Canadian journalist Nelofer Pazira who herself took part in a similar quest only adds to the film's quasi-documentary power. PG



No Man's Land

Writer/director Danis Tanovic does not try to elucidate that phase of the gory break-up of Yugoslavia known as the Bosnian War. Who could? He does, however, illustrate the madness of its black tragi-farce through a Serbian Ciki (Branko Djuric) and a Bosnian Nino (Rene Bitorajac) trapped in a situation where they are compelled to cooperate. But only for a time. Tanovic himself is a Bosnian. It may say something of his unconscious bias that it is his British characters, the UN peace-keeper Colonel Soft (Simon Callow) and TV journo Jane Livingstone (Katrin Cartlidge), who are the butts of his heaviest satire. MA 15+



Ma Femme Est Une Actrice

Charlotte (Charlotte Gainsbourg) is a bilingual movie star, based in Paris. Her husband is a non-stellar sports writer Yvan (Yvan Attal who

The Time Machine

Director John Wells (grandson of HG Wells who wrote the original book) has the advantage of special effects beyond the imagination of his prolific ancestor, or of George Pal who directed the 1960 version.

Guy Pearce has difficulty in matching the effects. Which may be why Rod Taylor in the Pal version lingers in memory more vividly. Acting honours, such as they are, go to Jeremy Irons for his Morlock king who looks like David Bowie in a nightmare. The result: too fearful for children. Too boring for adults. M



Mean Machine

Hollywood has a long, mainly shabby, history of doing its own version of successful foreign movies. Now director David Skolnick and producer Guy Ritchie attempt a similar ploy with a British version of the old Burt Reynold's vehicle *The Longest Yard* (about a team of jailbirds taking on the warden's team).

Ex-pro footballer Vinnie Jones stars and proves that extraordinary skills on the field do not necessarily transfer to the screen. M



Waking Life

Not a movie or a cartoon, more a cinematic symposium. But director David Linklater makes it work, enabling us to listen to philosophical references to the likes of Plato and Aquinas. The secret? Linklater used a digital camera to shoot actors such as Ethan Hawke, Wiley Wiggins and Julie Delpy. He then transferred the images to film using a special process. The result: surreal figures who enhance rather than obscure the chatter. Someone ought to try the technique on TV panel shows. MA



Crossroads

Pop divas have difficulties in finding successful debut movies. Ask Kylie Minogue. Ask Mariah Carey. But Britney Spears has contrived to find one in a romantic comedy which ends, not necessarily surprisingly, in her winning a talent competition with one of her own songs, the title of which has probably escaped her as well. MA15+



The Curse of the Jade Scorpion

Woody Allen is beginning to live up to his nickname. He is taking on an oaken puppet look: Pinocchio on the pension. No wonder his co-stars Helen Hunt and Charlize Theron have the slightly apprehensive look of greenies worried about getting splinters from hugging a tree.

Nonetheless Allen's 1940s detective tale of hypnosis and robbery does have its nostalgic laughs. And as always his jazz soundtrack is worth listening to with eyes closed when the action gets boring. MA



Black Knight

This comedy depends on a bright idea. And it was even brighter when Samuel L Clemens (alias Mark Twain) first had way back in 1889 when it inspired *A Connecticut Yankee at the Court of King Arthur*. Martin



Diseased Egos

ACTS of diseased egotism sometimes excite an indignation which injurious crimes fail to arouse.

— Augustine Birrell, *Obiter Dicta*, p. 63.

Lawrence has fun (and creates it) as a black Yankee. The laughs may not come thick and fast. But they do come more often than in the 1949, Bing Crosby musical version. M



The Diaries of Vaslav Nijinsky

Dutch-born Paul Cox is one of the rare filmmakers deserving of the description *auteur* as he demonstrates in this superbly imaginative visual gloss on the diaries of the great Polish-born, Russian-raised dancer Nijinsky.

Cox's faithful take includes the bitter account of Nijinsky's sexual exploitation by the impresario Sergey Diaghilev from which he was rescued by his marriage and the prevailing love of his wife Romola and daughter Kyra.

If the work has a false note, it is the all-too-rounded tones of Derek Jacobi voicing Nijinsky, and sounding like a Harrods floorwalker in a Moscow street market.



Showtime

Eddie Murphy, son of a cop, and Robert De Niro, son of an artist, make an unlikely pair brought together to play cops on a reality TV show by an even more unlikely producer Rene Russo. The movie is



ingeniously wrought, carried off in some style and has a quota of popcorn laughs, particularly if you enjoy guns going bang-bang and motor vehicles turning the streets of Los Angeles into a wrecker's yard. MA15+



Not Another Teen Movie

Unfortunately it is. And it purports to satirise the high-school movie genre. It does so as a pig satirises mud – by wallowing in it. MA



Ali G Indahouse

See pig-mud reference above MA15+



Jimmy Neutron: Boy Genius

Genius children are ten a penny. Ask any grandparent. Fortunately, they are not all as lively as the hero of this cartoon who is aided by a robotic pooch plus a talent for inventions such as shrink rays. He needs them all in his battle to save hometown adults from egg-shaped aliens called Yokians. G



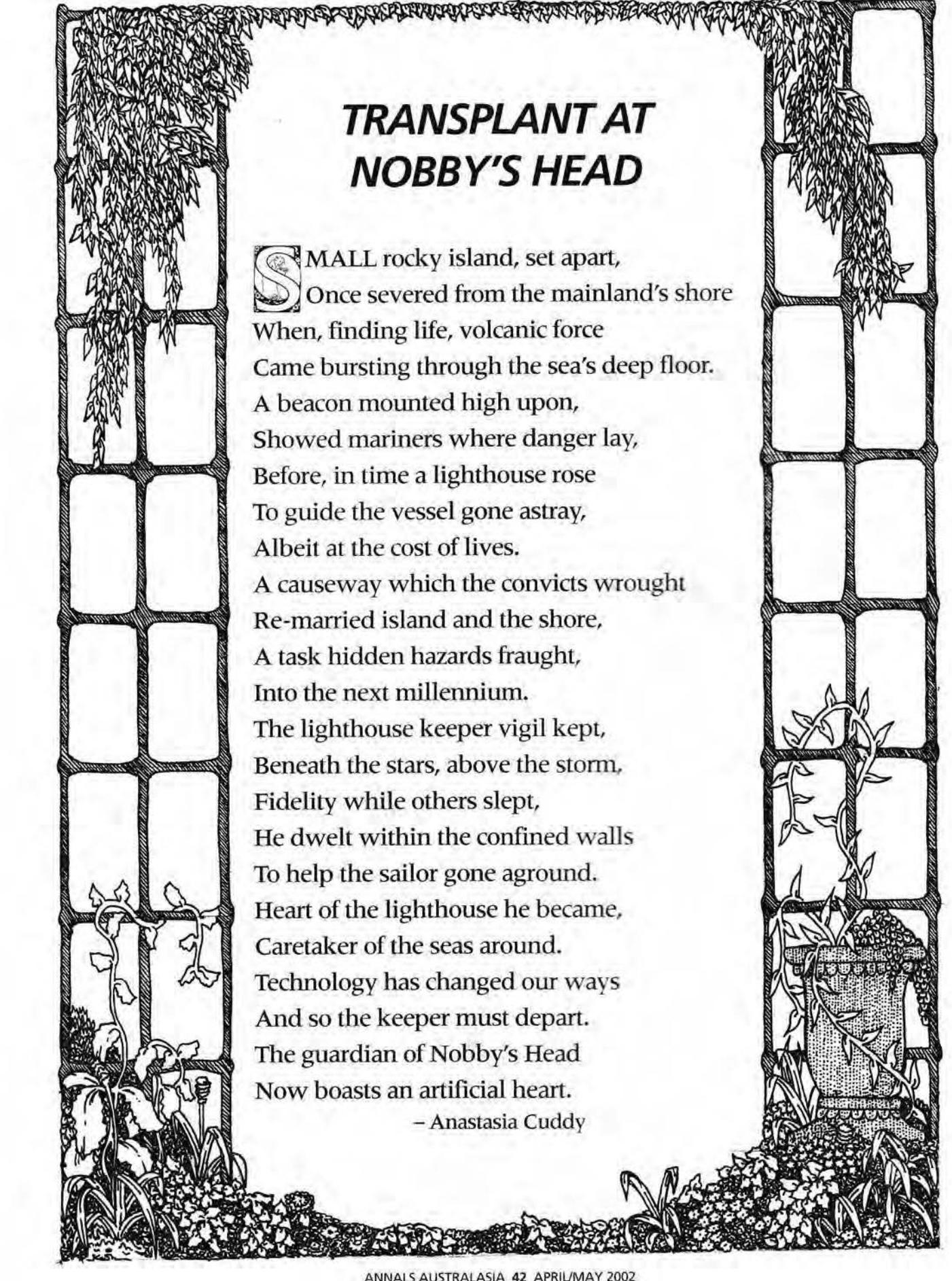
John Q

Preposterous: a wage-plug played by Denzel Washington is driven to the gun to ensure a heart transplant for his son. Profoundly disturbing: greed, not care, drives the American health system (pace-setter for the world).

Director Nick Cassavetes locates his drama in a hospital decorated with crucifixes. And the eventual heart donor is a Catholic. Cassavetes, possibly because his daughter Sacha had to undergo heart surgery, seems confused between sentiment and criticism. Is he suggesting that even Catholic hospitals have become greed prone and that Catholics need to put heart back into the system?

The movie is messy but, to paraphrase Marshall McLuhan: the messiness is the message. M





TRANSPLANT AT NOBBY'S HEAD

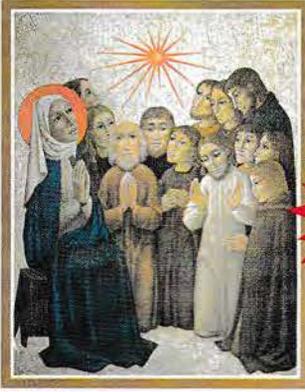
SMALL rocky island, set apart,
Once severed from the mainland's shore
When, finding life, volcanic force
Came bursting through the sea's deep floor.
A beacon mounted high upon,
Showed mariners where danger lay,
Before, in time a lighthouse rose
To guide the vessel gone astray,
Albeit at the cost of lives.
A causeway which the convicts wrought
Re-married island and the shore,
A task hidden hazards fraught,
Into the next millennium.
The lighthouse keeper vigil kept,
Beneath the stars, above the storm,
Fidelity while others slept,
He dwelt within the confined walls
To help the sailor gone aground.
Heart of the lighthouse he became,
Caretaker of the seas around.
Technology has changed our ways
And so the keeper must depart.
The guardian of Nobby's Head
Now boasts an artificial heart.

— Anastasia Cuddy

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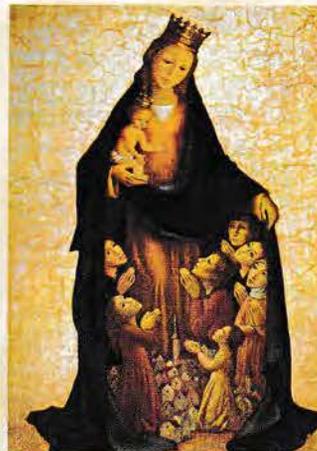
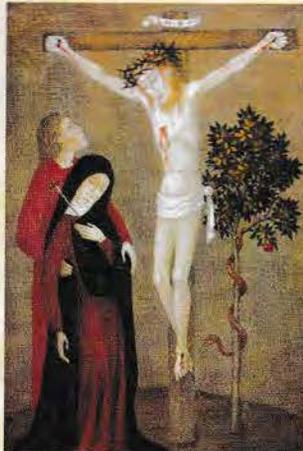
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Rebels attack Peace March

COLUMBIA: A group of some 1,000 prominent people from the Antioquia province of Colombia were taking part in a march for peace near the city of Caicedo. Among the participants were three bishops, several priests, the governor of the state, several mayors, intellectuals and artists. One of the bishops was Msgr. Alberto Giraldo, president of the Colombian Bishops' Conference. Rebels of the Revolutionary Armed Forces of Colombia, a Marxist group linked with the drug trade, attacked the peace march. In the chaos that ensued they kidnapped the governor Guillermo Gaviria, one priest, Fr. Carlos Yepes and a former Defence Minister. The bishops escaped unharmed.

Contradictory Signs

RUSSIA: Moscow - The Polish-born Catholic bishop of Eastern Siberia, Jerzy Mazur was expelled from Russia on 19 April. He was returning from Warsaw to Moscow to resume his duties in his episcopal seat in Irkutsk. At Moscow's airport, border police took his passport and had his visa cancelled. An officer told him that the 'Polish citizen Mazur' is in a list of people no longer allowed to enter the Russian territory. He was placed on the first plane back to Warsaw. Bishop Mazur's diocese is the largest in the world. An Italian-born Catholic priest, Stephano Caprio, was also denied entry in Russia last week. Fr. Caprio was performing pastoral work in Russia for many years.

The Vatican immediately summoned Russian ambassador

Vitaly Litvin to protest. Vatican spokesman Joaquín Navarro-Valls called Mazur's ban a 'grave violation' of Russia's commitment to the Conference on Security and Cooperation in Europe, which guarantees freedom of religion in the signatory countries. Up to now the Russian authorities have declined to comment on Bishop Mazur's expulsion. Earlier this year Russia's Foreign Ministry had criticized Bishop Mazur for referring to a region of his diocese as 'Karafuto Island', which is the Japanese old name for the Sakhalin Island, which was part of Japan until the last days of the II World War, when Russia took it. Bishop Mazur said that since then he had asked Rome to change the historical name to the Russian one of Sakhalin Island. Four days ago the Vatican accepted the Russian name.

Meanwhile, the Russian Orthodox Patriarch, Alexei II, said for the first time that he could consider meeting with Pope John Paul II. Up to now the Patriarch always conditioned such a meeting to a previous resolution of the conflicts with the Catholic Church. Now he sees the possibility of meeting in order to try to solve the

problems. Catholic Archbishop Thadeusz Kondrusiewicz of Moscow said in an interview that he sees some encouraging signs in these statements. He observed that the Patriarch repeated the usual Orthodox complaints against the Catholic Church, demanding that Catholic 'proselytism' must be stopped in the Orthodox areas and disputes over parish properties in Ukraine must be resolved. Tensions had been high lately between Orthodox and Catholic authorities in Russia after the Vatican raised its apostolic administrations in Russia to full-fledged dioceses in February. There have been a number of Orthodox protests since this move.

Fr. Igor Kowalewsky, secretary to the Russian Catholic Bishops' Conference, told the press that the bishops sent an open letter to the Russian government expressing 'hope that the authorities would take action' to reverse the bishop's expulsion, otherwise Russian Catholics 'could regard it as a new persecution of their faith'. Fr. Kowalewsky also expressed some optimism as a communication was received from the head of the border guard service saying that in the case of Bishop Mazur a reconsideration of the decision is possible.

A Saint Paralyzes Big City

BRAZIL: Sao Paulo - The central part of this huge metropolis of over 18 million inhabitants came to a standstill this weekend because of the throngs of faithful trying to reach St. Expeditus church on his feast day. Local police estimated that some half a million faithful went to the small church. Most could not enter the crowded church and people were praying in the streets around the shrine. The central area of the city was paralyzed for most of the day. The devotion to St. Expeditus, has become a social phenomenon in Sao Paulo. Professor Julio Moreno wrote a thesis at the Sao Paulo Catholic University about the popular devotion to St. Expeditus in Sao Paulo. 'The devotion started through radio programmes' he said. People were invited to pray to the saint to solve urgent problems, usually family



Drink Deep!

A little learning is a dangerous thing / Drink deep, or taste not the Pierian spring / There shallow draughts intoxicate the brain / And drinking largely sobers us again.

-Alexander Pope, 1688-1744 Catholic Poet and Satirist, Pope was, according to Dr. Johnson renowned for his liberality and friendship as well as for his remarkable Power with words.

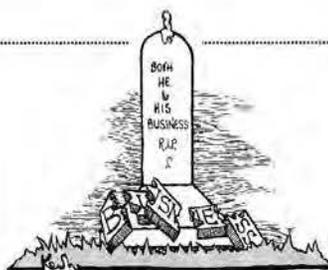
ones. As a way of saying thanks to the saint when the grace requested was received, the faithful were asked to help to spread the devotion. It became common in Sao Paulo to receive St. Expeditus prayers and holy cards in shops, supermarkets and schools. One businessman even put signs outdoors on the main roads inviting people to pray to the saint.

Help to Restore Historic Church

NICARAGUA: In spite of the efforts done by the faithful to restore the historic church of St. John the Baptist in Managua, severely damaged by an earthquake, the works are being hampered due to a lack of resources. Local people, although very poor, contributed with US \$32,000 dollars. Aid to the Church in Need is contributing to the restoration of several other churches in Central America which had also been damaged by the last earthquake. But there were not enough funds to restore the many churches in need of urgent repair. The faithful of St. John the Baptist are appealing to try to raise the 30% of the remaining funds to finish the works. The church was built in 1585 by Spanish missionaries.

Priests hail resumption of civil life in war-torn town

SRI LANKA: Sri Lankan priests have welcomed the restoration of peace in their war-torn town after the signing of a cease-fire agreement between Tamil separatists and the government. 'After signing the agreement, marked and tremendous changes have been observed in Tricomalee,' said Father Anthony Leo, who heads the Eastern Human and Economic Development, the Caritas wing of Tricomalee-Batticaloa diocese. Father Leo, an ethnic Tamil, said he was happy that security checkpoints have been reduced and that the process of inspection has been relaxed. However, the priest said there remains a vast expanse of bare land abandoned by owners who have not yet returned. 'This means more and more work on rehabilitation and resettlement,' he said. Father George



Sweet Lemons [Not Sour grapes]

It is the habit of the people, whenever an old man mismanages his business so that it falls to pieces as soon as he dies, to say, 'Ah, So-and-so was a marvel! He kept things together so long as he was alive, and look what happens now he has gone!'

— Rebecca West, *A Celebration*

Dissanayake, in charge of Sinhalese language catechetics in the diocese, said, 'To our great delight, Tricomalee is waking up from its 15-year-long slumber. We are hoping for a lasting peace.'

Families demand constitutional change to include religious education in timetables

MEXICO: México City. During a recent press conference, México's National Union of Parents has reaffirmed the urgent need to change article three of the constitution in order to include religion classes in the timetables of state-run schools. The Union's president, Guillermo Bustamante Manilla, pointed out that it is a 'natural right of the parents to educate their children according to their principles and convictions,' and whenever parents opt for religious education this 'must be recognized by the political constitution.'

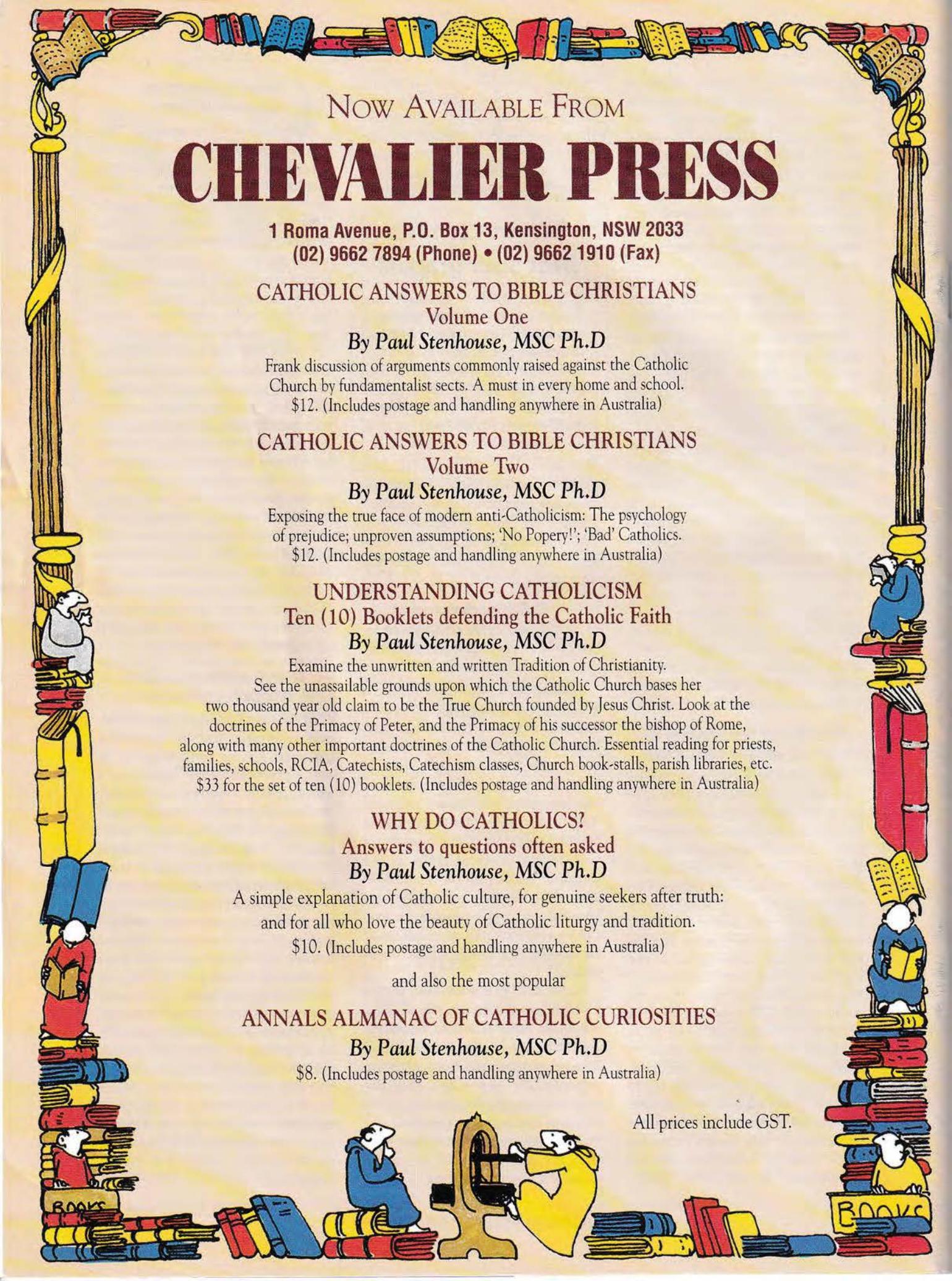
According to Bustamante such a change would be a 'great social advance,' since it would overcome the 'historical error' to have religious education separated from state-run schools. He explained that the constitutions of all countries in the western hemisphere 'recognize the right of parents to educate their children the way they wish to - except those of Cuba and México.'

Youth interest in Legion of Mary

INDONESIA: Kupang. The interest of Catholic youth in joining the Legion of Mary in West Timor, Eastern Indonesia, has surprised some senior members. 'The Legion of Mary is often labeled as old-fashioned devotion but to my surprise more and more young people are joining it,' said Frans Fernandez, a leader of the Legion of Mary apostolate group here. In a recent interview he told the press that the Legion of Mary is known for its intensive prayer-centered devotion and frequent apostolate activities. However, he said the interest of young people in joining 'shows it is not old-fashioned spirituality only for elder people.' Fernandez is head of the presidium of the legion of St. Familia Church in Sikumana, a village outside Kupang, some 1,87 kilometers east of Jakarta. Founded by layman Frank Duff in Dublin, Ireland, in 1921, the Legion of Mary spread to many countries worldwide and has built up millions of followers.

10,000 attend auxiliary bishop's ordination

MYANMAR: More than 10,000, mostly ethnic, Kachin Catholics gathered for the ordination of an auxiliary bishop for Myanmar's northernmost Myitkyina diocese. Archbishop Adriano Bernardini, the Bangkok-based apostolic delegate to Myanmar, ordained Auxiliary Bishop Francis Daw Tang at a concelebrated Mass on 11 April in Myitkyina, some 950 km north of Rangoon. Nine bishops and more than 150 priests concelebrated the Mass. Bishop Paul Zingtung Grawng of Myitkyina and Bishop Charles Bo of Pathein, chairman of the Catholic Bishops' Conference of Myanmar, were the co-ordinators. A dinner honouring the new Bishop was followed by a cultural performance, after which Major General Maung Maung Swe, military commander of Kachin State, donated 50,000 kyat (about £100) to the diocese's youth committee.

A decorative border surrounds the text, featuring stacks of colorful books (red, blue, yellow, green) and cartoon figures of people reading or writing. At the top, a row of books is shown. On the left and right sides, vertical stacks of books are topped with figures: a white figure on the left, a blue figure on the right, and a yellow figure at the bottom right. At the bottom, a blue figure sits on a stack of books, and a yellow figure is shown writing at a desk with a typewriter. The word 'BOOKS' is written on some of the stacks.

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