

# ANNALS

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# ANNALS AUSTRALASIA

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**Ancient Beliefs find followers in the Suburbs**

TESS LIVINGSTONE

Cover Photo: Paul Stenhouse, MSC



**Front Cover:** This beautiful ceramic medallion depicting Mary and the child Jesus, with the single lamp always burning before it, is one of many hundreds of such shrines to our Lady in the streets of Rome. What the photograph doesn't show, however, is the sentry post beneath the shrine, and the soldier on duty. The building the medallion adorns is the Chigi Palace located in the Piazza della Colonna. Begun in 1580 and completed in 1696 – and once the home of the princely Chigi family from which it takes its name – the palace now forms part of the Italian Parliament buildings, and houses the Council of Ministers. It must be one of the few parliament buildings in the world with a shrine to the Madonna attached to it.

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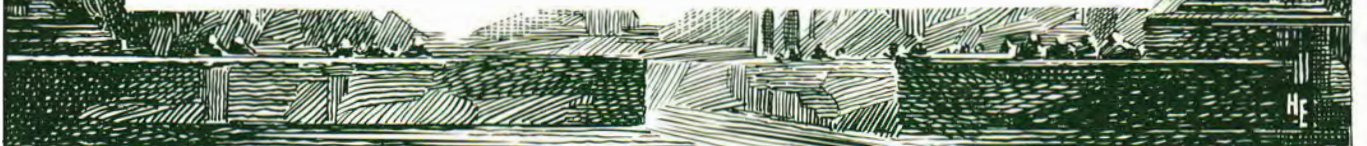
In the name of the Father,  
and of the Son, and  
of the Holy Spirit.  
Amen.

## Faith in Christ Risen from the dead



THE visible presence of our Redeemer passed over into the Sacraments; and so that faith might be more noble, and firmer, it is grounded now not on sight but on doctrine. The hearts of those who believe follow this doctrine by a light that comes from above. This faith, which was increased by the Lord's ascension and strengthened by the gifts of the Holy Spirit, could not be dismayed by chains, by prison, by exile, by hunger, by fire, by the claws of wild beasts or by the cruel and ingenious torments of persecutors. All over the world not only men but women, young boys and gentle girls fought for this faith, even to the shedding of their blood. This faith cast out devils, drove away sickness, raised the dead?

- Pope St Leo the Great [died 461 AD], *Sermon 2 on the Ascension of our Lord*  
From the *Roman Breviary*, Office of Readings in week 6 in Eastertide,  
Friday after the Ascension.







## A HYMN TO GOD THE FATHER

Hear me, O God!  
A broken heart  
Is my best part:  
Use still thy rod  
That I may prove  
Therein thy love.

If thou hadst not  
Been stern to me,  
But let me free  
I had forgot  
Myself and thee.

For sin's so sweet,  
As minds ill bent  
Rarely repent,  
Until they meet  
Their punishment.

Who more can crave  
Than thou hast done,  
That gav'st a son  
To free a slave,  
First made of nought,  
With all since bought?

Sin, Death and Hell  
His glorious Name  
Quite overcame,  
Yet I Rebel,  
And slight the same.

But I'll come in,  
Before my loss  
Me farther toss,  
As sure to win  
Under his cross.

- Ben Johnson [1572-1637]

This poem is found in the Roman Breviary as an optional hymn for Lent and Eastertide.

# THOUGHT FROM THE LITURGY OF THE DAY

By FATHER MICHAEL FALLON, MSC



## JULY

**1** Thur Week 13      Psalm 19:8  
The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it **gives light** to the eyes.

**2** Fri Week 13      Mat 11:28  
Come to me, all you that labour and are burdened, and I **will give you rest**.

**3** Sat Thomas      John 20:29  
Blessed are those who have not seen and yet have come to **believe**.

**4** Sun Week 14      Luke 10:11  
Be sure of this: the **kingdom** of God is very near.

**5** Mon Week 14      Ps 144:9  
How good is the Lord to all, compassionate to all his creatures.

**6** Tues Week 14      Mat 9:38  
The harvest is rich but the labourers are few, so ask the lord of the harvest to send labourers to his harvest.

**7** Wed Peter To Rot      Hosea 10:12  
It is time to go seeking the Lord until he comes to rain salvation on you.

**8** Thu Week 14      Hosea 11:4  
I was like someone who lifts an infant close against his cheek. Stooping down I gave you food.

**9** Chinese martyrs      Hosea 14:10  
The ways of the Lord are straight. The virtuous walk in them but sinners stumble.

**10** Sat Week 14      Mat 10:31  
There is no need to be afraid. You are worth more than hundreds of sparrows.

**11** Sun Week 15      Luke 10:37  
Go, prove yourself a neighbour to those in need.

**12** Mon Week 15      Isaiah 1:17  
Cease to do evil. Learn to do good. Search for justice. Help the oppressed.

**13** Tue Week 15      Ps 95:7  
If today you hear his voice harden not your heart.

**14** Wed Week 15      Mat 11:25  
Blessed are you, Father. You have revealed to little ones the mysteries of the kingdom.

**15** Thur Bonaventure      Mat 23:12  
If you exalt yourself you will be brought down. If you humble yourself you will be lifted up.

**16** Fri Our Lady of Mt Carmel      Zechariah 2:17  
Let all people be silent before the Lord! For he is coming from his holy dwelling.

**17** Sat Week 15      Mat 12:20  
He will not break the crushed reed, nor put out the smouldering wick.

**18** Sun Week 16      Luke 8:15  
Happy are they who have kept the word with a generous heart and yield a harvest through perseverance.

**19** Mon Week 16      Micah 6:8  
The Lord asks only that you act justly, love tenderly and walk humbly with your God.

**20** Tues Week 16      Ps 85:7  
O Lord, let us see your mercy. Give us your saving help.

**21** Wed Week 16      Mat 13:8  
Some of the seeds fell among thorns, which grew up and choked them.

**22** Thur Mary Magdalene      Psalm 63:1  
You are my God, for you I long; for you my soul is thirsting.

**23** Fri Bridget      John 15:4  
Make your home in me as I make mine in you.

**24** Sat Sarbel Makhluaf      James 1:21  
Receive and submit to the word planted in you.

**25** Sun Week 17      Luke 11:10  
The one who searches always finds.

**26** Mon Joachim & Ann      Lk 2:25  
They yearned for the comforting of Israel, and the Holy Spirit dwelt in them.

**27** Tues Week 17      Jer 14:20  
We confess that we have sinned against you. Do not reject us.

**28** Wed Week 17      Jer 15:16  
When your words came I devoured them. They are my delight, the joy of my heart.

**29** Thur Martha      1John 4:11  
Since God has loved us so much, we should love one another.

**30** Fri Week 17      Psalm 69:16  
In your great love answer me, O God, with your help that never fails.

**31** Sat Ignatius Loyola      Lk 14:33  
You cannot be my disciple unless you give up all your possessions.



*Nothing can destroy Catholic truth*

## ON A RISING TIDE

By PAUL STENHOUSE MSC



THE Tide of the Faith, if I may use one of Belloc's favourite sea-going metaphors, is *rising* not ebbing. Were it not, the Church would be the flavour of the month; President Bush would be deferring to the Pope; and the media would be praising Archbishop Pell instead of attacking him, and interviewing maverick bishops who seem to have forgotten the oath they took to serve the Church and the Pope.

This repudiation of the authority of the Church across the ecclesiastical board – by priests, religious and laity; this ambiguity about primacy of conscience and the Collegiality of bishops, calls to mind words of Hilaire Belloc that are eerily prescient:

'those engaged upon helping on that tide will confuse Faith with fads. For this peril, a recognition of authority is the first and indeed the only safeguard'.<sup>1</sup>

Lack of respect for any authority other than the conscience of the individual, was for Belloc, as it is for all modern rational enquirers after religious truth, the achilles heel of the much vaunted post-modernist 'liberty' in matters sexual, educational, religious and political whose roots lie much deeper than the Student revolution in Paris in May 1968.

'Peril,' in the light of what we all know now about the fall-out from the 60s, is, if anything, too much of an understatement of the matter.

Belloc foretold our predicament. He considered 'the inter-communion' between the new Paganism of Europeans – typified for us by the Western so-called post-moderns who as children of the 'Enlightenment' have rejected Catholicism, the very heart of Europe – and the very ancient Paganism of other races

typified by materialism, immorality and worship of the individual, to be poorly understood in his day, but 'advancing'.

'I cannot but believe,' he wrote in 1929, 'that in another generation it will be powerful, apparent to all.'<sup>2</sup>

We appear to have been slow learners. Yet how right he was. In our generation it *has* become apparent to all who have eyes to see with. Why couldn't others see what Belloc saw so clearly in 1929?

Catholicism, it is no exaggeration to point out, is in the process of being dismantled by inimical forces that have, like the alien monster in the film of that name, entered our spiritual and cultural environment and are threatening our existence as Catholics.

Belloc noted this in the 1920s, and the process has been accelerated by the anti-Christianity of the media and the anti-Catholic ethos promoted by the secular states in general.

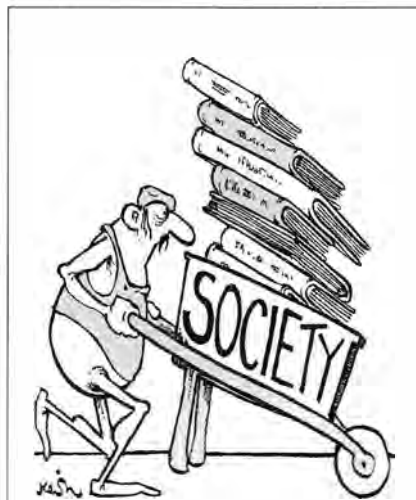
The agents of this modern-day dismantling are either extraordinarily ignorant, or, as one is sorely tempted to surmise, twisted in their understanding of the nature of the Church, and malevolent in their actions.

It is not uncommon to walk into Catholic Churches as devoid of statues, tabernacle, religious paintings, holy water or incense or recognizable altar, as any mosque. Or to hear so-called Catholics ridiculing Catholic doctrine, and insulting the Pope, or writing open-letters to Church leaders and having them printed in scandal-sheets purporting to be respectable newspapers, airing their grievances and declaring their dissatisfaction with Catholic morals or doctrine.

Yet we need no West Coast American university course to know that human beings cannot live sanely for long without respect for some authority other than their own whims and preferences. Nor can they long survive without symbols and physical expressions of their spiritual and social beliefs and practices.

If they are not permitted to have them in an orthodox sense, they will break out in some heterodox manner.

Protestant believers may be horrified to find statues of Luther and Malancthon in the Lutheran Cathedral in Helsinki which has no



### Unsound foundations

TODAY a historian like Franz Altheim who is not afraid to make mistakes tackles texts in dozens of languages; and it would be ungenerous to reproach him if, in conformity to his own premises, he makes mistakes. But it is no good ignoring the fact that whole societies are being reconstructed on the basis of texts of doubtful interpretation.

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

statue of our Lord; Catholics are not surprised. Any more than they are at Luther's appealing to the authority of the Pope in defence of his Lutheran doctrines against the Sacramentarians. Nor are Catholics surprised to find the statue of an Angel sitting on the top of the Mormon Temple in Castle Hill NSW. The Angel whose name is Moroni allegedly revealed the Book of Mormon to Joseph Smith in 1830 – but there are no statues of Jesus, his Mother Mary or traditional Christian saints or any other religious pictures in Mormon Temples.<sup>3</sup>

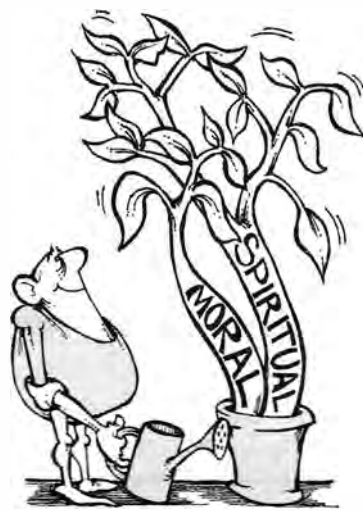
The plethora of subjective, individualistic sects that dot the landscape around our cities and towns bears witness to the ingenuity of man, the depth of his hunger for the truth, and the ephemeral nature of his often well-meant, but invariably defective constructs.

Religions that allow people to make their own minds up on issues of doctrine and morality condemn themselves to disappear eventually without trace. They are side-shows on the periphery of the religious field of combat where doctrines and morals are proclaimed and defended not in the name of Donatus, or Arius or Nestorius [who follows them today?] or of Joseph Smith, or Mary Baker Eddy, or the 'Little Pebble,' but of God Himself.

The reaction in the media, especially on talk-back radio, to the Holy Father's recent necessary statement on attempts to permit 'marriages' among homosexual people was predictable but sad. 'Gay Marriages' will become, like the ordination of women, the issue of married priests, divorce, abortion, euthanasia and contraception, issues that affect [and divide] a great proportion of Catholics at the grass roots level.

Seeing the authority of their Church lampooned at every turn, many Catholics will tend first of all to reject all authority, and will end [usually] by accepting any authority that seeks to impose itself upon them.

Catholicism survived from its origins in the hill country of Galilee into our own time, says Belloc, 'because it appealed also to the general sense of mankind; because



## Need for a religious revival

WHAT may be feasible is a moral regeneration and an intellectual understanding capable of defeating modern liberalism. In a discussion of that possibility with friends, we came up with four events that could produce a moral and spiritual regeneration: a religious revival; the revival of public discourse about morality; a cataclysmic war; or a deep economic depression. Though there was increased social discipline during the Second World War and, perhaps even more, during the Great Depression, we may safely drop the last two items on that list as, to say the least, social policies lacking broad public support.

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

it fitted in with what mankind knew of itself and its own needs and what it lacked to satisfy these needs; also because it confirmed itself every day in the lives of those subjected to it; because, of the wonders put forward, the greatest – the Resurrection – was reluctantly witnessed to by opponents; but most of all because it maintained unity.<sup>4</sup>

Catholic unity, or the unity of Christendom, does not mean the the Church must be 'numerous'

or 'widespread'. The unity of the Catholic Church is being maintained every time Catholics meet in a spirit of genuine Faith, to celebrate Mass, to receive Holy Communion, and to pray for one another. Catholics are, *de facto*, the largest religious group in the world. But even if they were the smallest, provided the continuity of priestly orders, and communion with the successor of St Peter were to be maintained, the seed of salvation would still be there, waiting for soil willing to let it take root.

Nothing can destroy Catholic truth. It may be driven underground; its popularity may wane, it may remain dormant for years and then somebody discovers or rediscovers it and it shines as brightly as when it was first preached by St Peter and the Apostles after the death and resurrection of Jesus – like a jewel it shines as brightly as the day it was first taken from the mine, and dried and cut and polished.<sup>5</sup>

There are those reading these words whose Faith and lives reflect the truth of those beautiful words of Maurice Baring that I have, I must admit, taken some liberties with. But the thoughts are his.

Tide of Faith is rising, not ebbing. If our Faith is truly to challenge the fads that are invading our spiritual space like some kind of blue-green algae poisoning our waterways, we need to take to heart the words of Monsignor Ronald Knox in one of his short sermons preached during the last world war:

'We are so engrossed in our own plans, five years' plans and ten years' plans, and the rest of it, that we assume they must be God's plans too. We have grown so accustomed to our familiar certainties, that when a shock is felt which makes these seemingly-solid foundations of ours tremble, we go about crying that the end of the world has come. But for all we can tell, God may be working out a five thousand years' plan or a ten thousand years' plan of his own; we may still be living, for all we know, in the early Church.'<sup>6</sup>



1 *Survivals and New Arrivals*, London, Sheed and Ward [= *Survivals*], 1929, p.286.

2 *Survivals* p.248

3 See [www.bbc.co.uk/religion/religions/mormon/worship](http://www.bbc.co.uk/religion/religions/mormon/worship).

4 *Survivals and New Arrivals*, ed.cit. p.265-266.

5 *Lost Lectures*, Maurice Baring, London, Peter Davies, 1932, p.148 [*mutatis mutandis*].

6 *Stimuli*, Sheed and Ward, London, 1951, p.8.



*Five souls in search of their true home*

## A VICTORIAN CONVERT QUINTET

By MICHAEL DANIEL



PERHAPS the most interesting phenomenon of the Catholic Church in the nineteenth century was the extraordinary number of converts to Catholicism from Anglicanism and the influence these people were to have upon the Catholic Church. Most books and studies have concentrated on figures such as Newman, Faber and Manning. Clifton, a priest of the Southwark Archdiocese and diocesan archivist, examines five lesser known converts: Coffin, Oakeley, Sibthorp, Simpson and St. George Jackson Mivart. Clifton focuses upon the faith development of each of these converts.

The selection of converts is interesting as it challenges the popular assumption regarding converts in nineteenth century (and, indeed arguably in any other century) that the convert "lived happily ever after" in the Catholic Church. Only two of the five converts in Clifton's study seem to fit this description. Coffin was to become an ultramontanist whereas Oakeley seemed to endorse a more moderate view of the Pope's role in the Church, such as envisioned by Newman. The faith journeys of the other three are quite different. Sibthorp was to convert to Catholicism and be ordained a Catholic priest only to return to the Church of England, in which he remained for almost twenty years before returning to and dying within the Catholic Church. However, his beliefs seemed to be an eclectic mixture of Anglican and Catholic teachings, manifested by the funerary requests in his will: requiem Mass followed by burial office from the *Book of Common Prayer*. Simpson can best be described as a liberal Catholic: that is he earnestly tried to remain faithful to the Church's teachings. He was, as Clifton argues, never to resolve his dilemma regarding the promulgation of Papal Infallibility.

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*A Victorian Convert Quintet*  
Michael Clifton  
London, St. Austin Press, 1998 212pp £9.95.  
Australia: Ignatius Press Ph (07) 3376 0105

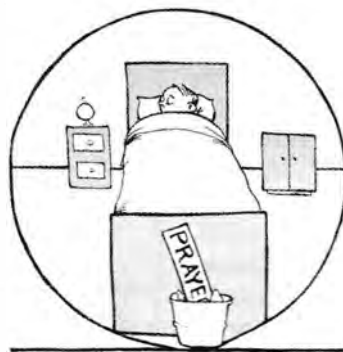
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The last convert, the scientist St. George Jackson Mivart, is perhaps the most enigmatic. Whilst the seeds of doubt were sown well before his death, in his last years, he was to openly deny fundamental Catholic teachings through his adoption of the modernist rationale that all Church teachings were to be updated in the light of contemporary secular learning. As a consequence, Mivart died excommunicate. In his treatment of Mivart, the difficulties Clifton faces in compiling these biographies which focus on the faith development of the subjects, become apparent. Not only are there a dearth of primary sources for many of the five converts, but there is always the difficulty in making judgements about a person's

personal, interior faith, the full workings of which are sometimes not even fully understood by the person himself or herself. In the case of Mivart, the question of how responsible he was for his public attacks upon Church teachings remains. Mivart was extremely ill at the time: was his mind unduly affected by his illness? Clifton leaves the decision to the reader, but skillfully provides sufficient evidence for the reader to make the decision.

*A Victorian Convert Quintet* would be of interest to anyone interested in Catholic history. It also provides a good insight into the experience of conversion, both the reasons as to why people were (and are) likely to convert to Catholicism and the range of ways in which their faith is likely to develop.

MICHAEL DANIEL teaches Latin, English and RE. A convert to Catholicism, he is married and lives in Victoria. A number of articles and reviews by him have appeared in Australian and overseas publications.



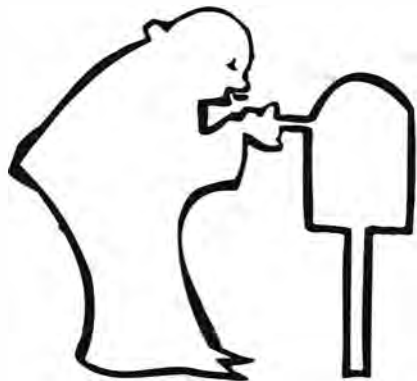
### The power of example

AN English high-brow who was a great mathematician and philosopher when he grew up was, to start with, a little boy, and, like, other little boys, he went to school. The first night he went to bed in his dormitory he noticed that all the other boys knelt down to say their prayers; but he, having been brought up among the ruthless, thought that to say one's prayers was a piece of old-fashioned and pernicious superstition, and he went to bed without saying his prayers; and all the other boys threw boots at his head and called him a heathen and other rude names; but at the end of the term none of the boys said their prayers.

— Maurice Baring, *Lost Lectures*, London, 1932.



## LETTERS



### Favourite

Thank you for your excellent journals. We are trying to reduce the amount of unwanted mail that comes to our home each month. The *Annals* is one of our favourite pieces of mail!

Normanhurst NSW 2076

David Chee

### Where are they?

Many of the books reviewed in *Annals* are of interest, but as in many publications there is no information about the local (Australian) source of supply. I know that some of the book reviews are from overseas sources, nevertheless, it would be nice to have the local supplier noted as well as the publishers name. Should the book not be on Australian current distribution lists it would help us avoid frustrating searches from local book sellers who are not always as helpful as they might be.

Many thanks.

Cromer NSW 2099

RICHARD BYRNE

[Thanks for the reminder. But where no Australian distributor of books reviewed in *Annals* exists, or can be identified, we can only suggest that readers with internet access try [www.amazon.com](http://www.amazon.com) or [www.dogbert.abebooks.com](http://www.dogbert.abebooks.com) or even any of the regular search engines. This will usually be helpful. Ed]

### The day St Anthony let me down

Reading Ken Scully's account of the day St Anthony let him down (*Annals* 2004-2) reminded me of an incident that occurred back in 1966 when my wife and I took our four children for a holiday at Shoal Bay on Port Stephens, NSW. We had recently given our eldest son a watch for his tenth birthday. We had spent the morning on the Shoal Bay beach and on two of the nearby surf beaches. When we went back to the house for lunch, our son suddenly

found that the watch was no longer on his wrist, and consternation reigned. The six of us trooped back to all the places where we had spent some time that morning, searching in the sand of each of the three beaches where the kids had been running and playing, but to no avail.

After about an hour we were back on Shoal Bay beach feeling rather glum. I told them that there was one thing we had not done. We had not asked St. Anthony to help us. So we stood in a little circle on the beach, held hands, said a Hail Mary, and said: 'Dear St Anthony, please help us to find Philip's watch.' I looked down at the sand in the

middle of the circle we were forming and I saw something glinting in the sunshine. Without having to move my feet, I bent down, brushed a little sand away and picked up the missing watch. It was incredible to think that of all the places that we had searched in the much foot-trampled expanse of three beaches, we had actually unconsciously stood around the partly hidden watch to say our prayer to St Anthony. Was it a miracle? I don't know. But it sure reinforced our belief in the power of prayer.

Becroft NSW 2119

KEN RITCHIE

### Memories of Rabaul, New Britain

Your correspondent John Fletcher's mention of Rabaul under the heading 'memories' (*Annals* 9/10, 2003) has indeed stirred up mine.

Take Vunapope for instance. 'Vuna' means 'place' in the local talk and the natives saw the Pope as the chief of the Catholics so his followers were 'Popies'. Thus Vunapope gets us to 'the Pope's Place' or, more exactly, 'where the Popies hang out.' My daughter, Melissa Mary, born 6th December 1953, was baptised in the large church there by Fr Bata, a young native priest. He insisted upon putting the Mary first, and why not? I wonder where he is now.

Father Bernard Franke, MSC, was much loved by all, especially by the Tolai people of the Gazelle Peninsular. One of their main villages was Matupit located close to the aerodrome. Father was given leave to visit his homeland after umpteen years and such a huge excited crowd turned up to see him off that they spilled on to the unfenced runway. When his DC3 taxied out, the pilot called us on the radio to tell us that he could not take-off with all those people moving about. The groundsman was standing by with his truck so I told him to put the headlights on, keep his fist on the horn button and charge along the side of the runway. I then asked the duty radio operator to tell the skipper that it would be clear for him to get airborne if he got going at once. The plane started to roll and as it gathered speed the truck forced the people back long enough for the Dakota to whiz past and roar off into the air upon which the crowd rushed out everywhere to wave and yell their goodbyes to the good Father on the first leg of a long journey.



### Emancipated?

If a rich young Catholic were in Parliament, he would belong to White's and Brooke's, would keep racehorses, would walk up and down Pall Mall, be exonerated of his ready money and his constitution, become as totally devoid of morality, honesty, knowledge, and civility as Protestant loungers in Pall Mall, and return home with a supreme contempt for Father O'Leary and Father O'Callaghan. I am astonished at the madness of the Catholic clergy, in not perceiving that Catholic emancipation is Catholic infidelity; that to entangle their people in the intrigues of a Protestant Parliament, and a Protestant court, is to ensure the loss of every man of fashion and consequence in their community. The true receipt for preserving their religion, is Mr Perceval's receipt for destroying it: it is to deprive every rich Catholic of all the objects of secular ambition, to separate him from the Protestant, and to shut him up in his castle with priests and relics.

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



Later, in the mid sixties, Fr Franke visited Sydney. He sent out a circular to the effect that he had received so many invitations that he simply did not have the time to accept them all so would we mind if he rented a hall and we could come and see him! This was done and over one hundred people turned up including large numbers from the Asian community that had been very strong in Rabaul.

During his stay in Sydney, I am proud to recall, our family was honoured when Father was able to come to dinner at our home, then in Manly Vale. I had recently taken up art and pestered him to allow me to attempt a portrait of him. He gave in and I did a pretty awful sketch but later worked on it. I put in a background of Rabaul and Simpson Harbour as seen from Namanula Hill and in a timber frame it did not look too bad. He was back on the job by then so I sent it to him and received a letter expressing thanks and, I think, surprise. Later I heard from him again. He had been prevailed upon to put the picture in an art exhibition and a tourist had insisted on buying it. So off it went to the USA. Father wanted to send me the purchase money but I told him to donate it to his work there. I wish I had that picture now.

We had some Irish friends in Rabaul, Helen and Gerry Welsh (pronounced Walsh). His brother, Father Paddy Welsh, was located near Gasmata on the western end of New Britain. His parishioners persisted in sleeping on the beach despite periodically losing the odd villager to saltwater crocodiles. One time he brought his mission boat to Rabaul for repair and after it was fixed we went out in it when he took it for a test run to an atoll a few miles out. A doctor in the party told us to put olive oil on our skin to prevent sunburn. This remedy was news to me but I did put a little on my feet. Helen protected her beautiful creamy Irish complexion with a sunshade but poor Gerry slapped the oil on everywhere. He got thoroughly cooked and was a very sick man for a couple of weeks. In comparison I got off lightly, I just went without shoes for several days and lost two large steaks, well-done, off my insteps.

Father Jimmy Dwyer, MSC, was our parish priest in Rabaul. His great dedication and abilities lay more in organisation and fundraising than in oratory.

## Annals Australasia 1889 – 2004

*From the editor*

**T**HIS year, 2004, *Annals* will celebrate its 115th year of continuous publication. *Annals* is, as best we can ascertain, the oldest continuously published Catholic magazine in the Southern Hemisphere, and after *The Bulletin*, one of the oldest magazines of any sort in Australia.

We hope to celebrate in some fitting way the contribution that *Annals* has made to the vitality of Catholic Life in this country and in every place throughout the world where it is read.

We thank our loyal readers for their support and encouragement. We should like to find the reader who has had the longest association with us. So, please write and tell us how long you [or others] have been receiving or reading *Annals*, as we should like to publish the names of the ten readers who have been with us the longest time.

See page 39 in this issue for details of our plans for celebrating our 115th birthday.

– Paul Stenhouse, MSC

It was believed that he timed his homilies by a sizeable clock visible from the altar. On the stroke of fifteen minutes he would stop speaking. One Sunday he observed that the congregation was becoming unduly restive and realised that the clock had stopped some time earlier whereas he had not.

I am not sure what constitutes a Cathedral but Fr Jimmy built one in Rabaul. The materials used were fibro and tin but it had a bell tower. In May 1961 our youngest son Patrick was born and a week or so later was christened in the Cathedral by Father English. Later Father Jimmy was transferred to Alice Springs where he built yet another large church. He was a fine man and did great work even as cancer was dealing him its final blows. Sadly the Cathedral was very badly damaged in the disastrous volcanic eruption that wrecked the town twenty-five years later.

We had got to know Fr English when the DCA married quarters were located near Kokopo. He was in a teaching establishment nearby. Later he moved into town and often celebrated

Mass on weekday mornings. He was not always on time because, I suppose, out on his mission he was accustomed to a no-clock society. Juliet, my wife often attended the morning ceremony and on one famous occasion rang the presbytery to ask Father, entirely innocently: 'Could you please tell me what time will the seven o'clock Mass be tomorrow?'

*Mosman NSW 2088*

TOM CROGAN

### Hymns that are singable

What happy memories of the heady post-Vatican II days were evoked by Richard Connolly's article! The hymns of the wonderful *Living Parish Hymnal* and Connolly/McAuley works were of a calibre which are hard to find these days. Why can't Australia produce, or should I say promote, more hymns of such quality and suitability, instead of those with long drawn out notes which congregations can't hold?

Thank you Richard, for your thoughts and for your past contributions.

If anyone is interested, the *Snowbird Statement* is on the web at [www.canticanova.com/articles/liturgy](http://www.canticanova.com/articles/liturgy) etc.

Could I just put a plug in here for the *Royal School of Church Music* Summer School for which NSW is responsible and the host in January 2005. When you see the brochures (coming soon) for RSCM SS05, know that you are on to something really good. There will be workshops, lots of suggestions for choirs and parishes, a composition competition, pipe organ tutorials, and a very innovative junior 'Cool School' for those under 18. Lots of people to meet with similar interests and good for ecumenism too.

People are trying, and there is hope around.

*Ashfield NSW 2151* (SISTER) MARIE THERESE LEVEY

### Children at the barricades

Recently on the ABC news, again the Catholic system (in this case education) was depicted in an unfavourable light.

In regard to the refugee question, two interstate Catholic schools were shown to have encouraged children to write discourteous and downright abusive letters to Senator Vanstone, to whom an unreserved apology is now warranted. The school children involved obviously were unable, or could not be expected,



to discern the big picture of illegal entry which also may be unclear to the teachers and parents who condoned or promoted this type of behaviour.

This should have been explained carefully before being taken on, particularly using children as a political stunt, as also is the case with the aspiring entrants. Is any mention made of the already accepted refugees (yes - with children too!) who are languishing in camps overseas because they have been jostled 'out of the queue' by others who have enough money, chutzpah and a complete disregard of another country's laws, to put themselves and their children in unsafe, leaky boats heading to either the bottom of the sea, or if they are lucky to make it, to a barbed wire enclosed camp for an assessment that may, or may not, go their way? After all, we are, or are we not, a 'soft target' because we are a generous and open hearted nation therefore open to abuse for these very compassionate qualities?

In regard to these little people, is this type of disrespectful behaviour and name-calling tolerated in their particular classroom/playground? Is it encouraged at home? Is this responsible behaviour by the adults involved? Should other parents be paying for an 'education' containing elements such as this which includes the elimination of basic good manners and common courtesy?

Finally what was shown in the letters was poor work in writing, presentation and comprehension factors. Perhaps more time promoting these basic skills would be better used for their future development!

Frankston South Vic. 3199 MAUREEN FEDERICO (Mrs)

### Bolting horses

The recent spate of behavioural problems among some, but not all footballers in all codes, is disturbing but not surprising. Going back almost half a century, there are stories of hotel owners refusing accommodation to some football groups and one classic case, where a North England hotel manager stored his good furniture for the duration of a visit by footballers, replacing it with second-hand furniture, which needed to be discarded after their departure.

However, following the recent more serious allegations, the decision to provide teams with academic counselors, to instruct players on their attitude



## One Law for the Poor

They [judges and lawyers] will fall from impartiality and support false claims of their friends. Then, as [Plutarch] said, they will turn the laws made against criminals into something much like cobwebs: the little gnats and flies will stick to them and will hang, but the big bumblebees will break them, and fly right through. And the laws made to be shields defending the innocent, those they will turn into swords with which to cut and deeply wound them.

- St Thomas More [1478-1535] *Dialogue of Comfort*, Scepter Press, p.222

to females, would be humorous, if it were not so serious - a case of the late gate closure and the bolting horse.

The counsellors magic wand is no match for the fact, that over a generation or more, our youth, have been spoon-fed a diet of soft and hard core pornography, through many sections of the media, to such an extent, that only an earth shattering experience would reverse the attitude of those seriously affected.

The purveyors of this media mind poison usually try to insult our intelligence by suggesting that this premium quality codswallop has no serious effect on anyone. This argument, of course, reaches a ten on the bunkum meter.

Porn pushers usually trot out that exhausted old furphy, if anyone criticises one of their 'precious' movies 'You rubbish the movie, but have you seen it?' In one such debate, in which I was involved, I replied 'I have never been for a swim in a sewer, but I know it stinks and I don't want to stink too.'

Petrie Old 4502

FRANK BELLET

## Thanks

to all our advertisers for their generous support. Special thanks to Alan David, Digital Graphic Communication, to Brian and Garrie Boyd of *Paynter Dixon Constructions Pty Ltd*, and to John David, of *The David's Group*.  
- Editor, *Annals Australasia*.

## Lindisfarne Gospels on the net

Readers whose interest in the Lindisfarne Gospels was sparked by an article in *Annals Australasia* (March 2004) may like to know that the British Library has now put the 1300-year-old Gospels with their wonderful illustrations by the monk Eadfrith on the World Wide Web for everyone with computer access.

The Gospels are one of the ten illustrated items the Library has selected from its vast collection to display in a program it calls *Turning the Pages*. This uses new technology to enable viewers to turn the pages and view the high-quality digitised images at their leisure. There are text and audio links while a zoom facility enables viewers to bring up details such as the realistic cat on the opening pages of the Lindisfarne Gospel of St Luke.

The medieval Christian documents now available on the net include the Sherborne Missal. Created around 1400 for the Benedictine Monastery of St Mary's at Sherborne, Dorset, this is the largest, most lavishly decorated Mass book to have survived the Reformation - it has 694 parchment pages 536mm by 380mm and weighs 20kg.

The Luttrell Psalter was created between 1325-35 in the diocese of Lincoln with an exquisitely lettered and illustrated selection of psalms. It is famed for its brilliant depiction of English life at this time.

The Sforza Book of Hours, with its illustrated selection of prayers and offices for various times of the day was created in Renaissance Italy about 1490 at the order of the Dona Sforza, widow of Duke Galeazzo Sforza of Milan.

All these and six other great books of the past are accessible on <http://www.bl.uk/collections/treasures/digitisation.html>

To view the collection, you will need a free Macromedia shockwave plug-in, which you can download in up to ten minutes. The Library site also offers technical information and advice on logging on to the treasures.

Eastwood NSW 2122

KEVIN HILFERTY

(Readers' comments are welcomed, not just on material that appears in *Annals*, but on issues that concern the Catholic and the wider community. Please keep your letters short. They may be edited if too long. Always print your full name and address, and include a day-time phone or fax number or e-mail address at which you can be reached. Editor, *Annals*.)





*Still creating hostility to the Catholic Church after 440 years*

## FOXES' BOOK OF MARTYRS

*In England recently Sydney journalist KEVIN HILFERTY learned of a project to bring together a vast amount of scholarly research into John Foxe's Book of Martyrs. When completed, it will be published on the Internet together with Foxe's original four volumes. First printed 440 years ago as an attack on the Catholic Church for its persecution of Protestants, the book created in England a climate of hostility not just to the Roman Church but to any involvement with the nations of Catholic Europe. Its legacy is still with us.*



EW Catholics today have ever heard of John Foxe and his *Book of Martyrs*. But for centuries it was the second most widely circulated book in the English-speaking world after the Bible.

Although it was exaggerated, inaccurate and distorted by Foxe's partisanship and credulity, the *Book of Martyrs* became an instant success, going through four editions in his lifetime and five more in the next century. Since then there have been thousands of reprint editions mostly in abridged form. In our own time fundamentalist Protestant publishers in the American bible belt continue to print and promote new editions, to further their own religious and political agendas.

A masterly work of polemic and propaganda, the book divided the world into the blessed (Protestants) and the cursed (Catholics). In his introduction, Foxe wrote: "To the persecutors of God's Truth. Commonly Called Papists." The images of its woodcuts lurk in the memory of those who have seen them - and they come back. Thus the opening scene in the 1998 movie *Elizabeth*, starring Cate Blanchett, of English Protestants being burned at the stake under Mary Tudor is straight out of the *Book of Martyrs*.

By the late 19th century historians had ceased to take Foxe's book seriously and it vanished from scholarly discussion. It was described as "a tissue of lies and dogma." But over the last 50 years there has been a revival of interest in Foxe. Acknowledging the

errors in the book, British historians now see Foxe as a credible source on the turbulent years in which he lived. He knew personally some of the people who perished under Mary Tudor, among them Archbishop Cranmer and Bishop Ridley, who had ordained him to the Anglican ministry, and had access to relevant State papers.

This is the reasoning behind the British Academy's Foxe Project, one of

the largest humanities research undertakings in Britain. Costing some \$A3 million and hosted by the University of Sheffield, it has been under way for ten years with another five years work yet to come. The Project will make available to all the rare resources on Foxe now held in a few research libraries in London and Cambridge.

It will bring together the four issues of the book published by Foxe in his lifetime, together with a detailed guide to every person and place mentioned in the book, introductory essays and commentaries. In all, the main texts will run into 10 million words with several million more in the attachments.

Who was this writer whose work has survived down the centuries?

John Foxe (1516-1587) was born in Boston, Lincolnshire, graduated from Magdalen College, Oxford and was elected to a fellowship there in 1539. Strongly influenced by the writings of the European reformers of those times, he became a fervent Protestant. In 1545 he resigned his fellowship and took employment as tutor to the children of the Duke of Norfolk.

When in 1553 Mary Tudor became Queen and tried to bring England back to the Catholic faith, Foxe fled to Frankfurt in Germany, where he aligned himself with the more extreme English reformers. Poverty drove him to take a job as a proofreader in the printing works of Oporinus in Basle, Switzerland, who published his *Christus triumphans* in 1556. He maintained contact with friends in England and began assembling material on the Marian persecutions.



### Hitler's Pope?

**T**LL go into the Vatican when I like.

Do you think the Vatican worries me? We'll grab it. Yes, the whole diplomatic bunch is there. I couldn't care less. That bunch in there, we'll drag them out, the whole swinish pack of them. What does it matter? We can apologise afterwards.

- Adolph Hitler, *Lagebesprechungen*,  
September 9, 1943.

On Mary's death in 1558 she was succeeded by the staunchly Protestant Elizabeth and Foxe returned to England. In 1559, using the material he had gathered in Basle, he published a Latin folio of 740 pages, *Commentary on Affairs in the Church*, in Strasbourg. This became the basis of his most famous work, *Acts and Monuments of the Church*, better known as *Foxe's Book of Martyrs* which appeared in 1563.

This is an account, in sonorous English prose, of the Christian martyrs. While beginning with the persecutions under the Roman Emperor Nero, its main focus was on some 350 English men and women who died for the reformed religion under Mary Tudor. The book was illustrated with dozens of woodcuts. Some symbolise the triumph of the Reformation but most depict torture on the rack, burnings at the stake and other cruelties of a violent era. Often the woodcuts were hand-coloured in full gory detail.

Within a few years it became one of the handful of books on the shelves of Elizabethan country gentlemen, along with Tusser's *Five Hundred Points of Good Husbandry* and the Bible. In 1571 the Convocation of the English Church ordered that copies be kept for inspection in all Cathedrals and then in parish churches. By royal decree, it was displayed in guild-halls and public buildings. Sir Francis Drake took a copy on his circumnavigation of the world and there is an account of him in 1579 lecturing captured Spaniards off the coast of South America on the errors and evils of their Catholic Church, showing them the executions of Protestants from Foxe's book.

The technology of printing, introduced in England about 1470, provided ample supplies of the book. Foxe claimed that "Popery" and printing were incompatible and that the Pope would have to abolish printing or it would root him out. He ignored the history of Catholic printing in England, dominated by Caxton, Wynken de Worde and Richard Pynson, and the extensive flow of traditional religious material produced until the 1530s.

There were so many errors in the

## Women's Health

**B**UT perhaps the most provocative implications of Strassmann's work have to do with women's health. In 1994 a group of physicians and anthropologists published a paper, also in *The Quarterly Review of Biology*, suggesting that the reproductive histories and lifestyles of women in industrialised cultures are at odds with women's naturally evolved biology, and that the differences lead to greater risks of reproductive cancers. For example, the investigators estimated that women in affluent cultures may have a hundredfold greater risk of breast cancer than do women who subsist by hunting and gathering. The increased risk is probably caused not only by low levels of exercise and a high-fat diet, but also by a relatively high number of menstrual cycles over a lifetime. Repeated exposure to the hormones of the ovarian cycle – because of early menarche, late menopause, lack of pregnancy and little or no breast-feeding – is implicated in other reproductive cancers as well.

– 'A Woman's Curse?' by Meredith F. Small, a Professor of Anthropology at Cornell University, in *The Sciences*, Jan-Feb 1999, commenting on research by Beverly Strassmann who is working among the Dogon people of West Africa.

first edition of the *Book of Martyrs* that Foxe issued a corrected edition in 1570 and two more in 1576 and 1583. With additional material, including some bizarre histories of the early church, these had grown from the first edition of 400 pages to 3,000 pages (in four volumes). Foxe was a prodigious writer: in 20 years he is said to

have written 2,500,000 words.

When his former pupil and patron, the Duke of Norfolk, was condemned in 1572 for involvement in a plot to put Mary Queen of Scots on the throne in place of his cousin, Elizabeth, Foxe attended him on the scaffold. In 1575 when two Dutch Anabaptists were to be burned at the stake for heresy, Foxe wrote in vain to Elizabeth seeking clemency for them. Foxe's Puritan views about vestments and ritual cost him preferment in the Anglican Church.

Five further editions of the *Book of Martyrs* published over the hundred years after the author's death were even larger than those of his lifetime as they were expanded to include details of later persecutions added by Foxe's successors.

Books of such size were much too long and wordy for average readers. It was an abridged version produced in 1589 by Timothy Bright that achieved extraordinary success. This edition appeared the year after Elizabeth's navy had defeated the Spanish Armada. Bright reinforced the sense of national confidence that the victory had inspired by hailing England as the Elect Nation.

The book helped form England's national consciousness and became regarded as true and accurate history. Even Shakespeare found himself in trouble because of it. At Christmas



## Betrayal of Trust

**E**VERY journalist who is not too stupid or too full of himself to notice what is going on knows that what he does is morally indefensible. He is a kind of confidence man, preying on people's vanity, ignorance or loneliness, gaining their trust and betraying them without remorse.

– Janet Malcolm, *The Journalist and the Murderer*, (New York, 1990).



1596 one of the new plays presented by Shakespeare's company was Henry IV, Part 1. A character in this was a lying old braggart and reprobate the writer had named Sir John Oldcastle. The play was an immediate success, but Oldcastle was the name of a real historical character and the Lord Chamberlain, Lord Cobham, was a descendant of the Oldcastle family.

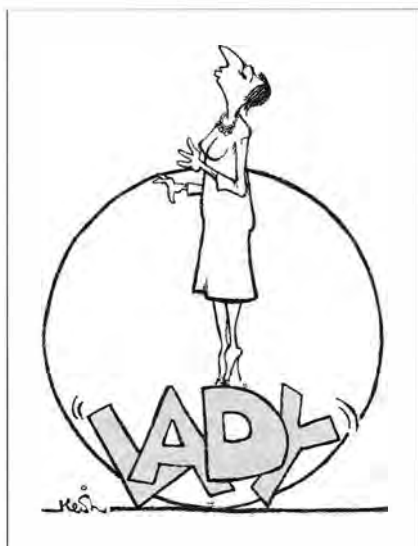
Furthermore, in Foxe's book Oldcastle was listed as an early Protestant, a Lollard or follower of John Wycliff, who had been martyred under Henry V. In fact, Oldcastle had rebelled against the King and had been executed for this. But Shakespeare had to take his play off and when it was performed again the Oldcastle character had become Sir John Falstaff.

Foxe's book played a major role in the State-decreed onslaught on Catholicism in England. In the churches the imagery of centuries was whitewashed over and the altars and statues were smashed. The familiar Mass was replaced by a prayer service with Old Testament readings and the new clergy preached violent sermons denouncing the Pope as the anti-Christ or Man of Sin (terms still used in Ulster). In time the Catholic faith and the memory of it was obliterated.

The *Book of Martyrs* had an impact extending beyond anti-Catholicism: politically, it inspired a deliberate break from Catholic Europe and foreign alliances. In the minds of its readers, the Marian persecutions of English Protestants became inextricably linked with the Inquisition, although the Inquisition never existed in England. As far as they were concerned the Inquisition was another reason to isolate themselves from Europe. It also influenced public opinion against Spain for centuries, making it politically easier for English Governments to make war against it.

Like Foxe's book, most accounts of the Inquisition are grossly exaggerated. The writers also ignore the reality that Catholics were not alone in inflicting religious persecution. Henry VIII, Elizabeth and her successor James I burned heretics as did virtually every Protestant king in northern Europe.

But the Inquisition mythology



## A Current Affair

SEE what I mean, old boy – not popular?

Then turning again to Mrs Jackson with his most elaborate manner he said, 'Mrs Jackson you misunderstand me. This is a matter of public importance. What do the women of Ishmaelia think of the proposal to introduce a force of international police?'

Mrs Jackson took the question badly. 'I will not stand for being called a woman in my own house,' she said. 'And I've never had the police here but once and that was when I called them myself for to take out a customer that went lunatic and hanged himself.' And she swept wrathfully away to her office and her rocking chair.

'Staunchly anti-interventionist,' said Corker.

'Doyen of Jacksonburg hostesses pans police project as unwarrantable interference with sanctity of Ishmaelite home . . . but it's not the way I'm used to being treated.'

– *Scoop, A Novel about Journalists*, by Evelyn Waugh, Chapman & Hall, 1933.

remains strong in English-speaking countries including Australia. The Puritans and other non-conformist settlers in the American colonies took Foxe's book with them and the colonial legislatures were quick to introduce England's anti-Catholic penal laws.

Although the American Revolution promised freedom of religion in the new United States, the Nativists and the Know Nothing movement made things very difficult for the small number of American Catholics. So pervasive was hostility to Catholics in the young republic that the biggest-selling book until the appearance of *Uncle Tom's Cabin* was a semi-pornographic invention about life in a Montreal convent by a woman called Maria Monk; it was still being printed 20 years after it was totally discredited.

Politicians seized on widely believed lies about Catholics trying to seize the Mississippi Valley and introduce the Spanish Inquisition. The expansionist President Polk used the subsequent popular anti-Spanish feeling to annex Texas, stir up a war with Mexico in 1844 and grab California and New Mexico.

In Britain, a "little Englander" state of mind took over and with it an ever-growing confidence in the nation's imperial destiny. This reached its height with the British Empire of the 19th century, expanding wider still and wider, and can be found in the writings of Kipling.

Despite the disappearance of the Empire, traces of this attitude still exist. Travelling through England last northern summer I came across organisations dedicated to opposing any move by Britain to join the European Union or to drop the pound in favour of the Euro. Their shrill media voice is the anti-Europe London *Daily Mail* and their rhetoric and arguments hark back to the "little Englanders" and John Foxe.

It is hard to see the scholarly work going into the British Academy's Foxe Project having any impact on this kind of thinking.

Nor will it influence the people who still sell new editions of the *Book of Martyrs*. When I looked up John Foxe on an Internet search engine, it came up with a staggering 18,700 references. I suspect that the old martyrologist will be with us for centuries to come.



Sydney Journalist KEVIN HILFERTY became interested in English Catholic history when based in London as correspondent for an Australian media group.

*'Lost at sea – presumed crashed'*

# THE STOLEN HURRICANE AND THE CZECH SPY



**T**WO amateur historians have uncovered the story of an audacious spy who infiltrated the RAF in the middle of World War II and escaped back to Germany in a stolen RAF Hurricane.

Augustin Preucil came to Britain along with scores of other Czech pilots when mainland Europe fell under Nazi domination.

The first clue of Preucil's treachery came when Richard Chapman, an historic aircraft enthusiast who lives in Germany, came across some old photos from the German National Aviation Museum in Berlin. Dating from 1941, they showed an RAF Hurricane on display among German aircraft. The squadron markings were clearly visible and Mr. Chapman, intrigued to know how the Hurricane got there, set about tracing the aircraft.

Mr. Chapman enlisted the support of Roy Nesbit, an air historian with 20 books to his name, and who had served in the wartime RAF. Together they established that the plane belonged to '55 OCU' an Operation Conversion Unit which trained foreign pilots converting to British aircraft. What is more, they found an official loss report relating to the plane in the picture; it said that the plane and its pilot Augustin Preucil had been lost, presumed crashed, in the North Sea off Sunderland.

Preucil had taken off with another pilot, a young Pole, to practise dogfights over the sea. The Pole returned to base reporting he had seen Preucil in a steep dive and assumed he had crashed.

In fact, Preucil had flown his machine across the North Sea to Belgium. There he landed on a farm and was offered food and shelter by the farmer and his family. But Preucil immediately betrayed them to the Gestapo and the family was imprisoned. Preucil went on to work for

the Gestapo mainly by infiltrating Czech political prisoner groups in concentration camps; it is known that some of those he betrayed were shot.

When Germany was finally defeated Preucil was captured by the Czechs and put on trial for treason. He was executed in 1947.

So how was it that Preucil was able to be accepted by the RAF and remain undiscovered? Roy Nesbit says that in the early 1940s Britain welcomed many Pilots from Poland, Czechoslovakia, Greece, Holland and France whose countries had fallen to the Nazis. 'They were valuable to us', he said. 'The Czechs especially were courageous. We had a very high regard for them. They had a fervent feeling to fight the war, often they were more ferocious than we were. But Preucil was an exception. He was a complete traitor.'

Mr. Chapman believes Preucil would have had a lot of information of use to the Germans. He went from one unit to another and must have gathered a lot of information about RAF morale and of course its shortcomings. Mr. Chapman says that in his experience the Preucil story is unique. 'This is the first time I've heard about an [espionage] agent in the RAF' he said. The Preucil story leaves many questions unanswered, the most important being who was his handler. Roy Nesbit thinks he must have been working for a German controller in Britain. But so far there are no clues as to the handler's identity and Mr. Nesbit believes the files that would reveal it are still classified as 'secret' by the government.



*Bomber Command Association in Australia  
Spring 2003 Newsletter, reprinted with permission.*



## Truth – always worth telling

**T**HE truth, when it is spoken for some useful purpose, must necessarily seem obscure, extravagant, or merely false; for, were it of common knowledge, it would not be worth expressing. And truth being fact, and therefore hard, must irritate and wound; but it has that power of growth and creation peculiar to itself which always makes it worth the telling.

– Hilaire Belloc, *The Party System*.



*When fiction becomes polemic*

## THE TRUTH BEHIND 'THE DA VINCI CODE'

CARL OLSON *Analyzes the Controversial, Anti-Catholic Best Seller*



IT'S a work of fiction, but many readers think that they are finding 'truth' in Dan Brown's *The Da Vinci Code*.

Christians are getting duped, too – many thinking that it is a harmless book that enriches their faith. That's why Carl Olson is writing a book with Sandra Miesel called *The Da Vinci Hoax*' (Ignatius), due out this summer.

Olson, who is editor of *Envoy* magazine, shared with ZENIT how his book exposes and critiques the numerous errors in *The Da Vinci Code*, and analyzes what the novel's success indicates about America's cultural and religious landscape.

Q: Why do you feel compelled to decipher *The Da Vinci Code*?

Olson: Last August a friend called and told me, in a rather agitated tone, 'You have to read this novel'. He had been given *The Da Vinci Code* as a birthday gift; as he read it, he recognized it was full of error and had a strong bias against the Catholic Church.

Because of my work in apologetics, he thought I should be aware of the novel, since it was receiving critical acclaim and selling so well – now more than 6 million copies.

When I looked at the sales figures and began reading reviews, I saw his point. The novel was – and still is – generating a lot of controversy and confusion. Although a work of fiction, it is being touted by many as a historically accurate, factual portrayal of early Christianity and the Catholic Church.

So I bought a copy, got out a red pen and went to work.

At this same time, medieval historian and journalist Sandra Miesel sent me a copy of her excellent review of *The Da Vinci Code*' for *Crisis Magazine*.

I also began receiving e-mails from *Envoy* readers about the novel: Should they read it? How could they respond to it? Is it accurate?

So I asked Sandra if she would work with me on some online articles and on a book, which became *The Da Vinci Hoax*'.

The goal is twofold: to expose and critique the numerous errors in *The Da Vinci Code*, and to present the truth about the early Church, Catholicism, medieval history, and a host of other topics. We also analyze the success of the novel and discuss what it indicates about the cultural and religious landscape.

Q: What are the primary theological problems with *The Da Vinci Code*?

Olson: The novel is based on a variety of esoteric, neo-Gnostic and feminist beliefs that are in direct opposition to Christianity. Much has been made of the novel's claim that Jesus and Mary Magdalene were married, but that is just the tip of the iceberg.

Beneath the surface are belief systems teaching that Christianity is a violent and bloody lie, that the Catholic Church is a sinister and misogynist institution, and that truth is ultimately the creation and product of each person.

Dan Brown, the author of the novel, has readily admitted in interviews that most of the ideas in *The Da Vinci Code* are not original to him. The intellectual, ideological and spiritual heritage of *The Da Vinci Code* can be traced back many decades, even centuries.

The novel is hardly as innovative or cutting edge as some readers think it is. As our articles and book demonstrate,

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Copies may also be obtained from any good Catholic book store.

Brown has taken the majority of his ideas from a handful of recent, popular books that are filled with conspiracy theories, skewed depictions of Catholic theology and often outlandish and unsubstantiated claims about historical events and persons.

In the end, what Brown has accomplished is the creation of a popular myth that distills and presents statements of belief in a way that is not demanding, but entertaining and attractive.

This myth works on more than one level, being a mystery novel, a romance, a thriller, a conspiracy theory and a spiritual manifesto, all at once.

One attraction is that it promises a sort of gnosis – or secret knowledge – about a number of topics and suggests that subjective individualism, not traditional religion, holds the real answers to life's big questions.

The sad irony is that some Catholics think the novel is a wonderful work of literature that can somehow help them explore and understand their faith better. But the novel is based on the belief that Jesus was a mere man, that Christianity is a despicable sham and that all claims to objective religious truth are to be avoided.

Q: The novel features an opening page titled 'Fact,' which states: 'All descriptions of artwork, architecture, documents, and secret rituals in this novel are accurate'. You have found many things in this book that are not accurate by any means. What are the foundations of these errors? What are their dangers?

Olson: The widespread acceptance of most of Brown's claims is rather amazing, especially since many of them won't even pass what we call the 'desk encyclopedia test'.

For instance, the novel states Leonardo da Vinci's 'The Virgin of the Rocks', which in the Louvre, is 'a five-foot-tall canvas', even though a quick check on the Internet or in an encyclopedia shows that it is actually six-and-a-half feet in height.

Normally, this sort of detail could be chalked up to artistic license. But Brown's insistence that his depictions of artwork are accurate – and that his wife is an art historian – indicates that he is not being careful with the truth.

This becomes a far more serious



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# A living teacher

THE Christian Church in its practical relation to my soul is a living teacher, not a dead one. It not only certainly taught me yesterday, but will almost certainly teach me tomorrow. Once I saw suddenly the meaning of the shape of the cross; some day I may see suddenly the meaning of the shape of the mitre. One fine morning I saw why windows were pointed; some fine morning I may see why priests were shaven. Plato has told you a truth; but Plato is dead. Shakespeare has startled you with an image; but Shakespeare will not startle you with any more. But imagine what it would be to live with such men still living, to know that Plato might break out with an original lecture tomorrow, or that at any moment Shakespeare might shatter everything with a single song. The man who lives in contact with what he believes to be a living Church is a man always expecting to meet Plato and Shakespeare tomorrow at breakfast. He is always expecting to see some truth that he has never seen before.

– G.K. Chesterton, *Orthodoxy*.

problem when he makes claims that prior to the Council of Nicaea no one believed that Jesus was divine, that the Catholic Church burned 5 million women at the stake in the medieval era and that all of Christianity's major beliefs have been stolen from pagan religions.

These sorts of assertions appear to be based in a sincere dislike of the Catholic Church – the novel never mentions Protestantism or Eastern Orthodoxy – and in a desire to challenge accepted understandings of events, persons and beliefs.

The danger is that many readers are apparently taking the novel's claims as substantiated fact and believe they have discovered the Church's Achilles' heel.

This becomes even more difficult when those people won't even consider rebuttals or answers to *'The Da Vinci Code'*. There again is the appeal of a supposedly secret insight: once a person has it, they don't think they need to consider arguments or facts to the contrary.

Q: Why do you think that so many people, including Christians, are attracted to this book?

Olson: The novel mixes together elements that are quite appealing

within a postmodern culture: a relativistic attitude toward truth and religion, conspiracy-based claims, radical feminism, dislike for religious authority and the implicit belief that reality is malleable and can be customized, so to speak, to each person's wishes.

However, the book is based on a standard formula used for romance novels, and despite all of its talk of bizarre sex rituals and androgyny it has a fairly traditional love story at its core.

Another factor is that the novel reads much like a made-for-television movie script, with short chapters, curt conversations, little character development and sparsely constructed backdrops.

There is an overwhelming emphasis on the characters' emotions. So while the novel contains claims that might be strange to readers, it maintains a certain comfort level as well.

Q: Although *'The Da Vinci Code'* is clearly a novel, it has provoked many in the media and the general public to put in doubt the veracity of the Gospels and elements of Church teaching. Is contemporary society losing the ability to distinguish between pop culture and reality?

Olson: Sadly, for some people, pop

culture is reality – or at least the only means by which they will interact and cope with reality.

It's not that all of pop culture is bad or that pop culture doesn't have some good to offer. But pop culture is largely based on providing people with what they want to hear or see or feel, regardless of its truthfulness.

It also simplifies and sensation-alizes topics that are complex and demand careful study. And since much of pop culture is a youthful, rock 'n' roll culture, it thrives on challenging authority and accepted ideas, often without any reason except for the thrill of rebellion.

However, it should be noted that many of the key ideas in *'The Da Vinci Code'* first came into prominence in the realm of higher education, including the challenges to the content and dating of the Gospels, as well as challenges to Church teaching on a host of issues.

This is also the case with the radical feminist messages in the novel. They have been popular in universities and colleges for decades, but the novel has put them into a fictional format that millions, not just a few hundred, will absorb.

Q: How can the Church and its members dispel the myths of *'The Da Vinci Code'*?

Olson: There has to be recognition that novels such as *'The Da Vinci Code'* are not 'just fiction'. They are means for conveying ideas and beliefs to large groups of people, often without readers fully appreciating what they are consuming.

My interest is not in telling people to not read the novel, but to encourage them to analyze and carefully assess what it is saying and to consider why it was written.

The errors and false ideas of the novel need to be addressed point by point. Our book does that in great detail. While refutation is invaluable, solid catechesis is just as important.

It shouldn't take an advanced degree or decades of study to recognize the factual and logical problems that are strewn throughout *'The Da Vinci Code'*. Good catechesis will go a long way in inoculating Catholics to error and provide them with an understanding of Church doctrine, practice and history.



# The Fewness of God's Friends (Ps. xlvii)

HERE now the thought occurs to every thinking man: This people who receive the mercy of God, what is their number? How few they are! They are hard to find; will God be content with these, and lose such a multitude?

Such is the speech of men who promise themselves what they have not heard God promising. 'And really, if we lead evil lives, and enjoy the good things of this world, and serve our lusts, is God going to destroy us for that? How few there are who seem to observe

the commandments of God! Hardly one or two are to be found, certainly very few; is God going to deliver them alone, and damn the rest of us? Heaven forbid; when he comes and sees such a multitude on his left hand, he will have mercy and grant pardon.'

This is exactly what the serpent promised the first man. God had threatened death if he tasted; but the serpent: 'No, no, you shall not die.' They believed the serpent; they found that what God threatened was true, and what the devil

had promised, false.

So it is now, brethren; put the Church before you eyes for a figure of paradise; the serpent does not cease to suggest what he suggested then. But the fall of the first man ought to serve us as an experience of caution, not to imitate his sin. He fell that we may rise. Let us meet such suggestions with Job's reply (Job ii, io). Job was tempted by his wife, as Adam by Eve; and Job overcame on his dunghill, whereas Adam was overcome in paradise.

Let us not listen to such language, nor reckon that the good are few. They are many, but are hidden among more of the other sort, so that the good do not appear, as the grains do not appear on the threshing-floor.

At sight of a threshing-floor, one might think that there was nothing but chaff there. Given a man without experience, he thinks that it is all in vain that the oxen are put in to tread, and that men there sweat in threshing out the chaff with the flail; but there all the while the heap of grain lies, waiting to be cleansed by the winnowing-fan. Then will come out the abundance of corn that was hidden by the abundance of chaff.

Do you now wish to find the good? Be good yourself, and you will find them. Let mount Sion rejoice, and the children of Juda be glad, for thy judgments, O Lord. O mount Sion, O children of Juda, you labour among cockle, among chaff, among thorns; but rejoice for the judgements of God. God errs not in judging.

Live separate, though you were born in company. Not in vain has the cry gone out from your mouth and heart, destroy not my soul with the wicked, nor my life with men of blood (ps. xxv). That great Craft-master, who carries his winnowing-fan in his hand (Matt. iii 12), will so winnow his corn that not one grain of wheat shall fall into the heap of chaff waiting to be burned, not one ear of chaff pass over to the heap to be stored in the barn.



- St Augustine, 354-430, *In Ps xlvii, 9* (preached at Hippo, Lent AD 412).

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*Every day more than 1 million passengers travel in 1458 carriages over the 2,060 kms of railway tracks around New South Wales. This is the fourteenth in our series of articles by FATHER MAX BARRETT CSSR on commuter extraordinaire Joseph Meagher.*



HE Asian lady boarded the train at Sutherland. She was very flustered and very pregnant. Her four-year-old son clutched her skirt and looked around in something approaching terror. The standees on the 8.05 must have seemed as big as Brobdingnags and himself 'not half so big as a round little worm'. Joe Meagher quoted *Gulliver's Travels* under his breath (not Joe's normal way of quoting).

He mused: That wee mother is doubtless heading for one of her last pre-natal check-ups. A pity these appointments have to be scheduled so early in the a.m. A work-force train is not the congenial mode of transport for anyone hosting new life. And this dear lady standing, to boot.

'STANDING!' Joe jumped to his feet as though sucked vertically upwards into a vacuum. With a flowing gesture he ushered the young matron into the vacated seat. There was gratitude in the mother's eyes, but still unabated fear in the boy's.

The challenge presented by the little one's fright was a piece of cake for Joe. He had handled situations like this many times before, mainly when taking his own children to the dentist or for a needle. Affecting not to notice

his audience, the versatile J. Meagher created the maximum possible viewing space between himself and the lad and went into his routine. His clasped hands became a rabbit's head. Two ears sprang up and wiggled; one ear gave a coy wave in the boy's direction. Next, Joe spread out arms and hands, and two cubic metres of thick CityRail air became limitless heavens in which a plane cavorted recklessly before finally doing a loop. At this stage the contortionist took on a look of agony: he couldn't *unloop* himself. Up came a knee which cannoned into one arm. The impact released the trapped limbs. Joe gave the 'injured' part the most tender care. The boy burst out laughing.

That problem solved, Joe murmured to himself: next, the didactic part.

In his lovely carrying voice he addressed himself to the mother, now relaxed, now smiling as she listened to a flow of words which, literally, were foreign to her.

'Dear little mother, I do apologise that we left you standing for so long a time.' (In point of fact, it had been under a minute.) Joe dropped his voice to a whisper - which carried every bit as far as the speaker intended. 'The sterling set of people you see in this carriage may *appear* to be in excel-

lent condition, but appearances often deceive. The one sitting in (mumble, mumble, mumble) has a very bad heart condition; cardiac arrest could occur any tick of the clock. A real time bomb. The passenger wearing the (mumble, mumble) carries a post-polio weakness. Very sad. I could go on, but it is my practice never to embarrass anyone.' (At that, a few commuters exchanged looks of 'you-could-have-fooled-me'.)

'Actually,' (the tone remained confidential) 'these days you have to be very careful about offering a seat to some ladies. In this egalitarian age, any gesture of deference that might suggest protection of the 'weaker sex' gets right up the collective noses of some femmes.

'There was a time,' (the man with the dreamy blue eyes grew lyrical now); 'there was a time ... not all that long ago ... when our womenfolk possessed a beautiful ... *softness*, and they did not compete with their male counterparts. We all knew of course that, if they did compete, the gents would often be relegated into second place. But the danger was that that victory could come at a price; there lurked the danger that, in proving their equality, womenfolk might lose their superiority as women. Now it would appear that the softness (whatever the right word is) has gone and, lamentably, so has that indefinable *strength* and *fascination* of femininity.'



Today, some women don't seem to mind having the smell of stale smoke in their hair or be heard screeching abuse at football matches or using four-letter words as viciously and demeaningly as any man can use them. The ladies can line up at the bar and sink a schooner along with the best of 'em. Is that what Emmeline Pankhurst fought for? Oh well, *chacun son gout* ...

'Now, what led me along that long path? (Usually I'm a man of few words.) That's right! We were discussing courtesy.

*Of courtesy it is much less  
Than courage of heart or holiness,  
Yet in my walks it seems to me  
That the grace of God is in courtesy.*

The next stop was Hurstville, and the expectant mother indicated this was

her destination. She and her son smiled their good-bye. On the platform the boy ran ahead a few paces, caught Joe's eye and gave a quite creditable imitation of the loop and the agonised look.

Among those who *boarded* the 8.05 at this stop was a middle-aged lady. Now the usual gung-ho attitude these days seems to be: Luv, if you choose to travel on a work-hour train, you cop it sweet. In the wake of the departed Asian mother, however, *twelve passengers leapt up and offered her their seats!*

Joe smiled a little prayer to his divine companion. 'Thank you, Lord. But ... how many will do the same thing tomorrow? ...'



Father Max Barrett is a Redemptorist priest now resident in Sydney.

3.78%, from 420,971 in 1978, to 405,058 in 2002.

A closer study of the data reveals that the number of diocesan priests increased by 1.85%, to 267,334 from 262,485. The number of religious priests fell by 13.1%, to 137,724 from 158,486 in 1978.

Professed men religious (non-priests) plunged by 27.67%, from 75,802 in 1978 to 54,828 in 2002.

Professed women religious fell by 20.98%, from 990,768 to 782,932 in the same period.

Permanent deacons grew by 441%, as their ministry was reintroduced after the Second Vatican Council. In 1978 there were 5,562 permanent deacons; by 2002 they increased to 30,097.

The number of candidates to the priesthood (students of philosophy and theology), both in diocesan as well as in religious centers, soared from 63,882 in 1978 to 113,199 in 2002.

Of those, 65% are diocesan seminarians; 35% belong to religious congregations.

## Percentage of Catholics in the World

VATICAN CITY, MAY 10, 2004. The number of Catholics in the world is increasing, but their percentage has decreased slightly, according to newly released Church data.

The *Statistical Yearbook of the Church* for 2002, prepared by the Central Office of Church Statistics and just published by the Vatican press office, tracks data from the start of John Paul II's pontificate through 2002.

The yearbook indicates that the crisis of the dwindling ranks of diocesan priests has passed, but not the crisis of religious vocations.

The number of Catholic faithful rose from 757 million in 1978 to 1.07 billion at year-end 2002. By continent, the increase was 150% in Africa; 74% in Asia; 49% in Oceania; 45% in the Americas; and 5% in Europe.

Yet, the percentage of Catholics as a share of world population dropped. In 1978, 17.99% of the world's inhabitants were Catholic; in 1990, the tally was 17.68%; and in 2002, 17.2%.

Half the world's Catholics are in the Americas (49.9%); 26.15% in Europe; 12.84% in Africa; 10.3% in Asia; and 0.78% in Oceania.

The overall number of priests decreased



## News is not always best

Then there is the stinging indictment that the new apologists like old books. I have been chided, for example, for recommending the 1914 *Catholic Encyclopedia* over the 1967 *New Catholic Encyclopedia*. In most cases, I think, I am right to do so. The original edition has a third again as many pages, and those pages are set in considerably smaller type. Admittedly, that edition covers fifty fewer years than does the later one, but the difference in format and the missing half century mean that it covers many topics that are not covered at all in the second edition, and those that are covered in both editions are usually covered in much greater depth in the original. I discovered this when writing *Catholicism and Fundamentalism*. The 1967 edition of the encyclopedia has scant information on Bishop Josip Strossmayer, to whom is attributed, falsely, an anti-papal speech said to have been given at Vatican I. The speech is not even mentioned in the 1967 edition. The 1914 edition's article on Strossmayer is twice as long and discusses the forgery.

— Karl Keating, *Nothing But the Truth*, El Cajon Calif. 1999.



*Whatever happened .... to the Apostles?*

# 1. ST. PETER THE 'ROCK,' ON WHICH THE CHURCH IS BUILT [PART 2]

*This concludes the first of a series of fourteen articles by PAUL STENHOUSE MSC discussing Catholic tradition concerning the twelve Apostles, their background, mission and manner of death. The thirteenth will be devoted to Judas Iscariot and the final article will treat of St Paul, the 'Apostle to the Gentiles.'*

## St Peter in Rome: St Paul's testimony

In his epistle to the Romans, St Paul, writing in 57 AD, speaks of that Church as *long* established and of *world-wide* repute.<sup>1</sup> Just how high was the repute in which the Church in Rome was held can be gauged by the salutation, 'All Christ's Churches send you their greetings'.<sup>2</sup> This expression is found nowhere else in the New Testament, and, taken with other expressions of love and respect, signifies the unique esteem in which the Church of Rome was held by her sister Churches throughout Asia, Africa, Greece and Judaea.

'I do not want to build upon another man's foundation,'<sup>3</sup> is how St Paul explains why he had not visited Rome before, even though 'I have often planned to come'.<sup>4</sup> 'But if St Peter was in Rome before St Paul, and founded the Church there,' I can hear you asking, 'why didn't St Paul mention St Peter when he was writing to the Roman Christians?'

'The answer is a very simple one,' writes a non-Catholic scholar, 'he was not writing for the information of students and critics of the twentieth century, but for Roman Christians who knew the facts.'<sup>5</sup>

## St Peter Founder of the Church of Rome

St Peter first went to Rome, in 42 AD, in the second year of the reign of Claudius. St Jerome, 345-420 AD, tells us that

'Simon Peter ... prince of the Apostles, after being bishop of the Church of Antioch, and after

preaching to those Hebrews in the diaspora who had become believers in Pontus, Galatia, Cappadocia, Asia and Bithynia, in the second year of Claudius went to Rome to oppose Simon Magus, and occupied the priestly chair there for twenty-five years, until the last year of Nero, that is, the fourteenth.'



IT had been argued that the Irish were quiet under the severe code of Queen Anne -

'So the half-murdered man left on the ground bleeding by thieves is quiet; and he only moans and cries for help as he recovers. There was a method which would have made the Irish still more quiet, and effectually have put an end to all further solicitation respecting the Catholic question. It was adopted in the case of the wolves.'

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

Lactantius, the Christian Apologist 250-325 AD<sup>6</sup> refers to Peter's going [back] to Rome during the reign of Nero.

That Peter founded the Church of Rome, used it as a base for his Apostolic missions into the Provinces, and that he died there, is confirmed not only by the unanimous voice of Catholic tradition in the west [e.g. Pope Leo the Great,<sup>7</sup> died 461 AD; Pope Gregory the Great,<sup>8</sup> 590-604 AD etc], but by the entire Eastern half of Christendom [e.g. Origen,<sup>9</sup> 185-154 AD; Eusebius of Caesarea,<sup>10</sup> 260-340; St John Chrysostom,<sup>11</sup> 347-407; Simeon Metaphrastes, died 960 AD] - a constant tradition that survived the split between the Catholics [in the East and West] and the Eastern Orthodox in 1054.

'It is needless to multiply references. In Egypt and in Africa, in the East and in the West, no other place ever disputed with Rome the honour of being the See of St Peter; no other place ever claimed that he died there or that it possessed his tomb. Most significant of all is the consensus of the oriental, non-Greek speaking Churches. A close examination of Armenian and Syrian MSS and in the case of the latter, both of Nestorian and Jacobite authorities through several centuries, has failed to discover a single writer who did not accept the Roman Petrine tradition. No less striking is the local evidence (still existing) for a considerable residence of St Peter in Rome.'<sup>12</sup>

It would require the writing of many books were we to explore all the documentary evidence for the residence and death of Sts Peter and

Paul in Rome. I will content myself with looking at four matters that may interest *Annals* readers:

- # What evidence is there that Sts Peter and Paul died in Rome?
- # Were Sts Peter and Paul executed on the same day?
- # Is there any truth in the beautiful *Quo Vadis?* legend?
- # How did St Peter die?

### 1. Sts Peter and Paul martyred in Rome

That Sts Peter and Paul both died in Rome at the end of Nero's reign is incontrovertible. We possess a letter written by Peter's successor, St Clement, a contemporary document of unsurpassed credibility. Clement is writing to the Christians of Corinth [where Sts Peter and Paul both laboured] describing events that occurred 'amongst us' i.e. recently, and in Rome:

'Let us take illustrious examples from our own generation ... Peter who through unjust jealousy endured not one or two but many sufferings and so, having borne witness [been 'martyred'] departed to the place of Glory that was his due ... Through jealousy and strife Paul showed [how to obtain] the prize of endurance ... to these men of holy life were joined a great multitude of the Elect, who having through jealousy suffered many insults and tortures became very splendid examples amongst us'.<sup>13</sup>

An early Judaeo-Christian Apocalypse, *The Ascension of Isaiah* [79-80 AD] has a reference to the execution of St Peter under Nero [who had murdered his mother Agrippina]:

'A lawless king who slew his mother will persecute the seedlings which the Twelve Apostles of the Beloved have planted. Of the twelve, one will be delivered into his hands'.<sup>14</sup>

Caius, a Roman priest who lived in the time of Pope Zephyrinus [198-217 AD] said:

'I can show you the Trophies [chapel-tombs] of the Apostles [Peter and Paul]. For if you will go to the Vatican, or to the Via Ostia, you will find there the Trophies of those who founded the Church'.<sup>15</sup>

St Irenaeus, bishop of Lyons, 130-200 AD, spent some time in Rome in 170 AD. Irenaeus lived and was possibly born in Smyrna. As a child



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he sat at the feet of the bishop of Smyrna, St Polycarp, 69-155 AD, who had in his turn, when he was a child, sat at the feet of St John the Evangelist.

The bishop of Lyons in Gaul described the Church of Rome 'founded and established by the two most glorious Apostles, Peter and Paul,' as 'the greatest and oldest and best-known of all the Churches'. He goes on: 'With this Church it is necessary for every other Church to be in unity,<sup>16</sup> because of its more compelling pre-eminence'.<sup>17</sup>

### 2. Were Sts Peter and Paul martyred on the same day?

That the Corinthians interpreted St Clement's letter which we quoted above, in the same way that constant Christian tradition has, is shown from a letter written to Pope Soter sometime before 174 AD by bishop Dionysius of Corinth in which he speaks of

'... the fertile seed that had been planted by Peter and Paul at Rome and Corinth. For both of these, having planted us at Corinth, likewise instructed us; and having in like manner taught together in Italy, they suffered martyrdom at the same time'.<sup>18</sup>



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Simeon Metaphrastes, a Byzantine hagiographer who was writing around 960 AD took the expression 'at the same time' used by bishop Dionysius, to mean that Sts Peter and Paul died *on the same day*.

That St Jerome, 345-42 AD, understood the phrase in the same way is obvious from the following three quotations from his *De Viris Illustribus*:

'Simon Peter came to Rome ... and occupied the priestly Chair there until Nero's last year, that is, the fourteenth [i.e. 67 AD].'<sup>18</sup>

'The Apostle Paul was beheaded for Christ ... in Nero's fourteenth year, on the same day as Peter ... in the thirty-seventh year after the passion of the Lord.'<sup>19</sup>

'He [Lucius Annaeus Seneca] was put to death by Nero two years before Peter and Paul received the crown of martyrdom.'<sup>21</sup>

Seneca, whom Tertullian called 'our buffer,' [against the calumniators] because of his admiration and sympathy for the persecuted Christians,<sup>22</sup> was killed by Nero at the end of April, 65 AD.

Aurelius Prudentius Clemens, 348-410 AD, the Spanish Christian Latin poet and hymn-writer,<sup>23</sup> St Augustine, 354-430 AD,<sup>24</sup> and Arator the Subdeacon, born in 490 AD,<sup>25</sup> all say, however, that the two Apostles died on the same day, June 29, *but one year apart*.

Pope St Leo the Great, died 461 AD,<sup>26</sup> St Maximus of Turin, died between 408 and 423 AD,<sup>27</sup> St Asterius, bishop of Amasenus, died after 341 AD,<sup>28</sup> are contemporaries of Prudentius and Augustine and much earlier witnesses than Arator. They shared the view of St Jerome and Metaphrastes viz. that the two Apostles, founders of the Church of Rome, died in the same year and on the same day.

Pope St Leo the Great, to cite only one of the three, wrote:

'Paul was crowned with a glorious death, suffering under the emperor Nero on the same day and at the same time as Peter.'<sup>29</sup>

The Council of Rome, under Pope Gelasius [died 496 AD] finally settled the matter, decreeing

'Peter had the company of the most blessed Apostle Paul, the Vase of Election, who was crowned with martyrdom and suffered a glorious

death along with Peter in the city of Rome, under Caesar Nero, at the same time and on the same day, not at different times as some would maintain.<sup>30</sup>

### 3. Is there any truth in the beautiful *Domine, Quo Vadis?* legend?

In September 1870, as Papal Rome was about to fall to the Italian army, Cardinal de Bonnechose Archbishop of Rouen suggested to Pope Pius IX that he should leave Rome and fix the Papal residence in France. The Pope in reply took up a little ivory plaque depicting Peter's meeting Jesus and asking *Domine, quo vadis?* 'Lord whither are you going?' He handed it to the Cardinal and said,

'St Peter was stopped by our Lord near the gate of Rome when fleeing persecution. I do not wish to be exposed to the same reproach'.

About half a mile down the Via Appia from the ancient Appian gate [now the Porta San Sebastiano] is the little chapel known as *Domine, quo vadis?* It is quite close to the fields in which the tombs of many of the Popes of the second and third centuries [from 176 - 296 AD, Pope St Soter to Pope St Caius] were found in what is today known as the Catacomb of Saint Callixtus.

The event it commemorates is well known. St Ambrose,<sup>31</sup> 339-397 AD, and the Apocryphal *Acts of Peter*,<sup>32</sup> and the *Passion of Peter* attributed to Linus Peter's successor,<sup>33</sup> tell us that when Agrippa the Prefect, and Albinus, a friend of Nero, wanted to put Peter to death because of his influence over their wives, Xanthippe learnt what her husband Albinus was plotting with Agrippa. She told Peter about it, and urged him to leave Rome. The rest of the brethren, together with Marcellus, also begged him to leave.

As [Peter] left the city, he saw the Lord, entering Rome. When he saw him he asked him, "Lord, whither goest thou?" And the Lord said to him, "I am going into Rome to be crucified". Peter then asked, "But Lord, will you be crucified again?" And he replied to him, "Yes, Peter, I am going to be crucified again". Peter said, "Then I will return and follow you". Then the Lord ascended into heaven. And Peter coming to his senses, understood the meaning

of what had been said to him concerning his own passion.'

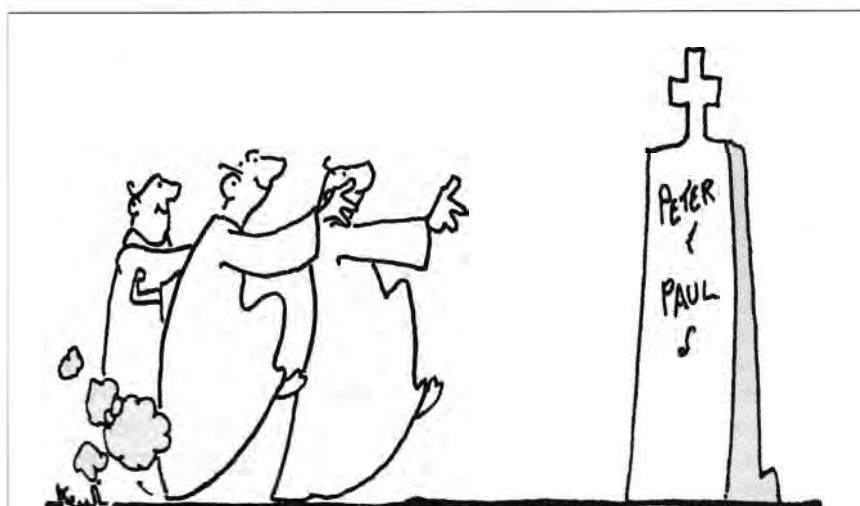
The last phrase 'and Peter understood etc' refers to a passage in St John's gospel which offers grounds for supporting the genuineness of the *Quo Vadis?* story.

'Simon Peter said to him, "Lord, where are you going [Quo vadis]?" Jesus replied, "Where I am going you cannot follow me now, but one day you will." Peter said, "Lord, why cannot I follow you now? I will lay down my life for you." Jesus answered, "Will you indeed lay down your life for me? I tell you in very truth, before the cock crows, you will have denied me three times."<sup>34</sup>

This account has the ring of truth

about it - it describes a Simon Peter who is one and the same as the Galilean fisherman well-depicted in the Gospels: faithful, devoted, bluff and impetuous, generous and at times wavering. The account of his friends urging him to leave Rome, and his doing so, until his conscience overrides his impetuosity, and following a vision in which our Lord appears to him, he courageously turns back to meet his fate in Rome, accords well with what we know of him from other sources.

A tantalizing reference in the Epistle to the Hebrews which Quintus Septimius Florens Tertullianus, 160-



## O Roma Felix! O Happy Rome!

WHAT gave its special sanctity to Rome, and what brought the pilgrims flocking thither, was simply that it was the See of Peter and the resting-place of the two leaders of the Apostles. Even as early as the beginning of the sixth century we find Elpis [died 493AD], the wife of Boethius, writing thus in a hymn which has been incorporated by the Catholic Church in her office for the great festival of Sts. Peter and Paul on 29th June:-

O happy Rome, made holy now  
By these two martyrs' precious blood,  
Earth's best and fairest cities bow,  
By thy superior claims subdued.  
  
For thou alone art worth them all,  
City of martyrs! Thou alone  
Canst cheer our pilgrim hearts and call  
The Saviour's sheep to Peter's throne.

- Father Faber's translation.



225 AD, called *The Epistle of Barnabas*,<sup>35</sup> seems to indicate that its author knew of the *Domine, quod vadis?* story, and presumed that the Judaeo-Christian readers of Rome to whom it is addressed, also would know it. The reference is to those Judaeo-Christians who apostatised under stress of persecution in Rome.

'It is impossible to bring them again to repentance, for with their own hands they are re-crucifying the Son of God, and mocking his death.'

This verse brings to mind the declaration by Jesus to Peter in the *Domine, quod vadis?* story:

'I am going to be crucified again.'

Its language also explicitly contrasts the apostasy of those who abandoned their faith in the persecution, and the fidelity of St Peter who, despite his initial decision to save himself by fleeing Rome, returned to be imprisoned and put to death.

It is clear that the author, [St Barnabas, who was in Rome with Sts Peter and Paul and could well have known of the *Quo vadis?* story], was familiar with St Peter's first Letter. In this letter St Peter, who survived the initial barbarisms under Nero in 64 AD, wanted to warn his Christian converts in Pontus, Galatia, Cappadocia, Asia and Bithynia to steel themselves for the persecution that would inevitably come, and which did

come to the Asian Provinces of Rome, eventually, in 112 AD under Trajan.<sup>36</sup>

The little chapel by the wayside along the Via Appia is a reminder of the enduring loyalty and courage that led the lovable, if irresolute, Prince of the Apostles, to follow his Master along the way of the Cross.

#### 4. How did St Peter die?

Tertullian,<sup>37</sup> 160-225 AD, using language reminiscent of St John's Gospel,<sup>38</sup> described the kind of death that Sts Peter and Paul suffered under Nero in 65 AD:

'We read in the lives of the Caesars that Nero was the first to stain with blood the rising Faith. Peter was girded by another when he was fastened to the cross. Paul obtained his birthright of Roman citizenship [Roman citizens could not be crucified: they were beheaded] when in Rome he was crowned with martyrdom.'

We have already quoted numerous testimonies to the death of the two Apostles in Rome under Nero. They were executed when Nerva and Vestinus were Consuls.<sup>39</sup>

Peter's time as bishop of Rome is traditionally given as twenty-five years, one month and nine days<sup>40</sup> which would date his first arrival in Rome on May 20, 40 AD. The manner of death that he and Paul suffered has

universally been agreed upon among scholars: crucifixion for Peter and beheading for Paul.

The first to mention St Peter's having been crucified head downwards is Origenes Adamantius 185-254 AD in his *Commentary on Genesis* which is quoted by Eusebius of Caesarea in his *Ecclesiastical History*.<sup>41</sup> This manner of crucifixion was not unknown among the Romans and it would be in keeping with Peter's sense of being unworthy to die as his master did, for him to request that he be crucified head-downwards. Seneca, in a letter, describes having seen crosses 'not of one kind, but made otherwise by others - with the head suspended earth-wards.'<sup>42</sup>



1. Romans 1,6,13; 16,19.
2. Romans 16,16.
3. *ibid.* 15,20.
4. *ibid.* 1,13.
5. G. Edmundson, *op.cit.* p.28.
6. *De mortibus persecutorum*, 2.
7. *Sermons*, lxxxii,5.
8. *Letters*, vii, 40; viii,2.
9. *In Lucam*, hom. vi.
10. *Chronicorum*, ii, *Historia Ecclesiastica* iii,36.
11. *Hom. in Inscript.* Act. ii,6.
12. Edmundson, *op.cit.* p.51
13. Clement of Rome, *Epistle to the Corinthians*, v.6.
14. Robert Henry Charles, *The Ascension of Isaiah*, 1900 ed., pp.25 and 95: iv,2-3.
15. *ibid.*
16. *Ad hanc Ecclesiam* - necesse est omnem convenire Ecclesiam. An Anglican author, B.J.Kidd, *The Roman Primacy to AD 461*, London 1936, p.15 claims that *convenire* does not mean 'agree with,' or 'be in unity with,' but 'resort to'. Figuratively, however, the sense of *convenire* is 'to be of one mind with,' or 'to be in harmony with,' and this was the constant understanding of Christendom until the time of Martin Luther.
17. *Adversus Haereses*, iii, 3,2.
18. See Eusebius, *Historia Ecclesiastica*, ed. cit. ii,25; iv,23.
19. Chapter i.
20. Chapter v.
21. Chapter xii.
22. See *Epist.* xiv, lxxviii.
23. The Peri Stephanon, Hymn xii.
24. Sermon 28, *De Sanctis*
25. *De Actibus Apostolorum*, bk.ii.
26. *Praefat. ad Codicem Canon. et Constit.* tome 2.
27. *Sermon 1* for the feast day of Sts Peter and Paul.
28. Homily on the Apostles Peter and Paul.
29. See *Acta Sanctorum*, Bollandist ed. Die Vigesima Nona Junii, tome 27, p.372.
30. Decree, *De Apocrophis Scripturis* quoted *Acta Sanctorum*, loc. cit.
31. *Sermon* lxxviii.
32. See *The Apocryphal New Testament*, Montague Rhodes James, OUP 1926 'Acts of Peter,' p.333.
33. Pseudo-Linus. *Passio Petri* in J.-P. Migne, *Dictionnaire des Apocryphes*. Tome 2, Paris 1858, 459-469.
34. xiii, 36,37.
35. *De Pudicitia*, 20. See also the sixth century MS of the *Index Claromontanus D.2*.
36. See G. Plinii Caecilii Secundi *Epistulae ad Traianum Imperatorem cum ejusdem responsis*, ed. E.C.Hardy, London. Macmillan and Co, 1889, letters xcvi and xcvi.
37. *Scorpiace*, [written around 203 AD] 15; *De Praescriptione Haereticorum*, [written around 197 AD] 36.
38. xxi,18,19
39. *Acta Sanctorum*, ed.cit., vol. cit. p. 367.
40. *ibid.* p.365.
41. iii,1.
42. *Cons. ad Marciam*, 20.



OTHER proponents of evolutionary psychology claim to have discovered an evolutionary advantage in such things as jealousy, depression, and even infanticide. A few years ago (November 1997) in the *New York Times*, Stephen Pinker of MIT claimed that 'The emotional circuitry of mothers has evolved' by natural selection to leave their babies to die in certain circumstances.

- *Why Darwinism Matters*, by Nancy Pearcey. This is an excerpt from a pamphlet that may be obtained from Newman Graduate Education 7 Kambora Avenue, Frenchs Forest (02) 9463-0123.

## In praise of pilgrimage to Rome

WE could hardly find a better representative of the medieval spirit in its more cultured aspect than the poet Petrarch –

*'Fraunceys Petrark, the laureat poete,'*

*Whos rethoryke sweete*

*Enlumined al Itaille of poetrye,'*

in the phrase of his contemporary and admirer, Chaucer. Now nothing can be more clearly proved than that the atmosphere of Rome during the jubilee tide of 1350 produced upon Petrarch a deep religious impression, which did not stop short at barren emotion, but which bore fruit in amendment of life. Speaking of certain vanities of his youth, the poet says in a letter to Boccaccio, of all people in the world – 'So far as regards this part of human frailty, I trust that by the grace of Christ our Lord I am already entirely delivered from it. For many years past, and more particularly since the Jubilee, which is now seventeen years ago, although I am still hale in body, I am so free of that plague that I now loathe and detest it a thousand times more than I ever found satisfaction in it.' And elsewhere in the same letter – 'I went there in a spirit of fervour, because I wished to put an end to the sinfulness of my life, which overwhelmed me with shame.' Similarly, in an earlier letter to the same correspondent, written during the year of Jubilee itself, Petrarch was not ashamed to say – 'So, now, this is my fifth journey to Rome, and who knows whether it may not be my last, as certainly it is the most happy of all, seeing that the care of the soul is a nobler work than the care of the body, and the glory of heaven is more worthy to fire our aspirations than all the glory of this world.' The eloquent scholar met with a serious accident on the way. His knee was badly injured by the kick of a horse, and he was laid up in bed for more than a fortnight. Still, he seems to have recovered sufficiently to make the visits and perform the other works of devotion enjoined on the pilgrims. He took his accident as supplementing the penance his confessor had imposed too leniently, and we find him telling a friend later on that it was providential they did not meet in Rome, 'otherwise, instead of visiting the churches devotione Catholica – with

Catholic devotion – they would, careless of their souls, have wandered about the city with the curiosity of poets – curiositate poetica; for, however delightful intellectual pursuits might be, they are as nothing unless they tend to the one great end.' And this, be it remembered, was Rome shorn of much of its glory by the long absence of its supreme ruler in Avignon – a city almost in ruins, with its inhabitants on the brink of rebellion. None the less Petrarch could write –

'How well it is for the Christian soul to behold the city which is like a heaven on earth, full of the sacred bones and relics of the martyrs, and bedewed with the precious blood of these witnesses for truth; to look upon the image of our Saviour, venerable to all the world, to mark the footprints in the solid stone for ever worthy of the worship of the

nations, wherein is verified to the letter and clearer than the day the word of Isaiah, 'And the children of them that afflict thee shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet;' to roam from tomb to tomb rich with the memories of the saints, to wander at will through the Basilicas of the Apostles with no other company than good thoughts.'

So far from seeming sceptical about the many dubious relics preserved in the Holy City, the poet, in the verse-epistle to Clement VI from which we have quoted on a previous page, compiles a long catalogue of these treasures elegantly and ingeniously worked into metre.

– Herbert Thurston, SJ, *The Holy Year of Jubilee*, 1900

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*Pontifical and other Catholic Orders of Chivalry*

# THE CATHOLIC ORDERS OF KNIGHTHOOD

By John Pratt



**I**N our age of interminable change and a dearth of constants, we might be surprised to learn of an organization that recently celebrated its nine-hundredth birthday, as did the Order of Malta in 1999. Perhaps equally surprising would be to discover that this is but one of a number of Catholic Orders of Knighthood still operating in this world of the third millennium. Exactly what do knightly orders do today, we might well ask, and how is the Catholic Church involved with them?

Much of our knowledge of chivalric knighthood derives from the saga of the Crusades, a term applied to the attempts of Western Christendom around the years 1000 - 1100 to maintain access to its holy sites in Jerusalem, sites that Shakespeare in his *King Henry IV* described:

Those holy fields  
Over whose acres walked those  
blessed feet  
Which ... were nailed  
For our advantage, on the bitter cross.

One of the orders founded in that era was *the Templars*, whose role was solely a military one, a standing army for the security of the newly established Kingdom of Jerusalem. Recruited from among the crusaders, *The Poor Fellow Soldiers of Jesus Christ*, as they called their order, were housed by King Baldwin I in part of the royal palace believed to have been the Temple of Solomon. This gave them their name, the Knights Templar. During the history of the Kingdom, they became the most powerful organization of their times, with extraordinary endowments and influence across Christendom until they were suppressed by papal decree in 1312.

Interestingly, the ideals of Catholic

knighthood remain unchanged from those espoused in Crusader times. In 1984, the *ex officio* Grand Chancellor of pontifical orders (the Vatican Secretary of State) re-affirmed these ideals as if to

clarify the relevance of the Orders today and their function:

'A knight is a man who intends to place himself in the service of a noble and difficult cause, a pure and arduous ideal; fighting evil, promoting good, defending the weak and oppressed against injustice. Becoming a knight ... presupposes a solemn commitment.'

With no shortage of such causes to pursue in the present age, the Church continues its involvement with its knightly orders. These fall into three distinct categories: pontifical orders of knighthood, religious non-pontifical orders, and Catholic dynastic orders. The pontifical orders are awarded on merit for specific contributions to the life of the Catholic Church and there are five of these in the following order of precedence:

- The Supreme Order of Christ (The Militia of Our Lord Jesus Christ);
- The Order of the Golden Spur (The Golden Militia);
- The Pian Order;
- The Order of St Gregory the Great;
- The Order of Pope St Sylvester.

In 1993, Pope John Paul II opened membership in most of these to women for the first time. Priests and religious, for whom a separate honours system exists, are ineligible for membership in any of these five orders.

There are only two non-pontifical religious orders of knighthood recognised by the Church. They are the Sovereign Military Hospitaller Order of St John of Jerusalem, of Rhodes and of Malta, referred to as the Order of Malta, or simply as S.M.O.M., and the Equestrian Order of the Holy Sepulchre of Jerusalem. The latter order is active today in support of the fragile Christian presence in the Holy Land, working with the Latin Patriarch of Jerusalem and the Franciscan Custodianship of the Holy Places. These are probably the two



## Mass in the home

**T**HE eucharistic Mysteries in earliest times were always *public*, or *social*, or *communal* in the sense that they were offered in the name of all, ideally in the presence of all the local Christians, even though the *place* of sacrifice might be a family dwelling. Later some of these houses were 'dedicated' as churches, as, for instance, Pope Marcellus I (308-309), at Lucina's request dedicated her house '*in media civitate in via Lata*' as a church, '*ubi frequenter Missas celebrasset* (where frequently he had celebrated Masses) before his own martyrdom. Barring weddings and funerals, there is no evidence known to me that at this early date Mass was ever celebrated for a private 'intention' of the priest or other person. The fury of organised persecution had scarcely waned, before severe restrictions began to attach to the celebration of *Mass in a private place*. Thus, about 350, a council at Gangra forbade all liturgical services save in churches, one at Laodicea, some time in the period 343-381, forbade bishops and priests to celebrate any Masses in private houses, one at Carthage in 390 requires priests to have their bishop's permission for such masses.

- Gerald Ellard, *The Mass of the Future*, 1948

orders with which Australian Catholics might come into contact.

Catholic dynastic orders are orders associated with the surviving historical royal houses of Europe. For example, there are two associated with the House of Savoy; the Order of the Most Holy Annunciation, and the Order of Sts Maurice and Lazarus. Another associated with the House of Bourbon-Two Sicilies is the Sacred Military Constantinian Order of St George, which traces its history back to the guard for Emperor Constantine's labarum, his banner bearing the cross

he saw in the sky prior to victory at Milvian Bridge in 312 AD. Anachronistic though these might sound today, they exist and function.

The history of the Sovereign Military Order of Malta encompasses that of the Crusades and extends to the present. With headquarters in Rome, it is a sovereign power, recognised as such by many nations of the world. Governed under a traditional constitution through a Grand Master and Supreme Council, its famous badge, known as the Cross of Malta, is the eight-pointed cross adopted from the Arms of Amalfi, one

of the Italian mercantile colonies in Palestine at the end of the first millennium. The points of the cross represent the eight beatitudes, which formed the basis of the Order's constitution.

Around the world today, the Order continues its humanitarian work including operations in all of the Australian states. Its members belong to a religious Order, and those members pledge themselves to remain faithful to the ideals set by their founder, Blessed Gerard, in Jerusalem, nine hundred years ago. Sovereign Military Order of Malta remains a world force in its traditional *Hospitaller* role but its fascinating history is worthy of a fuller account.



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

## Ballad of courageous women

(if read aloud the verses will be more easily understood)

**V**ALIAN action on the part of women was a favourite subject of popular ballads and spirited mediæval tales which have survived in various versions. One example is the Ballad of Captain Car (too long to quote entirely):

'I know wher is a gay castle  
Is build of lyme and stone  
Within there is a gay ladie  
Her lord is ryd from home.'

In his absence the 'gay castle' is attacked by a neighbouring enemy at the head of a strong force.

'Then bespake the eldest sonne  
that was both white and redde  
"O mother dere, geve over your howse  
Or elles we shal be deade."

"Fetch me my pestilett  
And charge me my gone  
That I may shote at the bloody butche  
The Lord of Easter town."

"I will not geve over my howse" she saithe  
"Not for feare of my lyffe.  
It shal be talked throughtout the land  
The slaughter of a wyffe."

She stiffly stod on her castle wall  
And lett the pellets flie  
She myst the bloody bucher  
And slew other three.'

In spite of her gallant defence and her attempts to save her children, the eldest boy is slain and the castle set on fire by the enemy.

'Then bespake the youngest sonn  
That sat on the nurse's knee  
Saythe "Mother gay, geve over your howse  
The smoke it smoldereth me."  
"I wold geve my gold," she saith  
"And so I wold my fee  
For a blaste of the western wind  
To dryve the smoke from thee."

But she does not give in; the dauntless lady is killed with the children, and the tragic story ends with the husband's return and grief:

'Eye upon the, Captain Car  
And all they bloody bande  
Thou hast slayne my lady gay  
More worth than all they land.'

- Olga Hartley, *Women and the Catholic Church*.



## An old spin on Trade Unions

**T**HE guild of the Resurrection at Lincoln, founded in 1374, had among its rules, 'If any brother or sister wishes to make pilgrimage to Rome, St. James of Galicia [Spain], or the Holy Land, he shall forewarn the guild; and all the bretheren and susteren shall go with him to the city gate, and each shall give him a halfpenny at least.' The same rule was observed by the Fullers' guild of Lincoln, founded in 1297; the pilgrim going to Rome was accompanied as far as Queen's cross, outside the town, if he left on a Sunday or a feast-day; and if he could let them know of his return, and it were not a working day, all went to meet him at the same place and accompanied him to the monastery. The tailors of the same city also gave a halfpenny to him among them who was going to Rome or St. James, and penny to him who went to the Holy Land. The ordinances of the Gild of the Virgin, founded at Hull in 1357, had: 'If any brother or sister of the guild wishes, at any time, to make a pilgrimage to the Holy Land, then, in order that all the guild may share in his pilgrimage, he shall be fully released from his yearly payment until his return.'

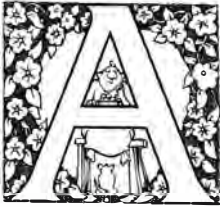
J.J. Jusserand, *English Wayfaring Life in the Middle Ages*.



*Alec Guinness*

## STAR PILGRIM'S PROGRESS IN SEARCH OF SANCTITY

By IAN MACDONALD



ALL showbiz biographies tend to have a whiff of *Photoplay*, early example of the plethora of gossip magazines that focus unrelentingly on the deeds and misdeeds of the stars.

And Piers Paul Read, despite being a novelist of distinction, does not quite manage to avoid the whiff. The great names are all there: John Gielgud, Larry Olivier and Vivian Leigh, Richard Burton and Elizabeth Taylor, John Mills, David Lean, Peter O'Toole, Omar Sharif, Gary Cooper, Kirk Douglas, Glen Ford, Grace Kelly, Lauren Bacall, Judi Dench, Louis Jourdan, Alan Bates, Dirk Bogarde, Cyril Cusack and Anthony Quayle as well as the Dames: Judi Dench Eileen Ashcroft, Maggie Smith, Peggy Ashcroft and Edith Evans.

In addition, Guinness like many of his peers was undoubtedly a social climber, his eyes fixed on a knight-hood as were the eyes of his great predecessor Will Shakespeare. So the book also has a whiff of *The Tatler*, that very English magazine devoted to the doings of the society, grocer's daughter Maggie Thatcher said did not exist while continuing to dish up its nourishing alphabet soup of honours, including KCMG, Knight Commander of St Michael and St George (or, irreverently, Kindly Call me God).

Yet while negotiating the risky strait between *Photoplay* and *The Tatler*, Read also makes it eloquently clear that his biography is less an account of curtain calls and wrap parties than the story of a pilgrim in search of sanctity. The society and showbiz names are mixed with those

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*Alec Guinness: The Authorised Biography*  
By Piers Paul Read  
Simon and Schuster rrp \$49.95.

---

of the Benedictine Dame Felicitas Corrigan and the Jesuit Philip Caraman.

Guinness was born illegitimate in 1914 to a mother (nee Agnes Cuff) he claimed to hate, yet always took care of, and to a father many believed was

a scion of the Anglo-Irish Guinesses whose dark porter has carried many to the wilder shores of Alcoholia. He was a convert from atheism, first to Anglo-Catholicism and then to Catholicism. His wife Merula Salaman, born to a Jewish atheist family, and also an actor, followed him into the Church.

Read deals with Guinness's homosexual leanings with clarity and lack of prurience. He was a conflicted soul, aware of his faults, who could agree with Evelyn Waugh, that while the Catholic faith did not perfect him, it did prevent him being worse than he was.

Like Waugh he did not think that the moral law should be modified to take account of his predilections, sexual or otherwise. As he wrote to a friend:

"The Church, when she points her finger, says in fact "you are wrong in doing that. Our civilisation, our belief in the godhead in man, is founded on such and such principles. If you oppose them or break them you shake the whole fabric of civilisation". What else would you have us say or do? Tell you you are doing fine when you are doing rotten? It is almost impossible for us not to deceive ourselves, we must do our level best to minimise the deceit to reduce it and whittle it away until we know ourselves for what we are."

Strange to think that the preferred reading of the actor who helped fulfill the potential of scripts such as *Kind Hearts and Coronets*, *Bridge on the River Kwai*, *Lawrence of Arabia* and *Tunes of Glory* was the Thomas a Kempis classic *The Imitation of Christ* as well as works by Francis de Sales, Charles de Foucauld and the Teresas of Avila and Liseux.



**G**ALILEO revolutionized Astronomy by the use of the telescope: but he refused to believe in the reality of comets and declared them to be optical illusions. For he too believed that heavenly bodies must move in perfect circles; and since comets moved in very elongated orbits, they could not be heavenly bodies.

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

Even stranger to think that those who have made a pseudo-religion from *Star Wars* may be unaware that Alec Guinness who played Obi Wan Kenobi with such gravitas and compelling authority was a daily Mass-goer and sayer of the rosary.

Obi Wan Kenobi, thanks to the generosity of writer/producer/director George Lucas in awarding Guinness a tiny percentage of the multi-million *Star Wars* profit was the most financially rewarding of his roles. But in the opinion of many, including his wife, his greatest characterisation was Jock Sinclair, the ranker promoted to regimental command in *Tunes of Glory*.

For those who may have wondered where Guinness found the genial toughness for the character, Read has the answer: as a naval officer Guinness commanded a LCI (L) - Landing Craft Infantry (Large) at Anzio during the World War II Italian campaign. Among soldiers he carried ashore under fire were members of



### Artistic freedom?

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- Proclamation of Edward VI, 1551.

the Black Watch, among whom he found - and remembered - his Scots prototype.

Some would suggest that his greatest stage role was in Bridget Boland's *The Prisoner*, based on the life and torture of Cardinal Jozsep Mindszenty by Hungary's Communist regime. Certainly, it strongly influenced his conversion to Catholicism.

Alec Guinness died in 2002. In summing him up, Read writes: "Alec was ambitious to be a great actor and perhaps even a great writer, but he was also ambitious to be a saint." He concludes: "Alec's failure to attain sainthood - the lifelong struggle with his weaknesses and contradictions - was part of what made him a great actor and, as an actor, faithful to a unique and fruitfall call from God."

Piers Paul Read has brilliantly accomplished his role of biographer. It would be fascinating to read his fictional take on the life of a star who was also a humble seeker for eternal light.



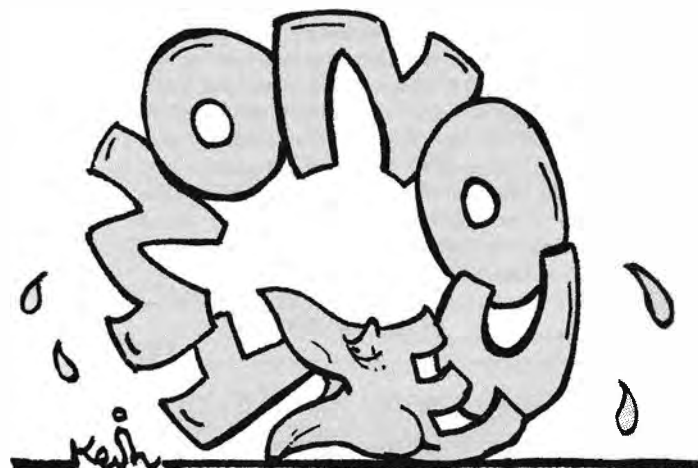
## Capitalism and the end of the mediæval dream

In the medieval world economic activities were a means to an end; the end was life itself, or - as the Catholic Church understood it - the spiritual salvation of man. Economic activities are necessary, even riches can serve God's purposes, but all external activity has only significance and dignity as far as it furthers the aims of life. Economic activity and the wish for gain for its own sake appeared as irrational to the medieval thinker as their absence appears to modern thought.

In capitalism economic activity, success, materials gains, become ends in themselves. It becomes man's fate to contribute to the growth of the economic system, to amass capital, not

for purposes of his own happiness or salvation, but as an end in itself. Man became a cog in the vast economic machine - an important one if he had much capital, an insignificant one if he had none - but always a cog to serve a purpose outside himself. This readiness for submission of one's self to extrahuman ends was actually prepared by Protestantism, although nothing was further from Luther's or

Calvin's mind than the approval of such supremacy of economic activities. But in their ideological teaching they had laid the ground for this development by breaking man's spiritual backbone, his feeling of dignity and pride, by teaching him that activity had to further aims outside of himself.



- Erich Fromm, *The Fear of Freedom*, 1960, p 95.



# MEDIA MATTERS

By JAMES MURRAY

## Meagher Fare

APPLAUDED in a manner appropriate to their mischievous wit and varied subjects: *Portraits on Yellow Paper* by Roddy Meagher, formerly of the NSW Court of Appeal. (Central Queensland University Press, \$29.95 paperback, \$49.95).

The subjects include George Cardinal Pell and Prime Minister John Howard (spiritual doctrines before market forces), Dame Leonie Kramer, Janet McCreddie, Penny Meagher, and a constellation of legal luminaries: James Spigelman, Sir Laurence Street, Murray Gleeson, Gordon Samuels, Michael Kirby and John Dyson Heydon.

Ian Callinan, himself a novelist and playwright of baroque exuberance, as well as a High Court judge, launched the book.

Meagher is tough on some of his subjects, so tough that his portrait of former High Court judge Mary Gaudron did not make it past the lawyers. Question: if a jurist of Meagher's subtlety cannot write in a way to escape libel risk how can deadline hacks in differing state, legal systems be expected to? There again Meagher is unquestionably harsh on himself.

Three thoughts. First the courage of the publisher Professor David Myers who also puts out Callinan's work. To paraphrase Oscar Wilde, publishing one judge may be regarded as gallant, to publish two looks like heroism.

Second, Meagher's work is a *parvum* rather

than a *magnum opus*, quick sketches rather than full-length portraits. Okay, brevity is the soul of wit, which makes Meagher's work like the court he once adorned, appealing if not quite supreme. Nor did your correspondent think the line drawings by Simon Fieldhouse were equal to the mordancy of Meagher's words. He needed Bill Leak whose caricatures inspire the humblest to thoughts of cosmetic surgery.



## Word-spinners

LUNTZ advises his candidates to say 'Department of Defense' instead of 'Pentagon', 'opportunity scholarships' instead of 'vouchers', 'tax relief' instead of 'tax cuts', and 'climate change' instead of 'global warming'. The terms 'Washington' and 'IRS', Luntz says, always play as super-negative and should be attached to any policy you want to turn people against. 'Prosperity' is super-positive. In general, words starting with an 'r' or ending with an '-ity' are good - hence 'reform' and 'accountability' work and 'responsibility' really works. Negative is over. (In 1996, Luntz got Newt Gingrich to give him a written pledge that he would never attack President Clinton by name, but Gingrich fell off the wagon after only eleven days.)

- Nicholas Lemann, 'The Word Lab', *The New Yorker*, Oct 16 & 23 2000.

Third, Meagher might find inspiration for longer studies in Lytton Strachey's *Eminent Victorians* (Henry Cardinal Manning, Florence Nightingale, Dr Thomas Arnold and General Charles Gordon), for it must be said his Yellow Paper volume is slim enough to inspire the Meagherism: were this book human it would be diagnosed as suffering from anorexia nervosa.

## Jones Prompt

EYELINE is, or used to be, a key element in television interviewing. Care was taken to ensure that interviewer and interviewee were positioned so that their gazes were on a level.

They appear to do things differently on the ABC's *Lateline* as witness Tony Jones interview (May 17) with Prime Minister John Howard.

An early shot showed Jones and Howard sitting opposite each other on the same level with a desk between. But as the interview progressed, the shots of Jones almost invariably showed him in a dominant position: Jones the Giant and Little Johnny.



Despite this Howard gave as good as he got. He kept his cool even when Jones told him he had heard in his earpiece the news of the car-bomb murder of Izzadine Saleem, a leader of the Iraqi Governing Council.

But what else does Jones hear in his earpiece? Is he coached by his producer or producers? Jones is a redoubtable interviewer. He creates a sense of *mano a mano* vigour. But if he is being coached from the sidelines, his interviewees should have the same aid: 'Hang about, Tony, my spin-doctor wants me to say ...'

Alternatively, 'Jones unplugged' would be a neat promotional tag as it would be for the ABC's other interlocutors such as Kerry O'Brien, Maxine McKew and Andrew Denton.

### Rule for Laws

**B**BROADCASTER John Laws, of the lucrative larynx, has let it be known he is open to suggestions on how to halt the fall in his 2UE/national ratings. Simple. He must give up the kind of paid-for live reads and sponsorships banned in the rest of the world to which he daily says, 'Hello!' In this way, he would not only outdo his 2GB rival, Alan Jones, he would return to his earlier, more purist days.

It tends to be forgotten that Laws diverged boldly into hucksterism when he undertook his Seal of Approval campaign on consumer goods in the 1980s. One thing to promote comfy sofas for cash, another to promote comfy politico-businness agendas.

### Jolly Hockey

**C**OMMENT was most favourable on Tourism Minister Joe Hockey's \$360 million campaign to re-brand Australia as something more than Dorothea Mackellar's sunburnt country or Paul Hogan's barbecue pit.

Just to break the unanimity, your correspondent wonders whether giving the first 360,000 visitors \$1,000 each to spend wouldn't do more to create positive word-of-mouth which every publicist knows is the most persuasive. Even \$100 to the first 3,600,000 visitors might do the trick.

Or what about spending the millions on special beds for visitors which when not in use could be used by local sick or homeless? For a suitable marketing fee, your correspondent will supply test groups to validate the concepts.

### Ad Hoc TV

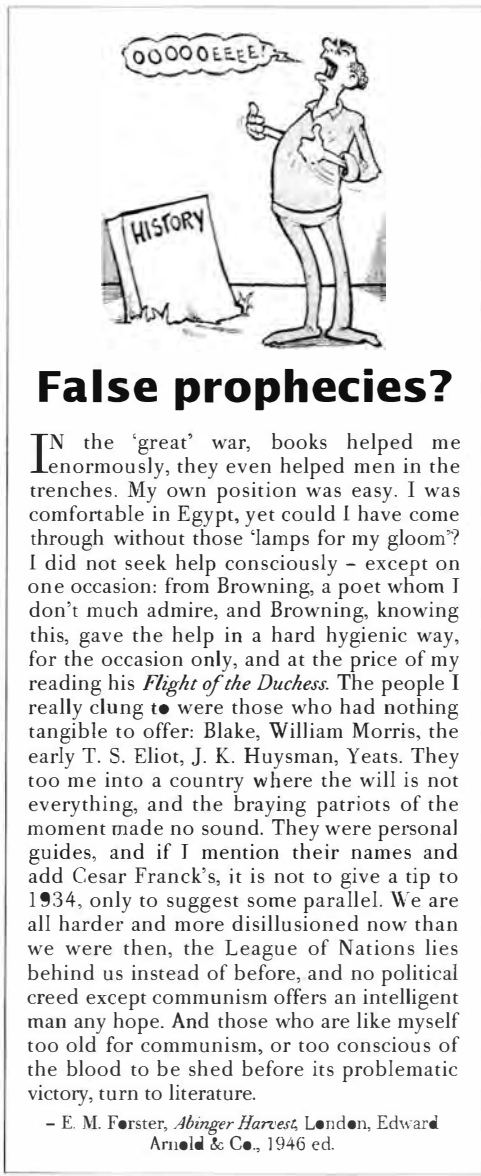
**T**WO cheers for Latham Labor's idea of a fourth commercial TV channel. The third cheer goes up if the new channel is structured for a competitive approach, including SBS-style restricted advertising. This might do something to reduce the greedy cutting, slicing and plain gutting of programmes by advertisements under current (and deregulated) protocols.

### Hersh View

**N**EW YORKER magazine reporter Seymour Hersh has been praised for his exposure of Americans torturing Iraqis in Abu Ghraib jail. Many have coupled their praise with his earlier exposure of the Mai Lai massacre in Vietnam. Few, if any, have recalled the rotten egg on his face after his allegations in *The Samson Option*

that the late, but not great, newspaper proprietor Robert Maxwell was involved in covert arms deals for Israel. And not only Maxwell, the Hersh expose included fellow hack, Nick Davies.

Now Davies, a former colleague, is an intriguing character. But not that intriguing. In his book, *The Unknown Maxwell*, he reveals how way out Hersh was, the truth being Maxwell's main covert activity was plundering the pension funds of *Daily Mirror* hacks, including Davies.



### False prophecies?

**I**N the 'great' war, books helped me enormously, they even helped men in the trenches. My own position was easy. I was comfortable in Egypt, yet could I have come through without those 'lamps for my gloom'? I did not seek help consciously - except on one occasion: from Browning, a poet whom I don't much admire, and Browning, knowing this, gave the help in a hard hygienic way, for the occasion only, and at the price of my reading his *Flight of the Duchess*. The people I really clung to were those who had nothing tangible to offer: Blake, William Morris, the early T. S. Eliot, J. K. Huysman, Yeats. They too me into a country where the will is not everything, and the braying patriots of the moment made no sound. They were personal guides, and if I mention their names and add Cesar Franck's, it is not to give a tip to 1934, only to suggest some parallel. We are all harder and more disillusioned now than we were then, the League of Nations lies behind us instead of before, and no political creed except communism offers an intelligent man any hope. And those who are like myself too old for communism, or too conscious of the blood to be shed before its problematic victory, turn to literature.

- E. M. Forster, *Abinger Harvest*, London, Edward Arnold & Co., 1946 ed.







*Goodridge v. Department of Public Health*

SAME SEX 'MATRIMONY' IN THE U.S.A.

By PATRICK QUIRK



ON Tuesday November 18, 2003 the Massachusetts State Supreme Court gave judgment by a 4-3 majority in *Goodridge v. Department of Public*

*Health* to allow for the issue of marriage licenses to couples of the same sex. Since that time we have witnessed an expanding shockwave of court battles, the issuing of gay 'marriage' licenses in California, legislative rearguard action in Massachusetts, civil disobedience in San Francisco, and just plain confusion over what promises to be an integral part of the election year 2004.

In a nutshell, we are witnessing a grand battle between the wills of the legislative, judicial and executive branches of government in America over the real meaning of marriage. The judges are fighting the legislators, the executive is engaging in civil disobedience, and in the meantime the voters are being quietly ignored. There is no telling where the battle will end. If it ends in the U.S. Supreme Court then the latest indications are that America's highest court will also be approving of same-sex unions. This leaves only a national Constitutional amendment to ensure that traditional marriage remains at the centre of legal and political life.

To comprehend the various strategies, a quick glance at the *Goodridge* decision will shed light on the judicial tactics. Essentially, the State Supreme Court struck down the traditional marriage law of Massachusetts for 'failing to meet the rational basis test' for either due process or equal protection under the State Constitution. In the American constitutional context these terms have very particular meanings and a large body of surrounding case law. But in layman's terms, the judges ultimately decided that, having regard to the constitution and the cases, confining

THE politicization of morals and religion is something that we've grown used to, especially since the turbulent years of the Reformation and the so-called Enlightenment. The consequences of this blitzkrieg waged against humanity's fragile immune system are nowhere more evident than in the millions of unwanted babies 'legally' aborted annually throughout the world, and the continuing devaluation of marriage and the family. In this article Patrick Quirk looks at controversial US legislation that assumes the State's right to re-define the nature of marriage. *Ed.*

marriage to a man and a woman was an unreasonable thing for a state legislature to do. That is to say, the legislature's support for traditional marriage was contrary to reason. Or, to put the matter even more bluntly, they thought it was absurd.

Exactly why the legislature could be seen by the judges to be so stupid is not easy to fathom. Certainly the lawyers for the State put forward cogent arguments in favour of traditional marriage: First, it provides a 'favourable setting for procreation.' Second, it ensures the optimal setting for child rearing (which the State helpfully defined as 'a two-parent family with one parent of each sex.') And finally, they argued that it preserved scarce State and private financial resources.

But the court rejected all of these arguments and their reasons are a litany of fallacy, confusion and, arguably, terrifying judicial *hubris*. Beginning with the first argument – that marriage is good for proliferation of the race. This was rejected because 'it is the exclusive and permanent commitment of the marriage partners to one another, not the begetting of children, that is the *sine qua non* of civil marriage.' Those eager for a

fight might be forgiven for asking simply – 'since when?' – And, 'says who?' But cooler heads will see that the court is oversimplifying the issue to come up with a phony 'either-or' premise – either children or 'commitment' are at the heart of marriage – so take your pick. Lack of children will of course *not* make a traditional marriage null. But neither will industrial strength 'commitment' in a de facto 'union' make that into a marriage. The court is blinded to the riches of marriage between a man and a woman by focusing on a strictly biological (children) or emotional ('commitment') issues, rather than the real question of whether marriage is possible between persons of the same sex.

(By the way, and for those who like to unpick fallacies, the *unstated* 'false alternative' in the judgment is that this is a choice between religious rights and civil rights – the two are of course quite compatible.)

In another chilling passage the court holds that 'the "marriage as procreation" argument singles out the one unbridgeable difference between same-sex and opposite sex couples, and transforms that difference into the essence of legal marriage.' Can any rational person maintain that there is *only one* essential difference between such couples? Easily? If so, then surely we are witnessing the final triumph of human will over biology, psychology and human anthropology. The judgment reads like the product of an Orwellian committee, rather than a court of law interpreting a state constitution.

The court's response to the second argument – on the optimal conditions for child rearing – attacks the family more directly. This begins with a quote from a 2000 court decision that declared 'the demographic changes of the past century make it difficult to speak of an average American family.

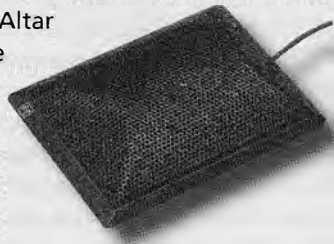


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The composition of families varies greatly from household to household.' The court also notes that 'best interests of the child' does not turn on a parent's sexual orientation or marital status. Following these arguments to their logical conclusion, we are left with no real concept of 'family' or 'child' at all. The court's reluctance to define the word 'family' belies the fact that they don't know what it is, or perhaps that they do not want to be brought face to face with what they think it *might* be. If there are 'many types' of family – what are they? Genus? Species? Hazy definition has always been a close friend of error. Surely a court of law can appreciate the need for a permanent *funda-*

*mentum* for such a term.

In responding to the third argument – about preserving scarce state and private resources – the court states that 'An absolute ban on same-sex marriage bears no rational relationship to the goal of economy.' No rational relationship? None? This is an outlandish proposition that is ultimately sustained by a theory that there are only lone individuals in any society. Natural groups – like that grouping of a married man and woman with their children called *the family* – are not, on this reasoning, a part of the equation.

### The State and marriage

The dogmatic composition of the court's reasons is at times quite breath-

taking. So we have the following from Chief Justice Margaret Marshall: 'In a real sense, there are three partners to every civil marriage: two willing spouses and an approving State.' Pardon? Did a judge presiding in a Western democracy really write that? And again: 'Simply put, the government creates civil marriage.' Well, as Bertie Wooster would say, you can knock me down with a feather. (Does a state with such creative power deserve to be worshipped? Don't laugh.)

Apart from the pleasure such judicial statements must give to the ghosts of Thomas Hobbes and Karl Marx, the bigger concern is that they go unchecked and are not seen for the catechism they represent. Wittingly or not, the judges in *Goodridge* even go so far as to list out their own 'ideals of marriage': mutuality, companionship, intimacy, fidelity, and family'. According to the court, the real purpose of marriage is to 'promote stable, exclusive, relationships. Is that all? Welcome to the New World.

### 'Antimiscegenation'

Laws forbidding inter-racial marriage are also invoked many times by the court in aid of the same-sex case. This is to be expected since many advocates of same-sex unions regard the homosexual condition as akin to one's race or gender: a biological fact without moral implication, and quite irreversible. What the court misses is any consideration that their analogy might be entirely flawed. As any fair-minded sociologist will tell you, the jury is still well and truly out over the real social and biological causes of same-sex attraction. Certainly, some of us have met those who no longer *practice* homosexual acts. Former Caucasians, Mongolians, and Ethiopians are much harder to find!

### 'Fair-minded citizens'

The decision of Judge Greaney is the most perturbing of all those in the majority for the way in which it appeals to the 'thoughtful citizens' of Massachusetts who, despite convincing argument, still dare to insist that same-sex unions should not be approved by the State. His honour is not prepared to countenance mere 'acceptance [of same sex unions] in the sense of grudging acknowledgement of the court's authority to adjudicate the matter.' His

hope is more 'liberating' than that since '... Simple principles of decency dictate that we extend to the plaintiffs, and to their new status, full acceptance, tolerance, and respect. We should do so because it is the right thing to do.'

Where does one begin a critique of this sermon on right and wrong? With great respect to his honour, this part of the judgment reads like a nineteenth century *Good Manners Chart* for primary schoolers and is wholly out of place. What on earth it has to do with the constitutional law of Massachusetts or statutory interpretation is anybody's guess. Certainly this portion of the judgment bends constitutional theory beyond the breaking point and makes a mockery of time-honored judicial method.

### White House response

President George W. Bush took aim at 'activist judges' in his State of the Union address of January 20, 2004: '... A strong America must also value the institution of marriage. I believe we should respect individuals as we take a principled stand for one of the most fundamental, enduring institutions of our civilization. Congress has already taken a stand on this issue by passing the *Defense of Marriage Act*, signed in 1996 by President Clinton. That statute protects marriage under federal law as a union of a man and a woman, and declares that one state may not redefine marriage for other states.


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Activist judges, however, have begun redefining marriage by court order, without regard for the will of the people and their elected representatives. On an issue of such great consequence, the people's voice must be heard. If judges insist on forcing their arbitrary will upon the people, the only alternative left to the people would be the constitutional process. Our nation must defend the sanctity of marriage.'

He continues: 'The outcome of this debate is important – and so is the way we conduct it. The same moral tradition that defines marriage also teaches that each individual has dignity and value in God's sight.'

Those who support the traditional view of marriage can only agree. A looming election may also mean a looming 'referendum' on the meaning of marriage in America. If President Bush supports a federal constitutional amendment, then marriage could well be at the centre of this campaign.

Reading *Goodridge* should upset the good citizens of Massachusetts and cause them to wonder deeply at who stole the power to legislate away from the people's representatives and left it on the door of the State Supreme Court. This judgment also speaks volumes about the reigning confusion in U.S. legal circles on the subject of the nature of man and woman, marriage, and family. Those further from the action should ask just how far various Australian State laws are from the spirit if not the letter of the decision.



1. The indefinable term.

PATRICK QUIRK is Visiting Associate Professor at Ave Maria School of Law, Ann Arbor, Michigan.



'WITH regard to Policy, I expect you already have your own views. I never hamper my correspondents in any way. What the British public wants first, last and all the time is News. Remember that the Patriots are in the right and are going to win. *The Beast* stands by them four square. But they must win quickly. The British public has no interest in a war which drags on indecisively. A few sharp victories, some conspicuous acts of personal bravery on the Patriot side and a colourful entry into the capital. That is *The Beast* Policy for the war.

– *Scoop, A Novel about Journalists*, by Evelyn Waugh, Chapman & Hall, 1993.

[Lord Cooper, proprietor of *The Beast*, is speaking to William Boot whom he is sending to Ishmaelia to cover the war there. Query: who is Lord Cooper?]



# ANCIENT BELIEFS FIND FOLLOWERS IN THE SUBURBS

By TESS LIVINGSTONE

*Tonight will be full moon, and Brisbane women interested in spirituality are invited to Womenspace at Kedron from 7pm to 'join the circle for a meditation'*



Those brought up on the Mass and Hail Marys it comes as a bit of a shock.

There are the meditations on the full moon and the labyrinth painted on the ground, described in a notice on the wall as a 'sacred space'.

Women are invited to walk the circular path of the labyrinth to 'arrive at the place of unborn mysteries – the womb out of which our deeper selves will be called forth – and the womb out of which a new planetary phase may come'.

Then there's the brochure with a picture entitled 'Goddess Eyes' advertising 'Celtic Guidance' – including shamanic journeying (between worlds) as a way of meditation and guidance from a Celtic oracle.

For \$40 an hour (concessions negotiable), this Celtic Guidance is conducted by Brisbane Sister of Mercy Anne McLay. Proceeds are donated to Womenspace, 12-14 Homebush Rd, Kedron, a converted bakery owned by the Presentation Sisters on Brisbane's northside.

In its literature, Womenspace is described as 'a soul-space for women where we can share and reverence our life's stories in order to shape and challenge our society'.

While some of the centre's activities are based on traditional Christian spirituality and others are straightforward, useful courses for a wide range of women – such as basic literacy, numeracy and computer courses, health seminars on issues such as hormones and strong

bones – others are distinctly pagan or new age in flavour.

In addition to the three Full Moon Meditation sessions (tonight, March 6 and April 4) the program includes an Autumn Equinox Ritual, along with Celtic Guidance and 'Energy Exercises with Colour for daily use to protect, revitalize and connect with the divine within'. Rituals also are offered to 'bless and name your baby or young child'. Womenspace's themes for the year are listed as Healing, Meditation, Angels and Sacred Trees.

More than two years ago, a two-page spread about Womenspace in *The Courier-Mail* prompted Brisbane Archbishop John Bathersby to order an inquiry. Canon law expert Sister Patricia Scully found no 'formal supporting of witchcraft' at the centre, but the Archbishop said the continued operation of certain activities at Womenspace would damage the reputation of the religious orders and of the Church itself.

At that stage, Archbishop Bathersby called for an overhaul of the administration of Womenspace to ensure the Catholic Church was not embarrassed by any future activities.

Yesterday, he said Womenspace was no longer Catholic as it had incorporated into an independent company. He believed many activities offered at Womenspace were a 'poor second to mainstream Christian faith' and others were 'plain silly'.

Mercy Sister Anne McLay, a Womenspace board member and its

outgoing chairwoman, agreed that Womenspace was not Catholic.

'The Presentation Sisters own the property and it is leased to a civilly incorporated organisation,' she said.

That organisation, Womenspace Inc., is running a campaign to raise \$2000 a month to buy the property so it can continue to be 'a safe and sacred place for women'.

It is encouraging women to make direct-debit donations through its banker – which happens to be the Catholic Church's Archdiocesan Development Fund, whose logo appears twice on the Womenspace direct-debit forms.

The fund is a major Catholic financial institution offering 'a wide range of financial products and services to Catholic Church entities'.

Archbishop Bathersby said he was unhappy to learn the Archdiocesan Development Fund logo appeared on Womenspace's donation form 'because that could make it appear to be Catholic when it is no longer a Catholic organisation'.

Archdiocesan Development Fund general manager Greg Norris said the fund did not regard Womenspace as a Catholic entity and would not be providing it with a loan if it applied.

The blurring of the lines between traditional Christianity and new age and other practices in Queensland has recently caught the eye of the prominent New York-based conservative Catholic newspaper *The Wanderer*, with author Paul Likoudis running an article

## In a world that denies God a hearing

Have also The Bible of Hell, which the world shall have whether they will or no.

—William Blake, 1757-1787.



in November and promising more to come.

*The Wanderer* article also mentioned the activities of an organisation devoted to eco-justice and environmentalism based at a property north of Brisbane and the use of a 'spiral goddess' symbol in a Brisbane hospital with Church connections.

For his part, Brisbane's Catholic Archbishop said he was more concerned about what he termed 'Godlessness' in society - including the upsurge in interest in psychics. As someone who spent his recent holidays reading books about Christ, he said he was deeply saddened that of 600,000 baptised Catholics in the archdiocese, only 80,000 attended Mass weekly.

McLay's Celtic Guidance website, which describes her as being 'in the wise woman period of her life', provides links to numerous organisations including OBOD, an international Order of Bards, Ovates and Druids.

The Celtic Tree Oracle, the site explains, 'is an effective tool for receiving guidance on a particular issue. It is made up of a set of cards based on the symbolism of the sacred trees of the druidic alphabet, the ogham, used in the transmission of hidden or inner knowledge'.

The Immrama, McLay's site says, is a 'wonder journey. Caitlin Matthews (a former teacher of Sister Anne's) has devised a set of cards based on ancient texts to help map out our personal journey at any particular time. Her book is based on the Voyage of Maelduin, who visited 32 islands on what turned out to be a journey of conversion through entering into the islands of the Otherworld. Making your own immram with Caitlin's cards can be a lovely and fruitful experience'.

As to the 'Goddess Eyes' featured on the front of her Celtic Guidance brochure, McLay was reluctant to elaborate because 'the goddess means different things to different people'.

One group focusing on goddesses in Melbourne in March, and also witchcraft, will be participants in the 'Ariadne's Thread Goddess Conference 2004' where the keynote speaker is Dr Patricia Rose, described in the conference program as someone whose 'journey in the service of the Goddess has taken a circuitous route, from traditional theology and medi-

### ANNALS CROSSWORD No. 23

#### ACROSS CLUES

1. Deceived; misdirected (6)
4. In Catholic tradition, the mother of Mary (4)
9. Patron of seminarians; feast day 4th Nov (7,8)
10. A distinguishing mark of social disgrace (6)
11. Partakes of food excessively (8)
12. Impenitency (8)
14. Hypnotic state resembling sleep (6)
15. Jewish greeting (6)
18. People receiving medical care (8)
21. A member of a Russian Christian sect now mostly living in Western Canada (8)
22. Pleases greatly; delights (6)
24. Popular epithet given to St Therese of Lisieux (3,6,6)
25. Any of the 114 chapters of the Koran (4)
26. Leading members of the Presbyterian church (6)

#### DOWN CLUES

1. A wise and holy man in Hinduism (7)
2. Raise and lower the shoulders with indifference (5)
3. Move to a higher place; raise up (7)

5. Saint, born in the Rhineland, invoked as a peacemaker; feast day 6th June (7)
6. Absolve from blame (9)
7. A doubting Thomas (8)
8. Heads or superiors of monasteries (6)
13. Unpleasant or evil places (9)
16. Having or showing arrogance (7)
17. Gangster (US slang) (7)
18. Colour that signifies rank of cardinal (6)
19. Diplomatic (7)
20. Father of blind beggar whose sight was restored by Jesus (Mark 10:46) (7)
23. To worship God with religious rites (5)

#### SOLUTION TO NO. 22

S	U	R	P	L	I	C	E	T	E	M	P	T	S
H	E	O	O	O	P	R	U						
I	N	O	C	E	N	T	C	A	R	O	L	S	
I	D	U	S	T		P	H	P					
T	R	E	A	S	U	R	E	S	H	R	I	N	E
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E	L	D	E	S	T	A	S	M	O	D	E	U	S

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eval literature, through feminist theory, women's ritual, Goddess theology and a doctorate in Goddess spirituality to her current focus on the emergence of the Goddess in Australia'. While the program lists Rose as Womenspace co-ordinator, she left that position in October.

The centre's new part-time co-ordinator, Glenys McChesney-Clark, has broadened the centre's program to include events such as a pampering day for the mind and body on February 14, Valentine's Day. 'It's important to have activities that reflect the interests of the

wider community,' she said. 'I think we need to be integrated into the community.'

McChesney-Clark said more than 1000 women were connected to Womenspace in some way, either through attending workshops, receiving the newsletter or attending functions to hear a range of speakers, including, last year, East Timorese First Lady Kiristy Sword Gusmao.



Tess Livingstone is a well-known journalist and author. This article first appeared in Brisbane's *The Courier-Mail*.



*Home of the Brave and Land of the Free*

# 'HOW WELL MANAGED WE ARE'

By FRED REED



SI read about the recent forcible removal of the Ten Commandments in Alabama, I find myself thinking: How managed the United States has become! How well and subtly it has been done! I am filled with astonished admiration.

In the heart of Bible country, swoop, Washington speaks, and Alabama obeys.

The home of the brave, and the land of the free. Are we either?

The quest for power by the government, and its subsequent abuse, are no surprise. The robber barons, unions, pols, this and that ethnic group, organized crime and such have always sought power and wealth. But there is a difference. Today it is not money but the culture itself that is being hijacked. It is not our pockets that are being picked, but our souls. We are being shaped.

And it is working.

The Three Cities – Washington, New York, and Hollywood – tell us whom we may hire and with whom we must associate, where we may express religious faith except in hiding, what our children must be led to believe, and what morality we must profess, or at least endure. There is no talking back. The federal marshals will come.

It is most curious. America is not governed by Congress and the presidency, which have been reduced to the rank of legitimizing stage props, but rather by a permanent class of likeminded people of whom the formal government is a subset. The franchise remains, but has no power. Perhaps it never did, but neither did the governing class have power over the culture. Now it does.

The trick behind the whole dodge is the centralization of power at a distance, plus a docile population. The media are no longer based on the principle of countervailing lies, in which each owner

of a newspaper prevaricated as suited his commercial interest. Today the principle is that of unified lies: The media are in the hands of a few companies, run by a class of people who all believe, or want the country to believe, the same things. New York controls what the public believes by controlling what it sees, what it is told.

The press looks free, but isn't. For practical purposes we might as well have a Ministry of Information in charge of the whole lash-up.

This is very clever.

As regards events in Alabama, the media endlessly speak of the constitutional requirement of separation of church and state, which doesn't exist. (How many times does the phrase appear in the constitution?) But a requirement doesn't have to exist, the majority of people being willing to believe anything they hear often enough. ('Weapons of...') New York understands this well. So does Washington. So does Hollywood.

The public having been prepped by the press, the Supreme Court can with little difficulty impose anything at all. The Court now serves as a crowbar with which the Three Cities force on the country things which would never pass in a legislature. Many of them have no basis in the constitution, which might as well no longer exist.

Consider abortion, racial integration, gun control, unrestricted obscenity on television, and the banning of Christian symbolism. My point here, note, is that there is no constitutional basis for permitting them. The authors of the constitution, who may be presumed to have known what they meant, saw no objection to crèches or to the Ten Commandments, which were common; nor to laws against indecency. If memory serves, in 1896 in *Plessey vs. Ferguson* the Court explicitly said that separate-but-equal in matters racial was constitutional.

None of these would have gotten through Congress. But then, none of them had to. Americans are nothing if not obedient.

Constitutionally permissible doesn't mean constitutionally required: Legislatures could have permitted abortion, for example, or eased the laws against obscenity as public standards changed, or ended segregation. The constitution can be amended. This is how things work in a democracy: People shape the law. But we do not live in a democracy. It just looks that way. In America, the law shapes the people.

And this too is very clever.

The techniques by which an illusion of democracy is sustained are not always obvious. For example, the media by their nature do not permit lateral communication. The newspapers and television constantly bathe you in their values, yet you have no way of responding as they will simply ignore you. Perhaps equally important, you have no way of



PLINY [Epp. v8, 12] was reluctant to write a history of his day for *'graves offensae levis gratia'*: 'much offence will be taken, and little thanks will be given'. – *Ed.*

communicating effectively with others like you.

It may be that ninety percent of people in a given state detest the latest intrusion of the Federal Hollyork complex. To mount resistance, or even to recognize each other's existence, they would need to talk to each other, which can only be done through the media, which are not about to permit it. Gotcha.

Another useful implement of artificial democracy is the principle of distant anonymous centralization. When you live in a small and reasonably autonomous political unit, as for example a small town or county with a small population, you can wield influence. You can collar the head of the school board, for example, to express your views. You may not get what you want, as others may disagree, but you will be heard.

Today however educational policy is set far away in the state capital, and to a large extent in the federal capital. You as an individual have no influence whatever.

What are you going to do? Call the federal Department of Education? Who would you ask for? To Washington, citizens are nuisances to be sent form letters. Will you write your senator? The lobbyists of the education unions have lunch with him. They give him money, and he listens. You are just a crank to be handled by a soothing secretary. To get the attention of a remote and uninterested government, you would need to mount a massive campaign across the state or the nation. You have neither the time nor the money. You won't do it. Democracy made sufficiently difficult isn't democracy.

Slick.

And then there is that glistening meretricious falsehood: 'Ah, but you can vote the rascals out of office.' You can't, really. You have to vote for a party rather than a policy. The two parties are nearly indistinguishable. Both will orate about our precious children who are the future, etc., but neither will buck the teacher's unions. Both will endlessly engage in sonorous half-literate solecisms about Goodness and Compassion and Diversity. Neither will ever let you vote on race, immigration, affirmative action, diversity, or the Ten Commandments.

It has been brilliantly done.



Reprinted with permission. This article appeared first in LEWROCKWELL.COM, [September 1, 2003], a website organised by Catholic journalist and economist Lew Rockwell.

# ANNALS AUSTRALASIA

## 115th Birthday

To celebrate our 115th birthday this October

*Annals* is pleased to announce that  
Father Paul Stenhouse MSC will offer a

## Mass of Thanksgiving

in the Church of our Lady  
of the Sacred Heart Randwick, NSW  
on Saturday October 16, 2004.

All our subscribers, benefactors, contributors and friends  
who can do so are invited to join us for this  
Birthday Mass at 12 noon.

To help provide some much needed  
support for moving into our next 100 years,  
*Annals* also plans to hold a

## Fund-raising Dinner

in Sydney on October 27 this year at a venue to be decided. Cost of the dinner: \$75 per person. Naturally we need to know well in advance what numbers we can expect. Please indicate your desire to attend this dinner by filling in the form below, and ticking the appropriate box. Thank you for helping us to make this occasion a success.



Name: .....

Address: .....

Postcode: .....

Telephone: .....

Fax: .....

Please tick  where appropriate

I/we will be attending: No. of persons .....

Please reserve me a table for eight (8) persons



## My Life Without Me

By the virtue of her talent, Sarah Polley lifts this one from low-budget to lyrical. She plays Ann, living in a caravan with her husband Don (Scott Speedman) and their daughters Penny (Jessica Amice) and Patsy (Kenya Jo Kennedy).

That the caravan is parked near the home of her mother (Deborah Harry) does not exactly add to its picket-fence appeal. But they are happy enough - until Ann learns that she has only two months to live.

Writer/director Isabel Coixet, key figure in a Spanish-Canadian co-production, builds solidly on this old, plot set amid the wind and the rain of wintry Vancouver. Mark Ruffalo does another Brandoesque piece as the vagrant Lee to whom Ann turns, but not for good. In the end, all are uplifted by the way she deals with her death.

Sarah Polley's acting is the jewel in a crown of shining performances. She creates a character so real that we are with her when she prays to 'someone I do not know who', and inspires the thought that she is in line to take the sobriquet divine from her predecessor Sarahs, Siddons and Bernhardt.

M 15+ NFFV ★★★★★

## Evelyn

Not as mischievously anti-Catholic as the trailer and pre-publicity suggest. Nor as masterly as you would expect from a director of Bruce Beresford's talent - a near miss rather than a palpable hit. The trouble is Beresford cast Piers Brosnan in the lead role. Or more exactly Brosnan, principal executive producer, cast himself. And he can't quite encompass the emotions of Desmond Doyle, drunken painter and decorator (shades of Brendan Behan), whose wife leaves him and their three children and they are put into church care by the state.

As Doyle, Brosnan comes on like James Bond with a bad hangover and a worse suit, appalled that his vodka martini has been stirred not shaken. This error is compounded by the casting of the late, great Alan Bates. His speciality was woebegone English eccentrics, wobbling on the edge of disaster. Here he does a stage Irishman, named Connolly, complete with silver hip flask, a begorra brogue and a past

## ANNALS MOVIES

By JAMES MURRAY

as an eloquent barrister and rugby player.

So Connolly rises from a whiskied stupor, and dreams of scrums of long ago, to win the 1950s, precedent-setting Supreme Court case that restores Doyle's children to him? No, he sits in the public gallery while Aiden Quinn as an American lawyer (with Irish qualifications) pleads the case, backed by Stephen Rea as his solicitor, a performance of marvellous economy. It reprises Rea's frosty public servant in the recent remake of Graham Greene's *The End of the Affair*.

Three lawyers into one movie case don't go. Scriptwriter Paul Pender and Beresford should have merged them so that the case burden was carried by Connolly/Bates. Now that would have been a final, Batesian *tour de force*. Not that the lawyers win the case. It (and the film honours) are taken by Sophie Vavasseur in the title role of Evelyn.

PG SFFV ★★☆☆☆

## The Actors

No one does wide-eyed bemusement better than young Irish actor Dylan Moran. And no one does posh better than veteran Cockney actor Michael Caine (born Maurice Micklewhite). Put them together and what have you got? A super hoot, with Moran playing Tom, apprentice to Caine's sorcerer's turn as Shakespearean actor Anthony O'Malley in a Nazi version of *Richard III*, potentially as funny as the Mel Brooks effort *Springtime for Hitler*.

Only potentially because writer/director Conor McPherson intercuts scenes from the production with an even funnier sub-plot to secure wads of money owed by Dublin villain Barreller (Michael Gambon) to a mysterious London mobster he has not met.

The plot involves masquerades and high tides of hilarity. Gambon's wig threatens to steal the movie until topped by Caine's. All this would have spun into chaos had it not been for child actor Abigail Iversen who holds the movie together as Mary, Tom's wise niece.

Minor reservation. McPherson's

dialogue relies more heavily on basic Anglo-Saxon than Shakespeare ever did. Maybe the movie should have been done in Erse with sub-titles, thus sparing us the impression that the Irish have to rely on Saxon profanity to create the impression of articulacy

M15+ SFFV ★★★★★

## Troy

Director/co-producer Wolfgang Petersen's version of Homer's Greek and Virgil's Latin legend about Troy and the reason for it: the seduction of Helen (Diane Kruger) by Paris (Orlando Bloom). The beauty of both players is adequate to the legend. Brad Pitt, the very model of a modern star, turns in a muscular, if unsubtle, performance, as the mightiest of Greek heroes, Achilles.

Pitt is matched bicep for bicep by Eric Bana as the nobler Trojan, Hector. Brendan Gleeson and Brian Cox supply splendidly grinning, snarling versions of Helen's husband, Menelaus and his brother, Agamemnon, and Peter O'Toole plays Priam, King of Troy, with a potent blend of dignity and vintage professionalism.

Not that David Benioff screenplay is a complete re-telling of the legend. Cassandra, whose warnings Priam ignored, does not appear. Pity. It would have been a marvellous part for one of Britain's great dames, Judi Dench, Maggie Smith or Eileen Atkins. By way of compensation Julie Christie gets a gown as Thetis, goddess-mother of Achilles. And Rose Byrne takes all her golden chances as Briseis, Priam's niece, and the inamorata of Achilles.

Too much to say that the movie's spectacular scenes would have opened Homer's eyes; he was blind. But Christopher Marlowe might have agreed that the movie and the scenes were worthy of his mighty line about Helen: 'Is this the face that launched a thousand ships and burned the topless towers of Ilium?'

M 15+ NFFV ★★☆☆☆

## A Man's Gotta Do

Writer/director/co-producer Chris Kennedy's comedy is set, not in overblown Sydney, but in Kiama, Shellharbour, Port Kembla and Wollongong. And is all the better for

it in terms of freshness, wit and charm. It does, however, lack pace, possibly because the edit seems to be anticipating a television sale and consequent need for ad-breaks.

John Howard plays Eddy, a trawler skipper who moonlights as a stand-over man to support his aspirational wife Yvonne (Rebecca Frith) in the style she dreamt of when she played with her Barbie Doll house.

Their only child Chantelle (Alyssa McClelland) is in heartbreak over a dastardly Russian when Eddy takes on a new offside Dominic (Gyton Grantley). You see where it is trundling. Yet it beguiles as McClelland and Frith have fun playing up to Howard whose Eddy resembles the blacksheep sibling of Bob (*Seachange*) Jelly and John (*Always Greener*) Taylor.

So effective is Howard that surely someone must give him the chance to play the character he was born to play, Chesty Bond, before he is old enough to be grandpa to current Bond girl, Sarah O'Hare? Or to play King Lear.

PG NFFV ★★★☆☆

### Super Size Me

Vastly entertaining documentary about a vastly depressing subject: obesity. Written, directed and starring Morgan Spurlock, it is an examination of America's multi-billion dollar, fast-food industry with particular focus on the biggest: McDonald's.

The title derives from the largest portions served under the golden arches (portions dropped from the menu after the showing of the documentary). Spurlock takes risks with a 30-day experiment in which he eats and drinks nothing but McDonald's food and drink. He remains stoical but doctors are appalled at the effect of the diet. Predictably, he puts on weight. Unpredictably, his liver deteriorates as he moves in a world of waddling, unfit-ness fanatics.

Morgan's interviews and commentary are witty and hard-hitting but not comprehensive. He fails to get an interview with Mac boss Jim Cantalupo who (post hoc) died of a heart-attack at 60. Nor does Morgan mention another factor: the sixth deadly sin: gluttony. Industrialised gluttony. Deadly indeed.

M15+ NFFV ★★★☆☆

### Official Classifications key

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

### Annals supplementary advice

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

### The Day After Tomorrow

Roland Emmerich is a director for all catastrophiliacs. His 1996 thriller *Independence Day*, involved aliens. Here his topic is the weather. But the weather transformed from humdrum to horrific by special effects.

The human storyline isn't quite as awesome. After an atmosphere-setting pre-title sequences, intrepid climatologist Jack Hall (Dennis Quaid) whose specialty is ice meets quirky climatologist Professor Rapson (Ian Holm) whose specialty is ocean currents.

They part but keep in touch as the weather turns from nasty to ice-age with disastrous consequences for everyone and everything, including the dialogue which goes all clunky, sounding as if it comprised chopped up paragraphs from an editorial on global warming. And this being a 20th Century Fox movie, the television news channels shown are also Rupert Murdoch controlled. But Emmerich and his co-writer Jeffrey Nachmanoff do supply some neat touches.

During the ice-age, the New York Public Library becomes a haven with an inbuilt fuel supply for Hall's wayward son Sam (Jake Gyllenhaal) and his girlfriend Laura (the supercalifrigicexpialidocious Emmy Rossum). The US president and vice president are reminiscent of George Bush II and Dick Cheney (slyly Emmerich has the latter succeed the former).

There's also an athiest (no, not the ubiquitous Phillip Adams) preserving an ancient Bible, 'foundation of Western civilisation'. Western? The

Bible - its New Testament being the fulfilment of its Old - came out of the East to help civilise the world.

MA 15+ NFFV ★★★☆☆

### Monsieur Ibrahim et Les Fleurs du Coran (Mr Ibrahim and the Flowers of the Koran)

Omar Sharif brings a world-weary, grizzled charm to director Francois Dupeyron's parable about a Muslim shopkeeper who befriends a Jewish boy called Moses (Pierre Boulanger), living in Paris with his father who compares him unfavourably with a brother Paulie, supposedly living with his estranged mother.

By contrast, Ibrahim talks to him about my Koran (not *the* Koran). When the boy's mother, blonde and elegant, arrives to claim him as her only son after his father's suicide, he rejects her, telling her his name is Mohamed. Ibrahim then adopts him and takes him on a car trip to his birthplace. In Istanbul (aka Constantinople, aka Byzantium) Ibrahim takes him to an Orthodox church, a Catholic church, a mosque and a place where sufi adepts spin at their devotions but not a synagogue. And Ibrahim makes the boy his heir as well as his son.

Parables are designed to raise questions. Does the boy's blonde mother represent western sophistication which he rejects? Is the changing of a bright, intelligent Jewish boy into an unshaven Muslim shopkeeper desirable? Or is a personal koran and sufi serenity in a corner store a consummation devoutly to be wished?

M15+ NFFV ★★★☆☆

### Arthur's Dyke

Three university pals Arthur (Robert Daws), Andy (Richard Graham) and Geoffrey (Nicholas Farrell) rendezvous for a 20th anniversary repeat of their trek along the line of Offa's Dyke in the hill country between England and Wales.

They are joined by Janet (Pauline Quirke), a housewife in search of herself and better walking boots. Dennis Waterman pinches the pic as Doubleday, a private-eye, caught between a head cold and understandable bewilderment; the script does not





## How to lose an election

It would be wonderful to find a modern politician who had to drag himself away from bookstores. Tony Blair, say, seems to have spent the first half of his career gleaning a good education – private school and Oxford – and the second half covering it up. Before he was elected Prime Minister, in 1997, he made frequent mention of the Christian philosopher John Macmurray, whose arguments for social justice had gripped him at university, but we have heard almost nothing of Macmurray since; even P. G. Wodehouse, of whom Blair formerly pronounced himself a fan, dropped mysteriously from his list of favourite books, as if the gin-based aroma of the Drones Club were too rich and snooty an atmosphere for the cleaner, more puritan air of New Labour. Many commentators have been perplexed by the anti-highbrow vigor of the British Government, which, in its unflinching impulse to answer the needs of the people, dares not deviate from popular taste. Quote Shakespeare in England, and you might lose a couple of votes; quote Lucretius, and you could lose an election.

Anthony Lane, 'Take me to your reader', *The New Yorker*, October 16 & 23, 2000.

make clear the who and why of his employment.

Writer/director Gerry Poulson seems to be aiming for a bawdier, landlocked version of Jerome K Jerome's *Three Men in Boat*, or an upmarket version of *Carry On Camping*. If nothing else, the movie may mark the end of that useful adjective quirky. Not only does it star Pauline Quirke, she calls her production company Quirky Productions.

M15+ NFFV ★★☆☆☆

### Kill Bill: Vol 2

Writer-director Quentin Tarantino has a talent for simple story-telling. He also has a sophisticated memory bank, loaded with movie images. And the latter tend to obtrude on the former so that you wonder whether you are watching a movie or Tarantino's transmuted memories of other people's movies?

He does, however, show a measure of self-discipline, in this sequel, or more exactly ingenious re-edit, to his over-long original. Uma Thurman continues as his heroine, wielding a flashing samurai sword with all the

skill women once restricted to potato peelers. Her main adversary is again Darryl Hannah as the eye-patched Elle. Their set piece duel is replete with ferocious bits from old swashbucklers, and over-sauced with tomato like the rest of the opus.

The numero uno performance comes from David Carradine in the title role. Performance may not be the exact word. It is more best bits from his still-running somewhere, television series *Kung Fu*, recollected in the tranquillity created by a hefty pay-check.

MA15+ NFFV ★★☆☆☆

### Shrek 2

The original was a children's animation movie which adults could enjoy. This sequel is more of an adult movie which children may enjoy. But writer/director Andrew Adamson offsets the shift in the balance of humour by maintaining a rollicking pace, and including clever parodic touches such as the Three Blind Mice with dark glasses and white canes.

His original voice actors, Mike Myers (Shrek), Eddie Murphy (Donkey) and

Princess Fiona (Cameron Diaz) are joined by the likes of Puss in Boots (Antonio Banderas), Queen Lillian (Julie Andrews), King Harold (John Cleese), Fairy Godmother (Jennifer Saunders) and Prince Charming (Rupert Everett).

PG SFFV ★★☆☆☆

### The Triplets of Belleville

Another animation comedy for adults who want to be children and children who want to laugh with the adults. It involves Madame Souza, her bicycle racing grandson Champion and a pooch called Bruno, living in a cottage near Paris.

When Champion is kidnapped during the Tour de France, Madame Souza and Bruno rush to his rescue, creating a comedy that tinkles as merrily as the bell on a birthday bike.

PG SFFV ★★☆☆☆

### Gothika

Darker and stickier than treacle but not as sweet, this thriller stars Haile Berry as a psychologist who finds herself locked up with her nightmares in the women's prison where she works.

Director Matthieu Kassovitz compounds the confusion with camera and editing tricks that make the solution to the mystery more far-fetched than the premise.

MA 15+ NFFV ★★☆☆☆

### Van Helsing

Another in the long, long line of horror movies that has had Hollywood producers singing, *Fangs for the Memory*, all the way to the bank since the original *Dracula* in 1931. This version stars Hugh Jackman as the vampire hunter Van Helsing, equipped with weaponry that combines the technology of the mediaeval crossbow with the modern Rocket Propelled Grenade.

In a rent-paying, or possibly mortgage clearing, production, Jackman has fellow Australians David Wenham and Richard Roxburgh, the former as a skinnier and funnier version of Friar Tuck, the latter as Count Dracula.

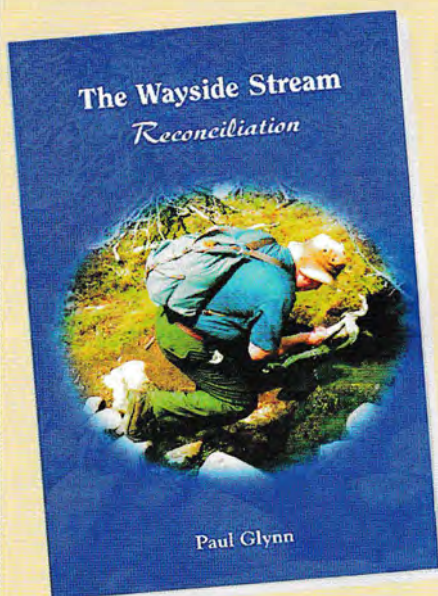
Director Stephen Somers has taken Lady Macbeth's advice. He is bloody, bold and resolute, especially in his use of special effects.

M15+ NFFV ★★☆☆☆

# New Book release by Marist Father Paul Glynn

## “The Wayside Stream - Reconciliation”

### All proceeds to help the suffering Church in Sudan



Forgiveness is the theme that runs through the latest book, *The Wayside Stream* by the prolific author Fr Paul Glynn.

The book is a collection of stories about people who experienced reconciliation. Some of them had been deeply hurt and thought they could never forgive, or come to peaceful terms with the wounds, with the injustice of it all.

They tell how they approached the problem, were helped to overcome it, and speak of the great peace and new freedom they experienced.

Fr Paul - the author of the best seller "A Song for Nagasaki" - tells about the terrorist who said sorry, the padre who hated, the Kamikaze, previously unpublished facts on the atom bomb that wiped out Hiroshima and Nagasaki, the horror jailing of the Archbishop of Saigon, the New Guinea execution of a Japanese Christian involving a soldier-ambulance man from Bonalbo ..... and much more.

Even the cynics who read the book will recognise themselves in it and find enlightenment in the knowledge that there is a way to lift the weight off shoulders – forgiveness.



**W**e especially thank those who buy Fr Paul's book which costs \$10.00 and who give an **additional charity donation\*** to help the persecuted Church in Sudan. A complimentary pair of the Vatican Rosary beads blessed by Pope John Paul II will be given to all those who can give an additional donation to help this essential work. Please tick the box below if you would like to receive the Papal Rosary beads.



### Order Form: “The Wayside Stream – Reconciliation” by Fr Paul Glynn

Send to: Aid to the Church in Need, PO Box 6245 Blacktown DC NSW 2148

Phone/Fax No: (02) 9679-1929 E-mail: [info@aidtochurch.org](mailto:info@aidtochurch.org) Web: [www.aidtochurch.org](http://www.aidtochurch.org)

PG 519

Please send me:

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..... The Wayside Stream (\$10)	.....
Plus \$2 for postage and packaging	.....
Charity donation for Sudan*	.....
Total enclosed	.....

Please send me the Vatican Rosary beads\*

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

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

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*A warning to all aspiring 'representatives of the people' of all political colours*

## YOU CAN SEE THE LIPS MOVE

By SAM SIMMONDS

**F**OUR decades ago, when satire was king in theatre and broadcast media, a colleague of mine, David Frost by name (or it may have been one of his many scriptwriters), suggested that 'democracy' actually derives from two words of different classical origin: *demos*, Greek for 'the people', and *crassus*, Latin for 'stupid'. Thus, democracy really described a form of government (as Abraham Lincoln might have said in his 1863 Gettysburg Address) of, for – and also, perhaps, by – stupid people.

Lincoln, had he been alive a century later, might have been appalled at such a sentiment. By the dawn of the twenty-first century the joke was beginning to sound uncomfortably like prophecy. Many people in 'western' societies, everywhere in the world, gradually began to question whether Franklin Roosevelt's four freedoms – of speech and faith, from want and fear – were much more than an illusion.

These 'free' people had come to feel entitled to Roosevelt's freedoms, yet could not see quite what their 'freedom' had actually achieved. In exercising their democratic right by voting, they had seemingly somehow elected the wrong person, one who offered his candidacy on principles which he then failed to uphold. They began to realize that he had in effect contrived to be elected to a position of power by lying to them. (For those carefully reared as children, the title of this article is actually the punch line answer to the joke question: "How can you tell when a politician is lying?")

The unpleasant feeling created by the (perfectly legal) deception at the hustings and the ballot box – rather like having one's home efficiently and scientifically burgled by a professional house thief – was frequently thereafter compounded by the odium of the impostor's slavishly enforced adherence

to principles dictated to him by his party superiors rather than his own. Where, then, was their freedom? Just once every three to five years, depending on where they lived, at an election? And then just to have their wishes ignored?

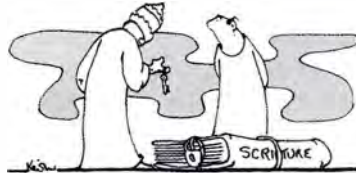
This is an age in which we have apparently come to accept barefaced lies as normal, acceptable, even roguishly amusing. We are now routinely lied to by our professional institutions, our medical, educational and legal advisors, our commercial suppliers, by advertisers and

promoters of all products and services which they deem us to be stupid enough to buy, even in spite of any contrary indications from our own experience. But, for the average person, the old adage of *caveat emptor* (let the buyer beware), we are mostly able, if not always willing, to protect ourselves. But it is with the political deception that the most damage can be done.

The recent local council elections in Sydney, for example, were characterized by the phenomenon of dyed-in-the-wool party hacks of both major political backgrounds and affiliations standing for election, preposterously describing themselves as 'independents'. They must obviously have believed that thereby the local idiot voters, who are sick to death of being manipulated by the sponsors of such people, will be fooled for long enough to mark the paper before going home to be ignored again for another few years. As in Britain, Australian local elections are supposed to be about individual representation of the population in a local area. Consequently, one's political party is, or is supposed to be, irrelevant and reference to party is absent from the voting paper.

Funny story: a friend in England, one Frank Davis, a (British style) Liberal, sought a place on the local (Finchley) Council but was, of course, forbidden to state his affiliation. A competent, community-minded individual, he failed to get a place several times and was dismayed by what he saw as an unfair barrier to informing his potential supporters of his 'true colours'. He circumvented the proscription by changing his name by deed poll to Frank Liberal Davis, which name was duly printed on the voting paper, as by law it had to be. He got in easily next time! (Oh dear, I hope I haven't given anybody the wrong ideas.)

These days, it seems, all political parties, not just the two main ones, wish to remain anonymous. This should lead



### 'What's good for the Goose...'

**T**'F we allow', said Zwingli, 'every enthusiast or sophist to diffuse among the people all the foolish fancies of his heated imagination, to assemble together disciples, and make a sect, we shall see the church of Christ split up into an infinity of factions and lose that unity which also has maintained at such great sacrifices. It is necessary, then, to consult the church, and not to listen either to passion or prejudice. The interpretation of the Scripture is not the right of individuals but of the church; sh has the keys, and the power of unlocking the treasures of the divine world.'

Bullinger reports that Blaurock cried out: 'I did not you, sacramentaries break with the pope without consulting the church, which you abandoned; – and that too a church which was not of yesterday'. It is not lawful for us to abandon your church, which is but a few days old. Can not we do what you have done?

– J.H.V. Audin, *History of the Life, Writings and Doctrines of Martin Luther*, Paris, 1840.





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