

# ANNALS

Australasia



2004 - 8

\$3.30\*

PRINT POST APPROVED PP255003/01005

Journal of Catholic Culture

# ANNALS AUSTRALASIA

Journal of Catholic Culture

Volume 115, Number 8 October 2004

[Sunday Year C/wcckdays Year II]

Australia's Oldest Catholic Magazine

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

2

Letter from Pope John-Paul II  
to the Missionaries of the Sacred Heart  
on the sesqui-centenary of their Congregation

3

Militant Islam: A Wake-up call for Catholics and the West

EDITORIAL

10

Hands Up those who Care

RUSSELL SHAW

14

Psychology, Snake Oil and Catholics

WANDA SKOWRONSKA

19

Hitler, the Holy See and the Jews

PART ONE OF AN INTERVIEW WITH FATHER GIOVANNI SALE

24

Whatever Happened ... to the Twelve Apostles?

5. St James the Less

PAUL STENHOUSE MSC

29

Deception in the Name of Science

GENE CALLAHAN

32

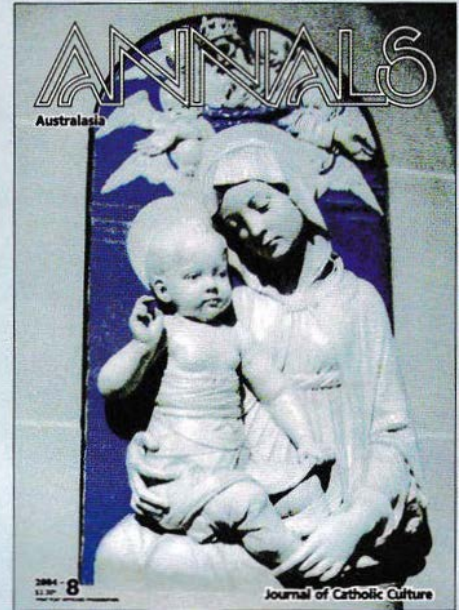
Evil's True Name

ANDREW BOIT

37

Holy is His Name

JAMES MUHREN, MHM



Front Cover: Madonna and child by Andrea della Robbia [1470-1475]. Andrea was the nephew of Luca who developed the blue and white glazes for terracotta sculpture with which the name della Robbia is associated. The family shop was in the Via Cuelfa. His work loses nothing of the sweetness and harmony that is a feature of his uncle's work.

A *cri de coeur* from the Pope ..... 1  
Thoughts from Liturgy of the Day for November  
– Michael Fallon MSC ..... 9  
How much is Enough? – Max Barrett CSSR ..... 11  
Miracles – when Disbelief was not held to  
be a Privilege ..... 13  
Whose Foetus/Embryo/Baby? – Nicholas Lastman ..... 18  
Render to God the things that are God's ..... 23  
Media Matters – James Murray ..... 34  
Movies – James Murray ..... 40

Cover Photo: Joan Sleeman

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

## RATES

**Editorial Board**  
Alan David  
[Chairman]  
Giles Aty  
Garry Boyd  
John David  
Frank Devine  
Christopher Koch  
Pierre Ryckmans

	STANDARD	PENSIONER		SURFACE	AIRMAIL
Australia	<input type="checkbox"/> \$33.00	<input type="checkbox"/> \$26.00	India, Japan	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$53.00
Overseas	<i>SURFACE</i>	<i>AIRMAIL</i>	Philippines	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$53.00
PNG, NZ	<input type="checkbox"/> \$42.00	<input type="checkbox"/> \$47.00	Canada	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$55.00
Indonesia	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$50.00	USA, Israel	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$55.00
Singapore	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$50.00	Latin America	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$60.00
Malaysia	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$50.00	Europe, UK	<input type="checkbox"/> \$44.00	<input type="checkbox"/> \$60.00

(All rates include GST.)

‘I have been at pains to send you this small essay so that, in addition to your faith, you may be put in complete possession of knowledge as well.’  
– St Barnabas, Epistle 1.1ff, written around 70AD.

Printed by National Capital Printing, 22 Pirie Street, Fishwick, ACT 2609. Phone: (02) 6280 7477.

Colour Separation Digital Graphic Communications Pty Ltd, Suite 5, Level 2, 51-53 Bourke Rd, Alexandria 2015. Phone: (02) 9669 6144.

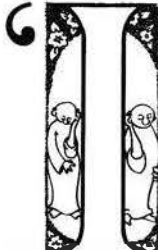
ABN 40 938 805 168 Dewey Number: 248-88 AT ISSN 0812-9355. Recommended Retail Price only.

All rights reserved: Chevalier Press, Kensington ● 2004



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

## ***A cri de coeur*** **from the Pope**



IN our time more than ever before, the greatest asset of those disposed toward evil is the cowardice and weakness of good men, and all the vigour of Satan's reign is due to the easy-going weakness of Catholics. Oh! if I might ask the Divine Redeemer, as the Prophet Zachary did in spirit (Zach. 13:6a): "What are those wounds in the midst of Thy hands?" The answer would not be in doubt: "... With these I was wounded in the house of them that loved me" (Zach. 13:6b). I was wounded by my friends, who did nothing to defend me, and who, on every occasion, made themselves the accomplices of my adversaries. And this reproach can be levelled at the weak and timid Catholic of all *countries*?

— Pope St Pius X, on the occasion of the beatification of  
Joan of Arc, December 13, 1908.





## To the Missionaries of the Sacred Heart

I am pleased to send you warm greetings on the happy occasion of the One Hundred and Fiftieth Anniversary of the Foundation of your Institution. In fact, it was on 8 December 1854, the very day that my predecessor Blessed Pius IX proclaimed the Dogma of the Immaculate Conception of the Blessed Virgin Mary, that your Society of Consecrated Life was born.

Your Founder, Father Jules Chevalier, rightly regarded the establishment of the Missionaries of the Sacred Heart as the fruit of the intercession of Mary. With great devotion to the Mother of God he had recourse to her in all the difficulties he faced, honouring her with the title "Our Lady of the Sacred Heart of Jesus". As Jesus' mother, Mary knows his heart, she intercedes with him on our behalf and leads us to him, teaching us to live as she did, in the love of her Son, in the service of God's word, with solicitous concern for others.

Father Chevalier saw the Sacred Heart of Jesus as the meeting place between God and mankind. Indeed, it is from Jesus' heart that God's love is lavished upon men and women; it is in Jesus' heart that humanity is reconciled to God. Jesus invites us to a "spirituality of the heart" in imitation of his own surrender, obedience, courage, fidelity and love. It is my fervent hope that you, dear Brothers, will continue to draw inspiration and strength from this spirituality and from your Founder's charism as you fulfil your vocation in the Church and in the world. "You have not only a glorious history to remember and to recount, but also a great history still to be accomplished! Look to the future, where the Spirit is sending you in order to do even greater things" (*Vita Consecrata*, 110). May your Jubilee be an occasion of great joy and thanksgiving, and also an opportunity for deepening your commitment as Missionaries of the Sacred Heart of Jesus, to the glory of God and for the welfare of the entire human family.

Assuring you of my affection in the Lord, and commending you always to the maternal protection of Mary Immaculate, I cordially impart my Apostolic Blessing as a pledge of grace and peace in our Saviour, Jesus Christ.

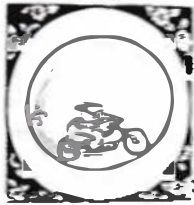
From Castel Gandolfo, 1 September 2004

A handwritten signature in cursive script, reading "Joannes Paulus II".

*Confronting the Spiritual Vacuum in a Secularized West*

# MILITANT ISLAM: A WAKE-UP CALL FOR CATHOLICS AND THE WEST

By PAUL STENHOUSE MSC PHD



**OVER** past weeks, two unprecedented signs of hope involving militant Islam and the West and two events that give cause for concern, have gone almost unnoticed. They barely created a blip on the screens of the well-oiled media machines that are minting money from the daily updates they provide on terrorist atrocities, suicide bombings, kidnappings and general mayhem for readers of newspapers, and for TV viewers around the world.

The first sign of hope was a Security Council resolution that supported the full independence, sovereignty and territorial integrity of Lebanon, and called on Syria to withdraw all its armed forces from Lebanon. US Ambassador to the UN John C. Danforth explained: 'We have called on the Security Council to ... support the Lebanese people in their ability to make their own national decisions, free as long last from outside coercion and dictate.<sup>1</sup> The long-suffering people of Lebanon, Christians and Muslims alike, and Lebanon-watchers generally, have been waiting almost 30 years to see the syrian lion called to heel. It remains to be seen whether the young lion - Bashar al-Assad - proves more compliant than his late tricky father, Hafiz al-Assad.

The second sign of hope was given by the US State Department that designated Saudi Arabia as a country of particular concern under the *International Religious Freedom Act* for particularly severe violations of religious freedom.<sup>2</sup> The State Department report identified the victims of Saudi oppression as Baha'is, Christians, Jews, Mandaeans and Sufi Muslims.<sup>2</sup> It remains to be seen whether this isolated flash of reality-politics will usher in a new era of realism in US relations with the

corrupt Saudi regime whose Wahhabism has spawned much of the terror and hatred of the West that has plagued the world not just since September 11, 2001 but since the 18th century.

The first *cause for concern* involved calls by Spanish Muslims for Cordova Cathedral to be 'returned' to them as a Mosque. Father Samir Khalil, a Professor at St Joseph's University in Beirut and the Pontifical Institute for Oriental Studies in Rome commented that the support given to this call by certain Spanish government members showed 'how much Europe had lost its identity'. He went on, 'many Spanish Muslims have the idea of re-conquering Europe'. None of the Spanish Muslims seemed aware that before Cordova Cathedral was turned into a Mosque in 750 AD by Yusuf bin Abd al-Rahman al-Fihri, it had been the Church of San Vicente. Spanish Catholics, unlike their English counterparts, managed to regain possession of confiscated Churches. Politically correct

bluster should be met by them with cold facts, not crass acquiescence in historical gobbledegook.

The second *cause for concern* was an article<sup>3</sup> by John Christopher Hughes Davies who writes under the name of Christie Davies. The article begins by suggesting that there is no need to fear a violent conflict in Britain between Islamists and the non-Islamic population. Most Muslims living here, writes Davies, are just as concerned as their nominally Christian neighbours about health, education, employment, their children, home ownership, superannuation and retirement in comfort. They are not going to put these at risk, nor do they feel any great animosity towards their Christian neighbours with whom they must deal on a day-to-day basis.

That doesn't mean, however, that Muslims may not take over the country. But if they do it will be by default: by peaceful, even democratic, means: made possible by the much vaunted liberalism of the West which neither expects nor permits any of us to take pride in our particular national or religious identity. It will be the spontaneous consequence of uncontrolled immigration, demographic collapse and cultural and religious decline. Islam will fill the vacuum left by the wholesale repudiation of Christian values and tradition and the systematic uprooting of Catholicism from the hearts of children in our schools and students at university, and especially through the media.

'The Muslim takeover of Britain will happen slowly, and by stealth. In the future anyone who dares to oppose it will be prosecuted before and condemned by Britain's politicised judiciary, probably without benefit of trial by jury, ostensibly for stirring up religious hatred. Britain's New Labour rulers undervalue and condemn the moderate solidarity of the indigenous



'If there is one thing morally certain, it is that the world will quarrel much more without theology than it ever did with theology.'

# ANNALS AUSTRALASIA

Australia's favourite Catholic magazine since 1889

Give yourself and your family a treat

Subscribe to *Annals Australasia*

*The best gift you can give yourself*

**RATE WITHIN AUSTRALIA**

\$33 for one year [10 issues – incl. GST]

\$60.50 for two years [20 issues – incl. GST]

## ORDER FORM

To: *Annals Australasia* P.O. Box 13, Kensington NSW 2033

Please mail us *Annals Australasia* for  1 year  2 years

Name .....

Address .....

..... Postcode.....

Phone: ( ) .....

Payment [Please tick appropriate box]

Cheque made payable to *Annals Australasia*

Please accept \$..... as a donation to *Annals*

*Australasia*

Please debit my Visa/Master/Bankcard A/c with \$.....

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

Name [block letters] .....

people, yet fail to condemn the obsessive group-mindedness of the Muslims, Britain's lefing elite have undermined the British family, caused the birthrate to collapse, subsidized illegitimacy and deprived fathers of rights in the name of feminism, yet they say nothing about the tyranny of the Muslim extended family and its willingness to treat women as objects to be bartered and battered and as machines to produce sons. They cannot see that secularisation has led to the collapse of Britain's moral order, nor that Muslim zeal is contrary to the core values of their society.

### **Folie à Millions**

The four pieces of the militant Islamic jigsaw listed above should be viewed in

the context of Eric Fromm's contention that the history of man is a graveyard of great cultures that came to catastrophic ends because of their incapacity for planned, rational, voluntary reaction to challenge.<sup>3</sup>

Anyone so ignorant or imprudent as to ignore or be indifferent to this fact, must surely have been roused from torpor by events of the past few years.

Acts of terror in the name of Allah, designed to kill and maim primary victims and to shock and horrify and paralyse the secondary victims – the bystanders – have been met by unplanned, often irrational and more often than not involuntary, reactions.

TV and the media generally, especially

the internet, have given new meaning to the words 'bystander,' and 'onlooker.' Not always unwittingly, the media have become Terrorism's fifth column as they carry its grisly message, and extend its scope world-wide until no corner of the planet is immune to it.

Fromm may not have been the first, but he undoubtedly was one of the most articulate psychoanalysts to point out that just as there is *folie à deux* – delusions shared by more than one persons – there is also *insanity of millions*. Call it what you like – *folie à famille* or mass hysteria – it is real, and its power is fearsome. The sheer magnitude of the insanity can blind one to the fact that *consensus in error [even by millions] does not transform error into truth*.

Like individuals, societies are not immune to pathological conditions such as paranoid thinking, fanaticism and automaton-like thinking. Somehow or another we have to penetrate and dispel the mists of rationalization, political correctness, self-delusion and xenophobia that mask truth and destroy freedom. No society is totally free from pathological thinking.

### **Paralysis, Indifference and Incautious Writing**

The past three years have seen more widespread interest in the history, teachings, political theories and personalities of Islam than in the three hundred years that preceded September 11, 2001.

Catholic response to the revival of militant Islam ranges from reasoned and well-informed argument to supine indulgence motivated sometimes by ignorance, and sometimes by a seeming desire for peace with Militant Islam at any price.

For reasons that I have no time to go into here, dialogue with Islam – in any *win-win* sense – has always proved to be difficult if not impossible.

But if we can't yet dialogue meaningfully, prudence requires that policy makers and those entrusted with the welfare of our societies listen to what others who do not share their values, are saying; and that they read what is being written or otherwise disseminated through the media.

Islamic extremists are reading what we write, listening to what we say, and learning about us from what we do and especially from how we react. Not to act as they do is foolishness.

## Fourth Generation Warfare?

Al-Qa'ida runs a bi-weekly internet magazine called *Al-Ansar for the struggle against the crusader war*. Abu Ubeid al-Qurashi, one of Usama bin Laden's closest aides writing in it, described the September 11 bombings by bin Laden as 'asymmetric warfare' using terminology developed by US military experts<sup>3</sup> describing what they called *Fourth Generation Warfare*. This is how al-Qurashi summed up their thought:

*Fourth generation warfare, the experts said, is a new type of war in which fighting will be mostly scattered. The battle will not be limited to destroying military targets and regular forces, but will include civil societies and will seek to destroy popular support for the fighters within the enemies' society. In these wars, the experts stated in their article, decision news will become a more powerful operational weapon than armed forces.* [our italics].

The US military experts who authored this article would be mortified to learn that their thoughts published in their *Marine Corps Gazette* may have inspired the attack on America's heartland where Americans believed they were untouchable.

## Man the Unknown

Alexis Carrel [1873-1944] would be surprised to learn of his influence on the major contemporary radical Islamic groups who, for the most part, derive their inspiration from the teachings of Said Qutb in Egypt and al-Mawdudi in Pakistan.

According to Qutb, a leading figure in the Muslim Brothers, condemned to death for his involvement in a plot to assassinate former Egyptian President Nasser, all polytheists, hypocrites, Jews, Christians, secular rulers, communist states and capitalist systems, have conspired to undermine Islam and are to be resisted.

A major influence in Qutb's thought was an Arabic translation of *L'homme, cet inconnu* a book published in French in 1935 by Alexis Carrel - he developed the Carrel Suture for stitching blood vessels and received the Nobel Prize for Physiology or Medicine in 1912. The problem is that Carrel also wrote a damning indictment of western society and suggested that the laws of natural selection, brutally suspended in favour of

## Religious and Cultural Cringe

THE story of Western apologists for Islam be it militant Islam or otherwise, is familiar. Since the French revolutionary and Napoleonic wars, so many British intellectuals have tended to espouse the cause of their country's enemies. They do so, it seems, because of their dissatisfaction with what they see as their countrymen's unromantic and materialistic existence, and sometimes because of dissatisfaction with their status in their own country. Napoleon had the support of Fox, Hazlitt, Leigh Hunt and Byron, each of whom had grievances. Fox was angry that his beloved father, a supporter of the king, had not received a peerage.

Stalin had many a poet and journalist to champion him here. When Khrushchev discredited Stalin, they transferred their allegiance to Mao, Castro, Guevara or successive African dictators. For we must always remember the Western radical intellectual's wish to identify with the world's rising and most frightening power. Coleridge spoke of Napoleon's British admirers possessing a 'prostration of the soul'.

But British Napoleonists differed from British Stalinists, and were similar to today's Muslimists in one respect. They did not want the foreign power to rule Britain. Byron said that Napoleon was his hero 'on the Continent; I don't want him here'. Those feminist columnists and academics - proclaiming Islam's great past - do not want to have to go veiled in their native Camden Town or Islington. Their game is to use Islam to demoralise Western bourgeois life.

Between the world wars, one of the most vocal champions of Islam and the Arabs, and a hostile critic of Britain's treatment of both, was the Arabist Harry St John Philby. He died in the arms of his exceptionally devoted son, Kim. Perhaps - no longer able to spy for the Soviet Union - Kim Philby would today seek to undermine dispered bourgeois Britain, and our hated friend the United States, by proclaiming Islam's virtues.

- Frank Johnson, 'Why Western Intellectuals Champion their Country's most Powerful Enemies', *The Spectator*, September 18, 2004.

uniformity and standardisation, should be restored to their vital role: two techniques, he said, are indispensable for the perpetuation of the strong: eugenics and euthanasia: Eugenics is necessary because 'a great race must propagate its best elements. Euthanasia ensures that the gradual disappearance of creatures who infect the body politic with terminal diseases'. Among comments made by this well-meaning but injudicious thinker, is the following ominous prophecy that is still finding ears all too ready to seek its fulfilment:

'It is a well-established fact that discipline gives great strength to men. An ascetic and mystic minority would rapidly acquire an irresistible power over the dissolute and degraded majority. Such a minority would be in a position to impose, by persuasion or perhaps by force, other ways of life upon the majority.'<sup>6</sup>

Not surprisingly, both Qutb and al-Mawdudi put Jihad at the forefront of Islamic obligations, and drew hope and fuel for their anti-Christian and anti-Western zealotry from the writings of a man for whom - despite his pessimistic musings - nothing was further from his mind than the destruction of Christian civilization and culture.

In the words of the Ayatollah

Khomeini, Jihad 'means the conquest of all non-Muslim territories. It will be incumbent on every able-bodied adult man to volunteer for this war of conquest whose final goal is the domination of Qur'anic Law from one end of the earth to the other.'

The conspiracy of silence in the mass-media when fundamentalist Islamic violations of the rights of Muslims and non-Muslim minorities is concerned, has done much to convince the likes of Usama bin Laden that their cause is just and that many in the West approve of it.

## The Problem

That non-Muslims have a problem with Militant Islam is clear from events that range from before the death of Muhammad in 632 AD to the time of writing. Scholars may argue about the extent to which violence is inculcated in the Qur'an and the Hadiths, but the incontestable fact is that from the very beginning, Islam's expansion which occurred by force of arms, was justified by verses from the prophet's writings. The Qur'an continues to be used in this fashion with no significant protest from the majority of Muslims.

Al-Qa'ida spokesman Suleiman Abu Geith posted a three-part article 'In the

Shadow of the Lances' on the website of the Centre for Islamic Research and Studies.<sup>7</sup> Among other things, Abu Gheith states that the whole earth must be subjected to Islam, and that al-Qa'ida has the right to kill four million Americans:

'How can [a Muslim] possibly accept humiliation and inferiority when he knows that his nation [Islam] was created to stand at the centre of leadership, at the centre of hegemony and rule ... how can he possibly [accept humiliation and sacrifice] when he knows that the [divine] rule is that the entire earth must be subject to the religion of Allah - not to the East, not to the West - to no ideology and to no path save the Path of Allah. ...

'We have the right to kill four million Americans - two million of them children - and to exile twice as many and to wound and cripple hundreds of thousands. Furthermore it is our right to fight them with chemical and biological weapons, so as to afflict them with the fatal maladies that have afflicted the Muslims because of the Americans' chemical and biological weapons. America today knows only the language of force.'

Few can be unaware of the chaos that has descended upon post-Saddam Hussein Iraq since the invasion by the US and her allies last year. This is not the place, nor do we have time, for me to outline arguments against the West's involvement in Iraq. At least 1,000 US soldiers have already died, and estimates of civilian deaths among Iraqis hover around 30,000. The fact that no official figures are released for the Iraqi losses confirm in the minds of Muslims the West's indifference to their sufferings and add fuel to the fire of the extremists.

At a meeting in Queensborough Community College in New York in March 2003 a guest speaker for the Muslim Student Association [MSA] by name Fahid declared, 'We reject the U.N., reject America, reject all law and order. Don't lobby Congress or protest because we don't recognize Congress. The only relationship you should have with America is to topple it ... eventually there will be a Muslim in the White House dictating the laws of Shariah.'<sup>8</sup>

The MSA promotes itself as a non-political religious organisation devoted to celebrating Islam and providing students with a healthy venue for developing their faith.

## Moving?

Don't miss your next issue of

### Annals Australasia

Journal of Catholic Culture

NEW ADDRESS

Name \_\_\_\_\_

Street Address \_\_\_\_\_

City \_\_\_\_\_

State Post Code Country \_\_\_\_\_

OLD ADDRESS (or attach the mailing label  
for your current issue)

Street Address \_\_\_\_\_

City \_\_\_\_\_

State Post Code Country \_\_\_\_\_

Mail this form immediately to

Annals Australasia

Subscription Department

1 Roma Avenue Kensington

NSW 2033 Australia

Stephen Schwartz, Executive Director of the Centre for Islamic Pluralism stated in his June 2003 testimony before the US Senate's Committee on Terrorism and Homeland Security,

'Shia and other non-Wahhabi Muslim community leaders estimate that 80% of American mosques out of a total ranging between an official estimate of 1,200 and an unofficial figure of between 4-6,000 are under Wahhabi control - which means control of property, buildings, appointment of imams, training of imams, content of preaching, including faxing of Friday sermons from Riyadh, Saudi Arabia, and of literature distributed in mosques and bookshops, notices on Bulletin Boards and organisational and charitable solicitation.'<sup>9</sup>

Demanding that Universities become more 'Muslim friendly' the Muslim

## 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 Davids Group.  
- Editor, Annals Australasia.

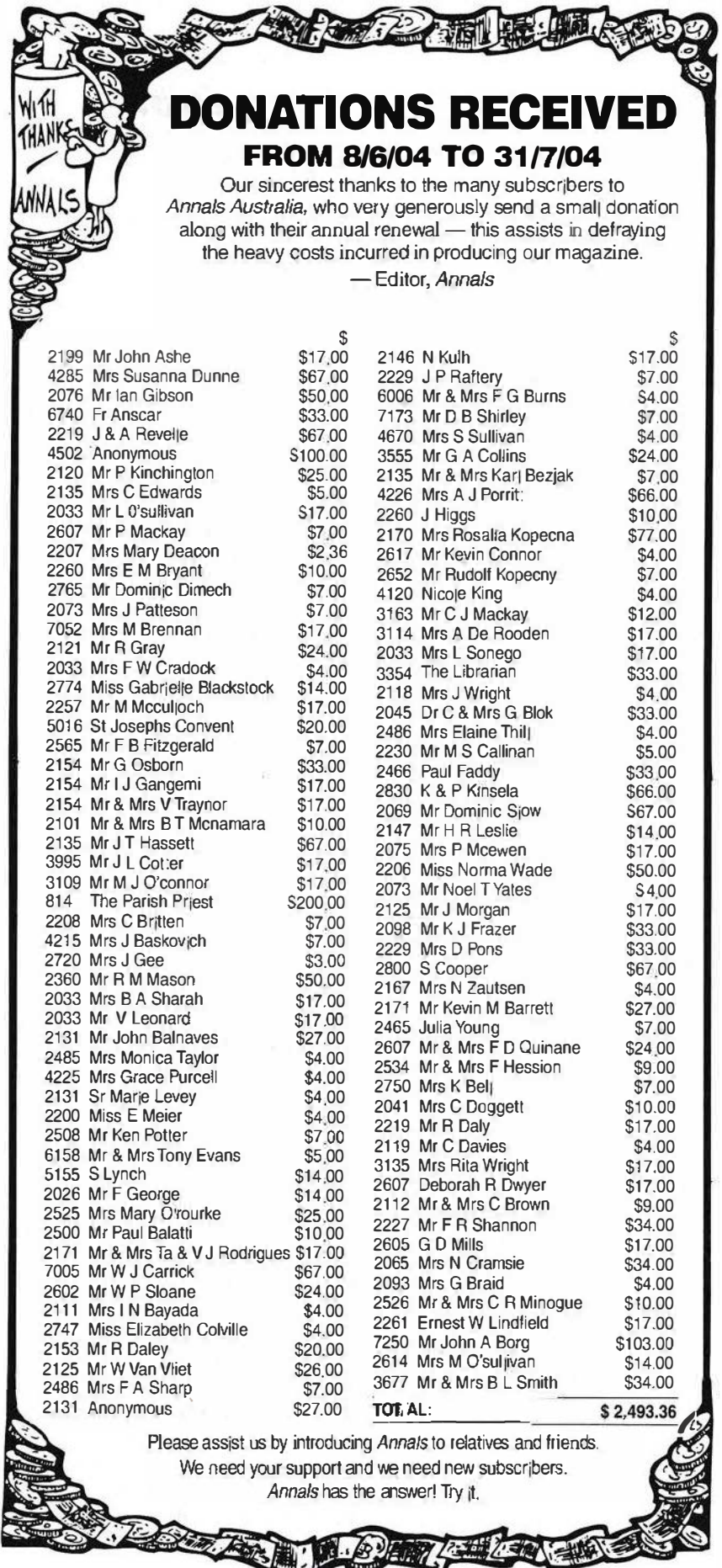
Student Association's newly established National Religious Accommodation Task Force [RATF] directs local MSA chapters to insist that universities provide separate housing and meals for Muslims.<sup>10</sup>

### Some obstacles in the way of understanding Militant Islam

1. The fact that history is scarcely taught in our schools. Reading of history is essential for understanding Islamic thought. In the few schools where history is taught, more often than not it is biased. The distorted 'history' of the early Church, the Crusades, the Spanish Inquisition, the expulsion of the Moors from Spain, that has been written by non-Catholics and secularists aimed at destroying the credibility of Catholicism, is now used by Muslims to support their view of the past.
2. Western double-think: Syria's Hafiz al-Assad was an 'ally' supporting the West in its attacks on the 'monster' Saddam Hussein during Bush Snr's First Gulf War. Most Muslims knew that Assad was as bad or worse than Hussein and were appalled by what they regarded as the hypocrisy of the West.
3. The Islamic belief that 'history' commences with the revelation of the Qur'an and that all before was the *jahaliyya* or 'Darkness' is reinforced by the anti-Catholic teaching that the Period before the Reformation was the 'Dark Ages,' and that no useful thought occurred between Plotinus and Francis Bacon.
4. The belief of some Western Power Brokers [who refuse to admit the possibility of modern, and democratic Islamic thought, in some way in harmony with its culture], that the only way to control the Militant Arabo-Muslim threat is to support regimes that keep them ignorant and powerless.
5. The support of the Gulf States, especially Saudi Arabia, for Islamic Extremist Movements, and the diverting of funds via Petrodollars to control the press and the Arab media, and a significant part of the Islamic as well as Western 'intelligence' - all have tended to obscure the efforts of Islamic reformers trying to 'modernise' Islam.



6. The impossibility of finding among Muslims themselves unanimity regarding authority to speak on their behalf. If as Ali Abdel Razzak claimed [1994] the Caliphate [never a universally accepted authority in Islam] is not necessary for the government of Islamic societies, then what is the alternative? Who will speak for the Muslims on religio-political matters?
7. The fact that when Muslims who are used to living under Islamic regimes come to the West, they find a pluralist and secular society where religion is separate from the state. Unless they are well-informed about the nature of western-democracies they will fall back on their own, inward looking, politico-religious society, and not enter fully or at all into the civil and secular nature of authority and law in their new home out of fear of committing the sin of *shirk* by agreeing that anyone other than God has power and authority. With disastrous consequences for them and for their adopted country.
8. The West's continuing refusal to admit that the Saudis play a key role in spreading Islamic fundamentalism by the Wahhabite-Saudi support for al-Qaida and Usama bin Laden; by their support for the Hanbalism of extremist theological centres, as well as for the brainwashing of Muslims who live on the periphery of Arabia [Nigerians, Sudanese, Malaysians, Indonesians etc] and make the Hajj. They have reduced the training time for Ulemas [teachers] from 15 years to 3-5 years, and exploit the internet.
9. Ignorance of the fact that the West provides a real, and often the only, chance for Islamic modernism and moderation to flourish. It is only in the West that Muslims can find total freedom of research and debate, for publishing, for discussing a broad range of ideas concerning their religion, and its spread by means of books, TV, conferences and the Internet - all activities impossible or prohibited in their countries of origin.
10. There is no unambiguous, non-foreign word for 'democracy' in Arabic. While 'democratic' ideas find a response in the hearts of many Muslim peoples, their understanding of 'democracy' often does not corre-



## DONATIONS RECEIVED

### FROM 8/6/04 TO 31/7/04

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

— Editor, *Annals*

	\$		\$
2199 Mr John Ashe	\$17.00	2146 N Kulh	\$17.00
4285 Mrs Susanna Dunne	\$67.00	2229 J P Raftery	\$7.00
2076 Mr Ian Gibson	\$50.00	6006 Mr & Mrs F G Burns	\$4.00
6740 Fr Anscar	\$33.00	7173 Mr D B Shirley	\$7.00
2219 J & A Revelle	\$67.00	4670 Mrs S Sullivan	\$4.00
4502 Anonymous	\$100.00	3555 Mr G A Collins	\$24.00
2120 Mr P Kinchington	\$25.00	2135 Mr & Mrs Karl Bezzak	\$7.00
2135 Mrs C Edwards	\$5.00	4226 Mrs A J Porritt	\$66.00
2033 Mr L O'sullivan	\$17.00	2260 J Higgs	\$10.00
2607 Mr P Mackay	\$7.00	2170 Mrs Rosalia Kopecna	\$77.00
2207 Mrs Mary Deacon	\$2.36	2617 Mr Kevin Connor	\$4.00
2260 Mrs E M Bryant	\$10.00	2652 Mr Rudolf Kopecny	\$7.00
2765 Mr Dominic Dimech	\$7.00	4120 Nicoje King	\$4.00
2073 Mrs J Patteson	\$7.00	3163 Mr C J Mackay	\$12.00
7052 Mrs M Brennan	\$17.00	3114 Mrs A De Rooden	\$17.00
2121 Mr R Gray	\$24.00	2033 Mrs L Sonogo	\$17.00
2033 Mrs F W Cradock	\$4.00	3354 The Librarian	\$33.00
2774 Miss Gabrielle Blackstock	\$14.00	2118 Mrs J Wright	\$4.00
2257 Mr M Mcculloch	\$17.00	2045 Dr C & Mrs G Blok	\$33.00
5016 St Josephs Convent	\$20.00	2486 Mrs Elaine Thill	\$4.00
2565 Mr F B Fitzgerald	\$7.00	2230 Mr M S Callinan	\$5.00
2154 Mr G Osborn	\$33.00	2466 Paul Faddy	\$33.00
2154 Mr I J Gangemi	\$17.00	2830 K & P Kinsela	\$66.00
2154 Mr & Mrs V Traynor	\$17.00	2069 Mr Dominic Sjow	\$67.00
2101 Mr & Mrs B T Mcnamara	\$10.00	2147 Mr H R Leslie	\$14.00
2135 Mr J T Hassett	\$67.00	2075 Mrs P Mcewen	\$17.00
3995 Mr J L Cotter	\$17.00	2206 Miss Norma Wade	\$50.00
3109 Mr M J O'connor	\$17.00	2073 Mr Noel T Yates	\$4.00
814 The Parish Priest	\$200.00	2125 Mr J Morgan	\$17.00
2208 Mrs C Britten	\$7.00	2098 Mr K J Frazer	\$33.00
4215 Mrs J Baskovich	\$7.00	2229 Mrs D Pons	\$33.00
2720 Mrs J Gee	\$3.00	2800 S Cooper	\$67.00
2360 Mr R M Mason	\$50.00	2167 Mrs N Zautsen	\$4.00
2033 Mrs B A Sarah	\$17.00	2171 Mr Kevin M Barrett	\$27.00
2033 Mr V Leonard	\$17.00	2465 Julia Young	\$7.00
2131 Mr John Balnaves	\$27.00	2607 Mr & Mrs F D Quinane	\$24.00
2485 Mrs Monica Taylor	\$4.00	2534 Mr & Mrs F Hession	\$9.00
4225 Mrs Grace Purcell	\$4.00	2750 Mrs K Bell	\$7.00
2131 Sr Marie Levey	\$4.00	2041 Mrs C Doggett	\$10.00
2200 Miss E Meier	\$4.00	2219 Mr R Daly	\$17.00
2508 Mr Ken Potter	\$7.00	2119 Mr C Davies	\$4.00
6158 Mr & Mrs Tony Evans	\$5.00	3135 Mrs Rita Wright	\$17.00
5155 S Lynch	\$14.00	2607 Deborah R Dwyer	\$17.00
2026 Mr F George	\$14.00	2112 Mr & Mrs C Brown	\$9.00
2525 Mrs Mary O'rouke	\$25.00	2227 Mr F R Shannon	\$34.00
2500 Mr Paul Balatti	\$10.00	2605 G D Mills	\$17.00
2171 Mr & Mrs Ta & V J Rodrigues	\$17.00	2065 Mrs N Cramsie	\$34.00
7005 Mr W J Carrick	\$67.00	2093 Mrs G Braid	\$4.00
2602 Mr W P Sloane	\$24.00	2526 Mr & Mrs C R Minogue	\$10.00
2111 Mrs I N Bayada	\$4.00	2261 Ernest W Lindfield	\$17.00
2747 Miss Elizabeth Colville	\$4.00	7250 Mr John A Borg	\$103.00
2153 Mr R Daley	\$20.00	2614 Mrs M O'suljivan	\$14.00
2125 Mr W Van Vliet	\$26.00	3677 Mr & Mrs B L Smith	\$34.00
2486 Mrs F A Sharp	\$7.00		
2131 Anonymous	\$27.00		
		<b>TOTAL:</b>	<b>\$ 2,493.36</b>

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

spond to what people in the West think. It is not conditioned by centuries of pondering on the implications the Classical Greek model as in the West, but by their understanding of the Shari'a. Literalists among them will attempt to extract 'democratic' principles from Islamic Law; from the Muslim idea of *shura* [consultation] derived from the Qur'an, Sura 42, verse 38, they will arrive at the idea that governments should respect the desires of the people who do not want to live under non-Shari'a Law. This pseudo-democratic idea is the very base from which the Islamic extremists launch their often bloody assaults on what they regard as corrupt, illegitimate or oppressive Islamic regimes. By the same token they can and do appeal to this same understanding of 'democracy' to attack what they regard as 'corrupt' Western regimes.

11. The West's inability or unwillingness to help Muslim migrants to understand that they are welcome to live in Western countries provided they accept the democratic way of life, as understood in the West, and are willing to abide by the laws of the country; and acknowledge the legitimacy of its institutions.

Because al-Qaida seeks to unify the Muslim world against the West, and wants to hinder, by all means possible, the integration of Muslim minorities in European countries, or in the US or Australia, it is more important to bolster moderate influences in the communities, than to bomb Iraq; more important to promote integration than to risk the very real dangers of segregation.

### Conclusion

Catholics have little to fear from Islam. We have much to fear from within ourselves if we ignore the perceptions Muslims have of us, and if we remain complacent when confronted by our government's support for Islamic regimes that oppress their own people. We also have much to fear from the theologically chattering classes. These have to be countered by a genuinely Catholic return to basics.

Catholics need only to rediscover the treasures of their Faith. Then perhaps they would not find it so hard to relate, for instance, to a St Raymond of Lull<sup>11</sup>

## The Lord's people

**T**HE LORD said to Paul: 'Do not be afraid; go on with your preaching and do not be silenced; for I am with you. ... There are many in this city who are my people.'

— Acts 18,9-10.

who learnt Arabic and went among Muslim people like a beacon in the dark, and was stoned to death at Bougie<sup>12</sup> in what is today Algeria, North Africa. Or to Juan de Segovia [died around 1456] an important theologian and philosopher from Salamanca in Spain, a bishop and former Cardinal, who translated the Qur'an in a tri-lingual version – Latin, Spanish (and French) – and promoted meetings between Spanish Muslim and Catholic representatives to discuss the relative merits of each religion, and to arrive at some *modus vivendi*. He explained on one occasion to sceptics who doubted the value of such dialogue, 'Even if the meeting lasts ten years it will be less expensive and less damaging than war.'<sup>13</sup>

As these early years of the third millennium devolve we may well wish that major players in Middle Eastern and world politics – amongst whom one must place the Fourth Estate [or is it now First Estate, I wonder?] – thought along the lines of Juan de Segovia.

Our Holy Father sets us an example. He shines out like a single searchlight in what is otherwise the deepest night. He reaches out to Muslims as he reaches out to our Protestant and Orthodox separated brethren, as he does to Jews, Buddhists and Hindus, because he is Father of all of us.

Heraclius, the Byzantine Emperor at the time of the rise of Islam under Muhammad, seems to have had no idea that there was an economic downturn in his Province of Arabia, nor that the masses were restless, and that there was a religious and spiritual vacuum present that something would fill if care was not taken of the region's religious needs.

The Holy Father is only too aware of the spiritual vacuum that exists in the West, and is untiring in recalling us to our original fervour as Christians: reaffirming age-old truths that have been swept under the politically correct carpet in our struggle to gain acceptance from what has become an increasingly anti-religious and anti-Catholic business and social environment. If we Catholics fail in this task of revitalising our communities and the society in which we live, then the future will be bleak indeed.

But we shall not fail. We have guarantees given by our Lord. St John Chrysostom, Patriarch of Antioch and later Patriarch of Constantinople, friend of the Pope, a devoted Catholic, who was killed by supporters of the Empress Eudoxia in 407, shall have the last word:

The waves are many and the surging sea dangerous. But we are not afraid we may be drowned. For we are standing on the rock. Let the sea rage as it will, it cannot split the rock asunder. Though the waves tower on high, they cannot overwhelm the boat of Jesus. What, pray, are we afraid of? Death? For me life is Christ, and death gain? But tell me, is it exile? 'The earth is the Lord's, and all it contains.' Is it the loss of property? We brought nothing into the world. It is certain we can take nothing out of it. The terrors of the world I despise, its treasures I deem laughable. I am not afraid of poverty, I do not long for wealth. I do not dread death, I do not pray to live, except to help you advance in virtue. So I simply note what is happening at present and I call on you, my dear people, to be of good heart.<sup>14</sup>



1. USUN Press Release #153 (04) September 2, 2004.
2. See US State Department's *Annual Report on International Religious Freedom 2004*.
3. *Letter from England*, published in the September 2004 issue of *Chronicles* from Rockford Illinois.
4. Eric Fromm, *May Man Prevail*, Doubleday Anchor Book, 1961, p. 5.
5. *The Changing Face of War: Into the Fourth Generation*, *Marine Corps Gazette*, October 1989, by Nightengale, Sutton, Scamir and Wilson.
6. *Carroll 1935* p.358. English translation pp.295-6.
7. [www.alneda.com](http://www.alneda.com)
8. *World Net Daily*, Mar 18, 2003 at [www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=31571](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=31571).
9. 'Terrorism: growing Wahhabi influence in the United States' testimony before the US Senate Committee on the Judiciary, June 26, 2003 [www.globalsecurity.org/security/library/congress/2003\\_h\\_030626\\_swartz.htm](http://www.globalsecurity.org/security/library/congress/2003_h_030626_swartz.htm).
10. *Middle East Quarterly* Spring 2004, Islamism's Campus Club: The Muslim Students' Association, by Jonathan Dowd-Galley pp.66ff.
11. 1233-1315 AD.
12. Famous for its wax candles – hence the French word for 'candle'.
13. See R.W.Southern, *Western Views of Islam in the Middle Ages* Cambridge Mass. 1962, pp.91-2.
14. St John Chrysostom, *Homilies (Before his Exile, no.1-3)*, *The Roman Breviary, Matins for the Feast of the Saint, Second Reading*.

THOUGHT FROM THE LITURGY OF THE DAY

By FATHER MICHAEL FALLON, MSC



NOVEMBER

1 Mon All Saints Mat 5:8  
Happy those with a pure heart, for they shall see God.

2 Tues All Souls Jn 6:39  
It is my Fathers' will that I should lose nothing of all that he has given me.

3 Wed Week 31 Phil 2:14  
Do all that you do without complaining.

4 Thur Ch Borromeo Rom 12:12  
Do not give up if trials come; and keep on praying.

5 Friday Week 31 Psalm 122:1  
Let us go rejoicing to the house of the Lord.

6 Sat John Lateran 1Cor 3:16  
You are God's temple. His Spirit is living among you.

7 Sunday Week 32 Psalm 17:8  
Hide me in the shadow of your wings.

8 Monday Week 32 Phil 2:15:16  
Shine on the world like bright stars; you are offering it the word of life.

9 Tues John Lateran 1Cor 3:16  
You are God's temple. His Spirit is living among you.

10 Wed Week 32 Luke 17:19  
Go on your way. Your faith has saved you.

11 Thur Week 32 Luke 17:21  
The kingdom of God is among you.

12 Fri Week 32 Psalm 119:11  
I treasure your promise in my heart, lest I sin against you.

13 Sat Week 32 Luke 18:7  
God will see justice done to those who cry to him day and night, even when he delays to help them.

14 Sunday Week 33 Mal 3:20  
The sun of righteousness will shine out with healing in its rays.

15 Mon Albert Matthew 13:52  
A disciple of the kingdom of heaven is like a householder who brings out from his storeroom things both old and new.

16 Tues Margaret John 15:9  
As the Father has loved me, so I have loved you.

17 Wed Elizabeth 1John 3:16  
It is this that has taught us to love: he gave his life for us.

18 Thur Basilicas P&P Mt 14:27  
Courage, it is I. Do not be afraid.

19 Fri Week 33 Psalm 119  
I rejoice to do your will. It is my delight, the joy of my heart.

20 Sat Week 33 Psalm 144:2  
The Lord is my love, my fortress, my stronghold, my saviour, my shield, my place of refuge.

21 Sun Christ King Lk 23:43  
You will be with me in paradise.

22 Mon Cecilia Hosea 2:21  
I will betroth you to myself in tenderness and love.

23 Tue Week 34 Apoc 2:10  
Be faithful until death and I will give you the crown of life.

24 Wed Week 34 Luke 21:19  
Your endurance will win you your lives.

25 Thur Week 34 Luke 21:28  
Lift up your heads and see; your redemption is near at hand.

26 Fri Week 34 Apoc 21:2  
I saw the new Jerusalem coming down from God, as beautiful as a bride dressed for her husband.

27 Sat Week 34 Luke 21:36  
Be watchful. Pray constantly.

28 Sun 1 Advent Year A Romans 13:11  
The time has come. Your salvation is nearer than it was when you first believed.

29 Mon Advent 1 Psalm 80:3  
Let us see your face, O God, and we shall be saved.

30 Sat Andrew Rom 10:15  
How welcome the footsteps of those who bring Good News!

The flipside to the 'Fun' Generation

HANDS UP THOSE WHO CARE

By RUSSELL SHAW



NE of the saddest things I've read lately was the September 25 New York Times obituary of Francoise Sagan, who made tons of money from her precocious, wildly successful 1954 novel Bonjour Tristesse and other books. The obituary's concluding paragraph was this:

'In a 1993 interview before her second drug trial, Ms. Sagan recalled: "I had incredible luck because just when I grew up, the pill came along. When I was 18, I used to die with fear of being pregnant, but then it arrived, and love was free and without consequence for nearly 30 years. Then AIDS came. Those 30 years coincided with my adulthood, the age for having fun."'

And what fun she must have had! Twice married, twice divorced, twice convicted of narcotics offences, Ms. Sagan - who on one occasion suffered a fractured skull in the smashup of her expensive sports car - also said: 'I believe I have a right to destroy myself

as long as it does not harm anyone. If I feel like swallowing a glass of caustic soda, that's my own problem.'

Francoise Sagan's selfdestructive behaviour undoubtedly had other sources besides her notions about having fun. But can anyone seriously doubt that her view of sexual permissiveness was part of it? For a long time it's been clear that secular culture was in denial about sex. Sagan - God rest her soul! - was one conspicuous case.

Even as evidence of trouble grows and the bad results pour in, the secular culture goes on giggling and celebrating the liberating effects of sexual attitudes and behaviours whose destructive consequences are plain to see. This is ideology turned dangerous to everybody's health.

A recent study by the Rand Corp. found that American children aged 12-17 are twice as likely to start having sex if they watch a lot of TV with high sexual content than if they don't. Apparently this holds true whether the kids see TV that involves depictions of sex or only talk about sex, according

to findings published in the journal Pediatrics.

Big surprise. American children watch television three hours a day on average, and, as the Associated Press gently puts it, 'sex is pervasive on TV, present in about two-thirds of all shows other than news and sports'. (The AP apparently doesn't watch much TV football, including the commercials.)

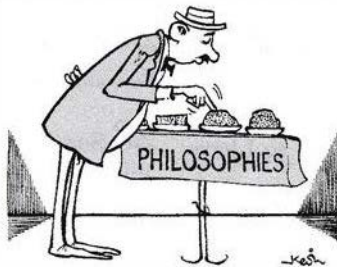
Now, bombard kids with salacious sex day in and day out, week after week, and count on it - sexual acting out is what you'll get. This is the Abu Ghraib prison generation, isn't it?

How does the secular culture react to all this? With pledges to clean up TV perhaps? A spokesman for Viacom, whose holdings include CBS and MTV, offers this gem: 'I don't think television makes anybody do anything'. That makes as much sense - which is to say, no sense at all - as saying guns don't kill people, people do.

There is a simple explanation for this rationalising. The clever people at Viacom have figured out that there's serious money to be made by peddling sex to kids. So what if the kids get corrupted - doesn't the Constitution guarantee Viacom's right to corrupt them? That also is denial at work.

But don't expect the secular pundits to say anything about it. How can they, after all, without repudiating a basic principle that's been fundamental to secular thinking for decades? That the sexual revolution has produced none but beneficial results is one of the great myths of the 20th century.

Here is poor Francoise Sagan's 'having fun' on a terrifyingly macroscopic scale.



Coming Home

JUST as the hero of his own book Manalive walked round the world to find, and to have the thrill of finding, the house which belonged to him, so Chesterton probed all the avenues of thought and tasted all the philosophies, to return at last to that institution which had been his spiritual home from the first, the Church of his friend, Father Brown. He would, I think, have done so before, if he had not been anxious to spare the feelings of his wife, the heroine of all his novels.

- Monsignor Ronald Knox, writing of G.K. Chesterton's reception into the Catholic Church, quoted in D.J. Conlon (ed.) G.K. Chesterton, A Half-Century of Views, Oxford, 1987.

RUSSELL SHAW is a freelance Catholic writer from Washington D.C. who is a former Secretary of Public Affairs for the National Conference of Bishops/United States Catholic Conference. He can be emailed at Rshaw10290@aol.com

*In training for the Heavenly Olympics*

## HOW MUCH IS ENOUGH?

*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 seventeenth in our series of articles by FATHER MAX BARRETT CSSR on commuter extraordinaire Joseph Meagher.*



HE man beside Joe Meagher twitched for the third time and blurted out: 'Why are you singing that?'

Joe favoured his fellow traveller with a look of mild surprise. 'Was I singing?'

'You were singing the *Song of the Hebrew Slaves* from Verdi's *Nabucco*. Why?'

'The reason? Because it is a particularly beautiful piece of music. Why do you ask?' The twitchy one replied: 'Because I thought you were reading my mind.' He brooded a moment before adding: 'All right, so I'm paranoid. But the thought struck me only last night: here am I, a high-earning, "successful", hard-driven, unrelaxed, unsmiling, unhappy 21st Century SLAVE. That realisation has been giving my ulcer hell ever since.'

Joe shifted position slightly to let his overwrought neighbour know he had a sympathetic listener, should the other care to unburden. The unspoken invitation was taken up.

'I'm my own boss and I work long hours. That means I see my kids for a short interval before their bedtime, just long enough for them to line up with their respective financial requirements. It's as though I were a domestic ATM. They're good kids; but the system, our standard of living, requires that I be a bottomless pit. My home is mortgaged. My wife is in

paid employment. But we're like squirrels in a treadmill cage: we're not getting anywhere. We're in that ridiculous *Alice in Wonderland* situation; you remember? "Faster, Faster" ... *We are slaves to our own self-imposed standards of living* ...'

Another spell of brooding produced a small spasm of twitches, followed by a deep breath, and then: 'Thanks for listening. By the way, my name is Robert. Er, do you - ... I mean, am I so wrong about the self-imposed slavery?'

Joe did not hesitate. 'I agree with you entirely.'

Robert took an appraising glance at the man all of thirty years his senior. 'May I ask: in your time, how did you cope? With the rat race, I mean; with the pressures to have everything that opens and shuts?'

'Simple,' Joe replied. 'We - my wife and I - never competed. We set our own standards. You see, we desperately wanted to be happy. And we knew that having more was not the answer, because more only creates the appetite for still more. As you said, "faster, faster" means ulcers and more ulcers.'

How did it work out?'

A beautiful, dreamy, reminiscent smile came over Joe's face. It was great. It was a grind ... a challenge. It was life.

'You set your own standards. What do you mean by that?'

'Well, to start with, we - Christine and I - decided that we could not afford to live on two incomes. So Christine never went back to the paid work-force.'

Momentarily, Robert's ulcer gave notice of its presence. 'You could not afford ... So you lived on one rather than on two incomes?'

'Exactly. My kids kind of loved me, but they needed someone who was sane and practical and warm and wonderful and present. Yes, that's what it boiled down to: presence.' Joe gave a grin. 'You've probably heard the quip: "God couldn't be everywhere, so He made mothers." Terrible theology; and yet a lovely truth comes through.'

The ulcerated one probed again. 'You decided not to let outside forces decide your way of life. Okay. But there was no way you would have been able to live in a cocoon. There must have been all sorts of forces around you, pressuring you to keep up with the Joneses who were all but out of their minds trying to keep up with Hyacinth Bucket. How did you ignore the advertising world and the wail that "Aw, all the other kids have got one"?''

Joe took another little stroll down memory lane. 'Yes, it was sticky at times. As I said before, it was a challenge. But I think I can modestly claim that we set better standards than the standard standard.' Joe paused and frowned at the word pile-up.





## Coogee

### FIRST NATIONAL REAL ESTATE

206 Coogee Bay Rd, Coogee 2034  
For 32 years we have specialised in Property Management,  
Sales and Leasing.



*Annals* readers who need the service of an experienced Real Estate Company should contact:  
Bob Giltinan, or Jim Giltinan, on  
(02) 9665 3341 (Phone)  
(02) 9315 8704 (Fax)  
Email: coogeefn@bigpond.com  
Web: www.coogeefn.com.au

PROPERTY MANAGEMENT • SALES • INVESTMENTS

'We made great use of the best things, the things that come free: like libraries and beaches and national parks and camping and discovering for ourselves. We had television – occasionally. The kids agreed that the frequent interruption of eight advertisements was not the preferred way of watching a movie.

'At times we imposed a complete embargo on the Box. As a result, each of the Meagher brood learned at least one musical instrument and became reasonably at home in a second language. Recently I asked one of my sons had I been a martinet, and he gave me a surprised look'

Joe's twitchy companion nodded. 'You established your own priorities and they worked for you. But to make those options you have to be ... at least, you

have to *appear* to be ...' Joe came to the rescue. 'Eccentric?'

'NO! ... But, well, yes: eccentric.'

'Yet there are times that one has to be off-centre in order to be on-centre. Don't you agree?' Without waiting for a reply, Joe breezed happily on.

'We were lucky in one respect. We bought a house before the swollen prices set in. The Meagher mansion held together with the help of bandaids: but it was roomy and it had a rumpus room that stretched forever.

'That sprawling room was *not* well stocked with high-tec gadgets and all the equipment which is "recommended by the highest educational authorities" and "indispensable" for good living. If the Meagher progeny wanted those things, they were made welcome in neighbouring homes. But the funny thing was that the neighbourhood kids mostly gravitated to *our* place. And they would talk to Christine – did I mention that was my wife's name? – and to me as though we didn't belong in the ark.

'An odd thing about our place. After dinner there was never any whinge about whose turn it was to do the wash-up; it was the chance to have their mother to themselves. But that wasn't all. When we had young visitors for a meal – and that seemed to be most of the time – they occasionally

muscled in! Occasionally they – boy or girl – had some personal agenda which they wanted to air with Christine. I told my wife she was Father Confessor, Sydney's first Catholic priest.

'At a time when it was fashionable to dress in sloppy and even ugly fashion, Christine persuaded them not to buy that line of rubbish. She taught them how to tell a dream-boat from a jerk. She taught them survival skills, like how to cook a simple meal. How to eat and not get acne. How to address people. Most of all, she taught them not to take their own parents for granted.

'So that's how it was at chez Meagher. Not always a bed of roses, I assure you. I well remember the time an eighteen-year-old son told me I was hopelessly pre-Neanderthal and that he was leaving home. Bang! The door quivered on its hinges. I sat there for the longest ten minutes since time began. I didn't hear him return. He came up behind me and started to massage my neck. "You're a bit tensed up, Dad," he informed me. I held his two hands long enough to get the tear out of my voice before I said: "Thanks, son. I feel better already."

As Robert prepared to leave the train he spoke very earnestly. 'I promise you, I will be home by 5.30 this evening. I'll kick a football with the kids and will probably pull a muscle but who cares. Many thanks.'

All the way from Cronulla, this conversation had been spoken quietly. But there was that incredible timbre of the Meagher voice and the keen hearing of Joe's two young accountant friends who had not missed a word.

John Cash whispered: 'LOST: on the 8.05 out of Cronulla: a twitch and an ulcer. Finder need not return same.' Richard Gleason breathed quietly: 'That was the first time he has ever mentioned his wife.'

Joe went back to *Nabucco*:

*O, mia patria, si bella e perduta*

*O my country, so beautiful and lost*

Dear Lord, is that Australia? Beautiful – but lost? Have we lost the sense of family? ... If our priorities are pitted elsewhere, we are assuredly in the cactus. If our priorities are right, what have we to lose ... except our twitch and our ulcer? ... ?



FATHER MAX BARRETT is a Redemptorist priest now resident in Sydney.

**'Emperors and Consuls and Generals flock to the tomb of the fisherman and the tentmaker, in the most regal city of Rome ...'**

– St John Chrysostom, Archbishop of Constantinople, 347-407 AD, in his *Contra Iudaeos et Geniles* [The 'fisherman' is of course St Peter, and the 'tentmaker' is St Paul. Ed.]



## Miracles – When Disbelief was not held to be a Privilege

THE Fathers [of the church] wrote for contemporaries, not for the eighteenth or nineteenth century, not for modern notions and theories, for distant countries, for a degenerate people and a disunited Church. They did not foresee that evidence would become a science, that doubt would be thought a merit, and disbelief a privilege; that it would be a favour and condescension to them if they were credited, and a charity that they were accounted honest. They did not feel that man was so self-sufficient, and so happy in his prospects for the future, that he might reasonably sit at home closing his ears to all reports of Divine interpositions till they were actually brought before his eyes, and faith was superseded by sense; they did not so disparage the Spouse of Christ as to imagine that she could be accounted by professing Christians a school of error, and a workshop of fraud and imposture. They wrote with the confidence that they were Christians, and that those to whom they transmitted the Gospel would not call them the ministers of Antichrist.

- John Henry Cardinal Newman, *Two Essays on Biblical and Ecclesiastical Miracles*, 1918 ed. Longmans Green and Co, London.

*Faulty Anthropology and Anti-Religious Bias*

PSYCHOLOGY, SNAKE-OIL AND CATHOLICS

By WANDA SKOWRONSKA

**I**T is not without hesitation that Stanislav Andreski the sociologist launched into an attack on his own profession in a book entitled 'Social Sciences as Sorcery' asking - 'Why foul one's own nest?' He devoted his book to demolishing many idols of the social sciences and asked why they 'have found and are finding such a wide acceptance.'<sup>1</sup>

This question is particularly applicable to that branch of the social sciences which has most entranced the Catholic world in the past century - psychology. At times, psychology is referred to more authoritatively than scripture as occurred when a Boston priest announced from the pulpit that the purpose of Christ's coming was to say 'I'm OK, you're OK', while another praised Moses' high 'self esteem' and yet another opined that to teach children the 10 commandments was 'bad psychology'.

One reason why the catholic world has been so bowled over by psychology is that it seems to have a religious appeal - looking out for oneself in order to be made whole, loving one's neighbour, the avoidance of judgment. However looking out for oneself can become a totally 'selfist' philosophy to the point of self idolatry; loving one's neighbour can be recast as 'feelgood' communal experience as an end in itself; and avoidance of judgment care lure the unsuspecting to acceptance of ideas totally opposite to Catholic teaching. As William Kilpatrick says popular psychology - with its deep secular humanist roots '...bears a surface resemblance to Christianity. It counterfeits important Christian beliefs.'<sup>2</sup> However, 'it does not deliver on its promises' and has 'seduced' Catholics into a view of the world radically at odds with Catholicism. Some claim that this 'psychological seduction' has

been the single greatest influence in the decay of Judeo Christian society. Others do not go this far but claim that while modern humanist psychology did not construct the foundations of the current decay it provided a very useful tool whose use has accelerated the decay.'<sup>3</sup>

This is not to say that all psychology is a poisoned well. Its useful insights into human thinking, behaviour and abnormal states have contributed to human knowledge and benefited society. However, the problem arises where psychology claims to deal with 'meaning of life' questions. It sees man's potential at the basis of everything as opposed to the long held Christian view which is based on an objective moral code, the reality of the spiritual world, of the human being's dependence on God, of personal sin, of a transcendent meaning to existence. As Philip Lawler states,

*Modern psychology is not based on a valid anthropology or philosophy of the person which gives a proper account of man's rational moral and spiritual existence.'*<sup>4</sup>

To understand at least part of psychology's faulty anthropology and anti religious bias it is profitable to consider, if only briefly, the ideas of some of its founding figures - Sigmund Freud, Carl Jung and Carl Rogers. Freud increased general awareness of the conscious and unconscious levels of the human mind but adamantly ignored any possible spiritual dimension in human life. He repudiated his Jewish upbringing (calling himself an 'infidel Jew') early in his life and was uninterested in the truth of the claims of Judaism or Christianity, the prevailing religious traditions of the Vienna he lived in. His book *The Future of an Illusion* (1927) dealt with the 'motives', 'wishes' or 'needs' of people with religious beliefs but never accorded the beliefs any other significance. Religious belief was nothing but a projection of human need. Feuerbach's *The Essence of Christianity*, written in 1841, had asserted this clearly and had a profound influence on Freud's projection theories (and on Engel's and Lenin's political thinking for that matter). Paul Vitz, a contemporary American Catholic professor of Psychology at New York University is author of *Psychology as Religion*, a well researched, insightful critique of psychology and its secular humanist roots. He has also written an interesting study of Freud's approach to religion (*Sigmund Freud's Christian Unconscious*, 1992) and points out that Freud may have become especially critical of Christianity because of his family's experience of anti-Semitism in Vienna. (This did not prevent him from abandoning his Judaism). Freud remained an implacable critic of Christianity, had virtually no patients of any religious



**The down side**

**H**E had the ear of the Chairman of the USSR, but being that close meant that he had to be close to the teeth, too.

- Tom Clancy, *Red Rabbit*, Penguin, 2002.



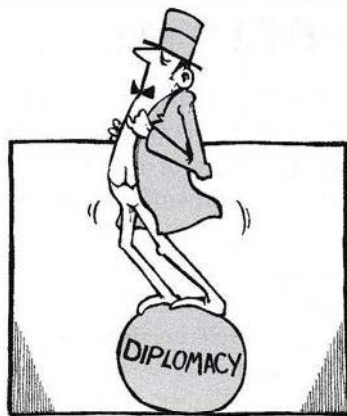
belief, stunning people who were devout in the practice of any faith. And yet for decades some Catholics looked to Freudian psychologists to seek advice when in spiritual crisis.

Jung also is especially entrancing to Catholics who are drawn to study of the 'psychology of the soul'. Jung appeals to the religious desire for healing and wholeness and sees this as occurring through the integration of the conscious (acceptable) level and the unconscious (negative, shadow) level of a person's mind. He also believes in the 'collective unconscious', the powerful symbols and archetypes belonging to the whole human race and expressed in myths, fairy tales, Gnostic and alchemical writings. However Jung saw religion, specifically Christianity (he too repudiated his Christian background at an early age) as an obstacle to achieving 'wholeness' and asserted that personal experience replaced dogma. Archetypes alone provide real knowledge of the world – but then only Jung's specific Gnostic interpretation of them. Catholics drawn to Jung are usually blithely unaware of the sources of his psychology. In 'Memories, Dreams and Reflections' he says:

*...when I began to understand alchemy I realised that it represented the historical link with Gnosticism, and that a continuity therefore existed between past and present. Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past to gnosticism and on the other into the future, to the modern psychology of the unconscious.<sup>5</sup>*

Jung saw gnosticism and alchemy as the key to his psychology placing great value on the writings of the Renaissance physician and alchemist Paracelsus. So great was Jung's respect for alchemy he describes Christ as a 'psychological figure' who is similar to the alchemist's 'lapis' or stone. This is no longer the Jesus Christ of Catholic teaching but an idiosyncratic view along with his faith in archetypes as secret knowledge or 'gnosis'.

Jungian interpretations of scripture are fanciful and confusing and far from anything recognisably Catholic. He blames God for the fall of Adam and Eve and somehow believes God wishes us to sin. About the book of Job he comes to the novel view



## Be good, honest, open-hearted and positive

HE [Burton] came to recognise that [Sir Charles] Napier's very simplicity gave him special advantages, and he agreed, he wrote, 'with Lady Hester Stanhope' that 'amongst the English there is no man so attractive to the Orientals, no man who can negotiate with them so effectively, as a good, honest, open-hearted and positive naval officer of the old school'.

- Fawn Brodie, *The Devil Drives, Life of Sir Richard Burton*, Penguin, 1971, writing of the conqueror of Sind.

that God wants to become like Job. However so beguiling is the quasi-religious language of Jung that American Jesuit Fr Mitch Pacwa fell for it entirely in his university days. Though it took years, he 'came out' of the beguilement through the age-old method of common sense critical thinking, meditative study of Catholic teaching and prayer. He realised that Jung was part of the post modernist subjectivism of our day and that many naive Catholics were sitting ducks for his nebulous 'psychology' promising inner wholeness. Pacwa has written a fascinating account (*Catholics and the New Age*, 1992) of his journey out of Jungian and New age beliefs and his rediscovery of the wisdom of Catholicism (explaining the real bases of the Enneagram, reiki and

pseudo mysticisms which still attract Catholics today). In fact Pacwa warns that following Jungian ideas can be dangerous and mentally destabilising – such as the encouragement to follow 'unconscious urges' which are also called 'gods' or 'beings' not unlike the New age 'inner gods' of our day. While repudiating Judeo Christian wisdom, Jung was increasingly drawn to the spiritualism, astrology and I Ching and was disturbed and obsessed by occult experiences in later life, believing he was in touch with the spirits of the dead.

Perhaps even more beguiling for Catholics has been the highly influential psychologist Carl Rogers who with Maslow is credited with starting the 'human potential' movement whose stated goal was to help individuals 'self-actualise'. It is interesting that Rogers was a divinity student in the early 1920s at Union Theological Seminary in New York City. He suffered a crisis of faith and abandoned theology for pedagogy and psychology. He was greatly influenced by the ideas of John Dewey and JJ Rousseau from whom he absorbed the idea that man is fundamentally good.

Roger's *On becoming a Person* (1961) was a 'bible' to decades of psychology students – with its emphasis on self acceptance, client-centred therapy, non-directive counselling and especially getting in touch with one's affective (feeling) side. There is nothing wrong per se in getting in touch with one's affective side if there is a problem in that area. Interestingly most of Rogers' early clients were anxious children of academics trying to live up to high parental expectations and he genuinely helped some of these in his counselling.

However Roger's 'non-directive counselling' took on a life of its own and must have been music to the ears of those challenging all forms of authority in the 60s. 'Encounter groups' became a vehicle to supposedly greater self development in a psychological version of a mini religious revivalist meeting. So keen was Rogers on his non-directional 'encounter group' idea he even sought people with no discernible problems to try it on while at the University of Wisconsin. The canny Wisconsinians must have smelt a rat and Rogers was disappointed when initially no one wanted a bar of it. Then with Dr

## FORMING A CATHOLIC MIND

A new institution of Catholic higher learning, Campion College Australia, is being developed by the Campion Foundation. It will seek to blend faith and reason in the spirit of the original universities, offering a genuinely liberal education suffused by the light of Catholic wisdom.

I support strongly the concept of Campion College embodying as it does the notion of Catholic people fortifying and exploring their faith, and balancing as it does those many secular tertiary institutions of our society.

— General Peter Cosgrove, Chief of Australian Army and Australian of the Year 2001

The key features of Campion College Australia will be:

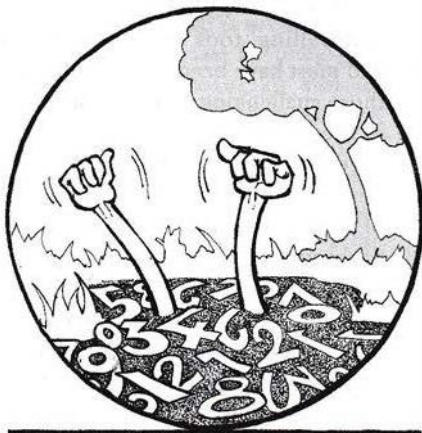
- ◆ A solid grounding in the **Liberal Arts**, embracing the humanities and the sciences — offering courses in history, language and literature, science and mathematics, philosophy and theology
- ◆ An immersion in **Catholic beliefs, values and traditions**, in consonance with the authoritative teaching of the Catholic Church
- ◆ A systematic **exposure to the greatest minds of Christian civilisation** — such as Augustine, Aquinas, Dante, Thomas More, Shakespeare, John Henry Newman, G. K. Chesterton, and John Paul II
- ◆ An **independent** institution, funded by private generosity and the sacrifices of those who want a real alternative to the prevailing pattern of higher education in Australia

Campion College Australia will open in Sydney in 2005, offering courses externally as well as on-campus.

Enquiries are welcome. Please contact Karl Schmude, Executive Director, Campion Foundation: (02) 6771 5902 or k.schmude@campion.org.au

## BUILDING A CATHOLIC CULTURE

## Good [Bad?] Advice to Politicians



HE got onto the subject of Bush's proposed tax cut, and why it was playing negatively, even though voters hate paying taxes. 'That's simple,' he said. 'If he defends the numbers, he loses. If he personalizes it, he wins big. Congressional Republicans get dragged into the numbers. They appear on the Sunday talk shows and talk about numbers. It's like quicksand: the more you struggle, the deeper you sink.'

— Nicholas Lemann, 'The Word Lab', *The New Yorker*, October 16 & 23, 2000.

William Coulson, a fellow psychologist he turned his sights to California and found an outlet for his enthusiasm in a Catholic religious order who showed an interest in his work. In 1967 the Sisters of the Immaculate Heart (the IHMs) in California invited Carl Rogers to organise some non-directive self exploratory encounter groups for the nuns and their schools, having been impressed by a pilot study in which people seemed to open up, reach out, share thoughts and feelings and develop personally. They fell for the whole idea.

This 'Education Innovation Project' was to last 3 years and involved Rogers, Coulson, 58 colleagues and 80 facilitators. At that time the IHMs had 60 schools and 615 nuns. However events took an unexpected turn. Two years into the project 300 sisters were petitioning Rome for release from their vows and the majority of the order followed suit in subsequent years. Of the 60 schools only 1 remained within a very short time and there is no longer a college campus. A few elderly nuns remain of the original order, some became radical feminists and run a shop front for feminist theology in Hollywood. One might well wonder what kind of bombshell hit the order to account for its near decimation in such record time. Coulson relates that most sisters attributed their leaving to the 'encounter groups' and wanting to find themselves. When Rogers and Coulson saw the effect of their project they actually terminated it after 2 of its 3 projected years. They were genuinely disturbed by the consequences of their project, Rogers no less than Coulson. While Rogers was dismayed at what he saw, he could not really account for it. Coulson, however, started to question the entire basis of the project and later reconverted to the Catholic faith of his youth and totally repudiated Rogerian psychology. He came to see that the fatal flaw of humanistic psychology was the lack of a doctrine of evil, the failure to see the pervasive reality of evil in human life. When the encounter group revolutionaries exhorted people to trust their impulses they forgot that impulses could be untrustworthy or indeed evil.

In fact Coulson left his lucrative career to lecture to Catholics and Protestants on the dangers of psychotherapy and encounter groups. He is a part of a new wave of Catholic psychol-

ogists such as William Kilpatrick, Paul Vitz and Richard Cross among others, who came to see humanist psychology's false promises for what they were and subjected it all to a sober scrutiny. They have jettisoned Freud, Jung, Rogers and their followers, having now infused their work with the accumulated wisdom of their Catholic faith - to the benefit to many. Any Catholic contemplating studying psychology would be well advised to read the works of these authors especially William Kilpatrick's 'Psychological Seduction'.<sup>6</sup>

These new wave Catholic psychologists note four serious flaws in humanist psychology and its many later offshoots which have bedazzled many Westerners. Firstly, the constant emphasis on self-acceptance and self-esteem is totally contrary to Catholicism's view of reality and lacks the notion of original sin. Sin is caused by society in the Rogerian view and one can see how easy it has been for many Catholics, unknowingly trapped by humanist notions, to think of 'social sin' at the expense of personal sin. Secondly, the notion of non-judgmentalism ignores the reality of objective moral truth and can excuse sinful behaviour. One wonders again how much Rogerian thinking is to blame in the recent Boston pedophile crises. Thirdly, humanistic psychology has little to say of the world of suffering - for if one has the potential to do and be anything by taking control of one's life then how does one explain unavoidable suffering? Fourthly and perhaps most importantly there is the problem of relegating the spiritual world to non-existence. Religion was of no significance to Rogers and his group. It was regarded as something infantile to be dropped as one matured. The loss of the sense of transcendence, heart-stopping awe at the greatness of God is missing in a way that forces the perceptive Catholic to see that the Rogerian view of reality and the Catholic one are truly opposed. The Catholic must decide for either one or the other.

The new wave of Catholic psychologists who have seen through Rogerian snake oil are a breath of fresh air amidst the prevalent therapeutic hijacking of the western mind. While retaining their knowledge of what goes on in certain types of disturbances they have put their counselling skills to good



IT was a popular belief among many Christians of his time that the so-called 'lost Ten Tribes of Israel' had wandered into central Asia and would one day be rediscovered. When the British conquered an obscure tribe with so-called 'Semitic' features in Bráhuistán, the rumour spread that these might be descendants of the celebrated missing Hebrews. Burton, after visiting the tribe, copied an old Hebrew vocabulary and grammar, added 'barbaric terminations' and showed it to 'sundry scientists' who were electrified with the proof that 'the lost was found at last'. The Presidency rang for nine days with the discovery, he wrote, and only the pleadings of Walter Scott prevented him from publishing the complicated spoof.

Similarly at Sehwan, supposed to have been an ancient camp of Alexander the Great, Burton watched with contempt several antiquarians digging at the site. He knew the natives were already faking Greek coins and selling them to the credulous British - as yet archaeology was only a hobby, exacting the derision even of academic people everywhere save in Scandinavia - and he decided to expose the ignorance of his own countrymen. 'Antiquarians are everywhere a simple race', he wrote in his first book. Taking a cheap pottery jar with copies of Etruscan figures on it, he smashed it, treated it with fire and acid, and secretly buried it in the site of the diggings. The antiquarians were enchanted, and showed the fragments about as proof that the Etruscans had originated in the Sind.

- Fawn Brodie. *The Devil Drives, Life of Sir Richard Burton*, Penguin, 1971.

use with Catholic insights. They have been able to delineate a new outlook where the spiritual dimension of the person is of primary importance in psychology. They have no difficulty in adhering to Catholic teachings considering them a merciful guide rather than a heavy imposition. It is ironic that humanist psychology is taught in many Catholic universities and that even religious orders have often had recourse for various problems to secular trained 'expert' psychologists who have little sympathy of understanding the Catholic worldview on major moral issues. Perhaps this is due to an uncritical respect for 'experts' and/or the relatively small numbers of Catholic psychologists. There is certainly a need for Catholic psychology friendly universities such as the Virginia based Institute for the Psychological Sciences in the US which offers psychology degrees at all levels from a Catholic perspective. They also run an online International Catholic

Psychologists Resource network ([http://www.ipsciences.edu/CPI\\_resources.html](http://www.ipsciences.edu/CPI_resources.html)) with international 'speakers' on various topics. The long tradition of Catholic spiritual writing, with its accumulated wisdom can immeasurably enrich psychology offering great insights into the human heart and mind. And it has a great unsurpassable advantage. It is based in reality.



1. Stanislav Andreski, *Social Sciences as Sorcery*, (Penguin 1974), 17.
2. William Kilpatrick, *The Emperor's new Clothes*, (Roger a McCaffrey Publishing 1985).
3. Richard Cross, 'Can Catholics Counsel? The Loss of Prudence in Modern Humanist Psychology', [www.ewtn.com/library/ACADEMIC/FR94105.HTM](http://www.ewtn.com/library/ACADEMIC/FR94105.HTM)
4. Philip Lawler 'A Question of Character' [www.catholiceducation.org/articles/facts/fm0013.htm](http://www.catholiceducation.org/articles/facts/fm0013.htm)
5. Carl Jung, *Memories, Dreams and Reflections* (NY Random House 1961), 200-201.
6. William Kilpatrick, *Psychological Seduction*, (Nelson 1983).

WANDA SKOWRONSKA is a registered psychologist who works as a counsellor in inner city schools in Sydney. She has done voluntary work for the Catholic pro life organisation Human Life International.

*A sterile look at abortion*

**WHOSE FOETUS/EMBRYO/BABY?**

*By* NICHOLAS LASTMAN



**I**DID find time to sit down and watch the documentary *My Foetus* a few nights ago. Hearing news of the documentary prior to its airing, I was interested to know the reaction that this film would produce in its viewers – supposedly portraying an unbiased look at the abortion process.

From the instant the narrator began reading her carefully planned script, I knew this would not be a whole look at what occurs to the woman or baby during an abortion.

As soon as the visibly pregnant narrator started stroking her pregnant body as she swam, while referring to the baby inside only as her 'foetus' it became apparent that this was a carefully planned 'pro-choice,' pro abortion view of abortion. I was amazed, rather mortified that a pregnant mother could not feel and see a tiny infant baby growing inside her, being nurtured by her body, but instead that this 'foetus' was a 'parasitic' being growing inside her 'that takes over the body and the

mind' in an unequal symbiotic fashion. She claimed it was her 'second foetus,' her first she aborted earlier in her life. Constantly, I wondered how she could be so callous towards this child of hers, and it almost seemed as though she had been brainwashed into believing that it was not a tiny person growing inside of her.

Watching a lightly sedated woman moaning while having her 'foetus' sucked out of her in the same manner a dentist clears a bloody mouth supported this. All that was left of the contents of this vacuum was some unidentifiable bloody bits, thus it made it acceptable for the narrator to just accept the baby as just an 'embryo.' Of course there were no identifiable features! This poor soul had just been sucked from what was supposed to be his/her nurturing maternal home by a powerful instrument of destruction after the abortionist tore it up while still inside – it never had a chance to be seen as a normal baby. How clever of the producers to show this, no one would believe it to be a baby after it had been massacred.

However, even seeing this bloody tray did not evoke any feeling from the emotionless narrator. We have movies coming out about the future being filled with robots. How true, we are in fact these very robots. This could clearly be seen as we see the narrator strolling down a lakeside holding a tiny baby while talking to the child's grandfather about having an abortion. We are presented with images of children playing and to end the 'documentary,' a baby swimming with its mother. However, throughout all of this, the narrator casually talked of abortion with not even a hint of feeling. No emotion was presented, no feelings encountered, nothing. A sterile look at abortion.

But if this was meant to be an unbiased look, where was the camera pointed when the woman who had the abortion went home? There was no follow up to the emotions which might have had occurred. No one to watch her silent tears; only the anaesthetized approach presented by this android who claims that the Pro-life people use emotive language and images to 'shock and repulse' her. Well if the truth is repulsive, I understand why she uses terms such as 'my foetus' and 'embryo' instead of baby or infant. If she were to connect such terms with abortion, she would then have to come to the realisation that she took her first baby to be destroyed. Thus, she uses these terms, and an emotionless approach as a coping mechanism, because the shocking and repulsive truth may just be too much to handle.

I think anyone who has seen this will agree that it was not an unbiased whole look at abortion, but rather a cold robotic approach towards one woman's own attempt to try and cope with her own past choice.



**Abortion's wretched harvest**

**E**VERY year more than 20 percent of pregnancies across the world are ended by abortion ... according to The Alan Guttmacher Institute, a non-profit research organisation that studies reproductive issues. Assuming that a woman's fertility typically spans about thirty years, this translates into a lifetime average of slightly more than one abortion per woman. Of course, averaging abortions across the global population masks the extreme variation in rates from country to country. Spain, for instance, which has the lowest abortion rate among countries for which data are either known or estimated, averages only 5.7 abortions per 1,000 women per year. Vietnam, the country with the highest rate, averages nearly 15 times that.

More than 40 percent of abortions – nearly 20 million every year – are illegal, which is not surprising given that a quarter of the world's women live in countries where abortion is illegal or allowed only if the mother's life is in jeopardy. Strikingly, some of the countries with the most restrictive abortion laws have higher than average abortion rates when illegal abortions are included. Peru, for example, which allows abortion only when necessary to protect the mother's life or physical health, has an abortion rate of nearly 60 per 1,000 women.

– *The Atlantic Monthly*, April 2003.

NICHOLAS LASTMAN is a 19 year-old Catholic University student from Victoria. The Programme *My Foetus* appeared on ABC Compass in early August, 2004.

*Interview with Historian Father Giovanni Sale*

## ON HITLER, THE HOLY SEE AND THE JEWS [PART 1]



HE Holy See was farsighted in understanding the dangers inherent in Nazism long before World War II, says a new book.

The book, *Hitler, la Santa Sede e gli Ebrei* (Hitler, the Holy See, and the Jews), Jaca Book publishers, is written by Father Giovanni Sale. In it, the Gregorian University professor analyzes the relations between the Third Reich and the Vatican during 1933-1945.

The book refers to unpublished archive documentation, in particular that of the Vatican Secret Archives relating to the nunciatures of Monaco and Berlin, and that of the review *Civiltà Cattolica*.

ZENIT interviewed Father Sale about the findings published in the book. Part 2 of this interview appears Sunday.

**Q:** Historiography has neglected what the Catholic clergy did to oppose Hitler and National Socialism from coming to power in Germany. Can you explain how the Catholic Church conducted itself?

**Father Sale:** With the recent opening of the Vatican Archives relating to the nunciatures of Monaco and Berlin, 1922-39, we now have the possibility to better assess how that prophetic political change of January 30, 1933, was commented upon and judged by the highest authorities of the Catholic Church at the time.

A series of reports, written by Archbishop Cesare Orsenigo, the apostolic nuncio in Berlin, gives us the possibility to better assess those events.

The first German bishop to take action against National Socialism was the archbishop of Mainz, who already in September 1930 published some norms with the objective of impeding Catholics from being contaminated by the National Socialist epidemic. However, not all the German bishops approved them, consid-

ering them too harsh in content and, in any event, they judged the episcopal document premature, as Hitler's movement was still in the process of formation.

Moreover, some bishops were of the opinion that it was not necessary to give too much credit to theoretical constructs of some intellectuals of the Hitler's movement, such as the anti-Christian ideologist Rosenberg, while, instead, it was necessary to consider that the National Socialist Party was the only one that opposed with determination the advance of Bolshevism in Europe.

With the passing of time, however, the whole German episcopate associated itself with the line of conduct of the Ordinary of Mainz - 'driven,' nuncio Orsenigo wrote, 'by the persistent irreligious attitude of some leaders of National Socialism.'

In the Prussian bishops' conference



IN his conduct of life man has become free from external authorities, which tell him what to do and what not to do. We neglect the role of the anonymous authorities like public opinion and 'common sense,' which are so powerful because of our profound readiness to conform to the expectations everybody has about ourselves and our equally profound fear of being different. In other words, we are fascinated by the growth of freedom from powers outside ourselves and are blinded to the fact of inner restraints, compulsions, and fears, which tend to undermine the meaning of the victories freedom has won.

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

meeting in Fulda from August 17-19, 1932, it was decided, 'keeping in mind the danger that the National Socialist Movement might constitute for souls,' to issue dispositions that would prohibit Catholics from belonging to Hitler's party. The document was approved unanimously.

It was on the occasion of the electoral campaign for political elections of March 5, 1933, that the opposition between National Socialism and the Catholic world came into focus for the first time.

In a dispatch of February 16, 1933, sent to the Secretariat of State, Archbishop Orsenigo talked about the gravity of the situation and the harshness of the political clash under way between the parties, and about the orientation of Catholics in the political realm and the manipulation of religion for party ends.

'The electoral struggle in Germany,' the nuncio wrote, 'has now entered its acute stage. [...] Unfortunately, even the Catholic religion is often used by one or the other parties for electoral purposes. The Center Party naturally has almost total support from the clergy and Catholics and, yet to have a momentary victory, it acts without being overly concerned with the painful consequences, which might ensue for Catholicism, should the adversary gain a full victory.'

In fact, during the electoral campaign, the religious element was seriously exploited for reasons of political propaganda both by the governing parties and the Zentrum [the Catholic Center Party].

The latter, considered by many as a 'confessional party,' appealed to Christian values to condemn and combat the principles of National Socialism; National Socialism, instead, appealed to the struggle against Communism to mobilize the Catholic forces against the common enemy. And we also know that many



For 115 years *Annals* has been throwing light on age-old questions. Some of the questions have changed but *Annals* is still available as a sure guide in the name of the Catholic Church.

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

### CATHOLIC ANSWERS TO BIBLE CHRISTIANS VOLUME 1 \$12.00

[Includes \$2 for postage and handling]

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

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

### CATHOLIC ANSWERS TO BIBLE CHRISTIANS VOLUME 2 \$12.00

[Includes \$2 for postage and handling]

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

All prices include GST

Available now from:

#### CHEVALIER PRESS

PO Box 13

Kensington NSW 2033

Phone: (02) 9662 7894, (02) 962 7188 ext 252

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

ASK FOR A LIST OF OUR OTHER CATHOLIC PUBLICATIONS

men of the Church were not at all insensitive to such an appeal.

In general, the control exercised by the German Catholic hierarchy during the whole period of the electoral campaign was marked by great prudence and a sense of responsibility. In general, it did everything possible not to fuel, with partisan or improvised statements, the existing conflict between National Socialism and the Zentrum.

The Holy See did as much as well. From the documentation consulted, we see that in fact neither the Holy See nor the nuncio in Berlin intervened in any way to influence the bishops and the leaders of the Center party in a specific direction.

In those months, the Secretariat of State limited itself only to examine what was happening in Germany, and tried in every way to remain outside of the complicated German political questions. Nevertheless, the secretariat looked with apprehension at all that was occurring in those months in such an important nation for the destiny of Europe.

Although sharing the point of view of the German bishops in their condemnation of the National Socialist ideology, and nourishing intense concern for the destiny of the Catholic Church in that country, the Vatican was also aware of the danger of an eventual 'Bolshevization' of Germany, which would have drawn the whole of Continental Europe into conflict, consigning it defenseless to Communism.

This explains why at that moment the Vatican did not judge with excessive rigor Hitler's coming to power, much less so his political plan to create a Germany with a strong, authoritarian government on the model of that of Mussolini.

The most controversial issue from the historical point of view refers, however, to the decisive support given by the Zentrum to the consolidation of Hitler's dictatorship, through the voting of the law on full powers of March 23, 1933.

It should be recalled that the granting of full legislative powers by the Reichstag to the chancellor was a procedure, although exceptional, provided by the Constitution and, therefore, legitimate.

In our opinion, the responsibility of the Zentrum in regard to the consolidation of the power of National Socialism is limited to the fact that with its vote it

made possible the enlargement of the chancellor's powers.

This did not mean, however, the assumption of absolute power – which remained in the hands of the army and of the president of the republic – by Hitler, of which he was subsequently invested by simple decree, undersigned by himself, after President Hindenburg's death.

So, to put the burden of the advent of Hitler's dictatorship on the Zentrum, as is often done by certain political journalists, seems to us, in addition to unjust, also erroneous on the plane of historical truth.

It was the reactionary and conservative forces of the state that permitted National Socialism to attain power in Germany and it was always the latter that allowed Hitler – although they did not know the ideas and political plan – to be invested with full powers, deluding themselves by the idea of being able to dominate and manipulate him to their own advantage.

Nor should it be forgotten, moreover, that it was the voters in the elections of March 5, 1933, who confirmed such a choice, giving to Hitler's party a high percentage of the votes.

If on March 23 the Center Party had refused to vote full powers to the National Socialists – who for the purpose of intimidating the Deputies had the building where the meeting was taking place surrounded by the SA – it would have used force to obtain this result, even by spilling innocent blood.

In our opinion, the Deputies of the Center who voted in March 1933 the law of delegation of powers acted in good faith, thinking in this way of rendering a good service to the homeland, to preserve social and political peace and save the Constitution. And they certainly did not have before their eyes all the negative effects – many of which at that time were unforeseeable – which would then follow that assumption of powers.

Q: National Socialist ideology turned out to be pagan and decidedly anti-Christian. But the most serious clash between the Nazis and the Catholic Church occurred with the 1933 law on compulsory sterilization. It was with this law that the Nazis began to implement in a criminal manner the selection of race. Can you illustrate for us how the Catholic Church reacted?



## On learning one's lessons

IT is not for us, the glamour of the Seven Hills, and the consciousness of membership, living and actual, in the Church of the Ages... And yet, even now, we are not left without hope... Mary... has not forgotten her children just because they have run away from their schoolmaster, and unlearned their lessons, and are trying to find their way home again, humbled and terrified in the darkness.

– Ronald Knox, writing, when still an Anglican in 1913, of the gulf separating the Church of England and Rome. Quoted in *Ronald Knox* by Evelyn Waugh.

**Father Sale:** In reality, the disagreements between the Holy See and National Socialism began already the day after the stipulation of the July 1933 Concordat, when, without hesitation, Hitler began to violate not just the spirit but also the letter, limiting at his pleasure the rights of the Church in matters of associations, formation, etc.

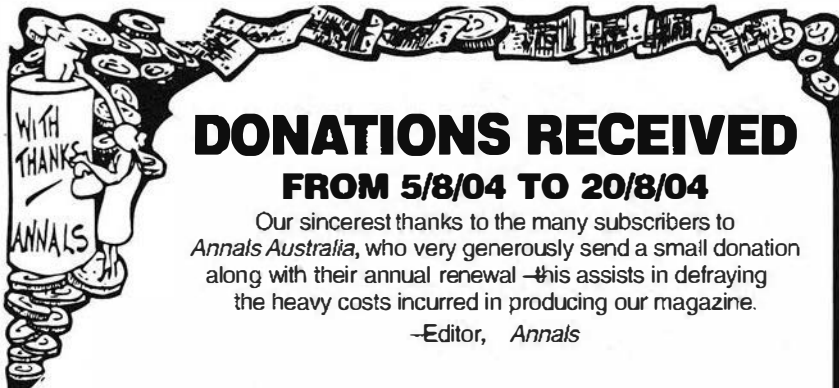
However, as early as April 1933 the Holy See had let Hitler know, either through channels of papal diplomacy or through the mediation of Mussolini, of disapproval of the anti-Semitic legislation



## Moral busy bodies

OF all tyrannies a tyranny sincerely exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies.

– C. S. Lewis (1898-1963). 'The Humanitarian Theory of Punishment', *Res Judicatae* (June 1953).



## DONATIONS RECEIVED FROM 5/8/04 TO 20/8/04

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

-Editor, *Annals*

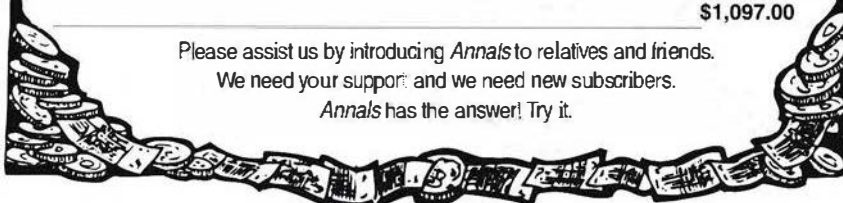
2234	Mrs T Mceneaney	\$10.00
2019	Mrs L Willard	\$4.00
6027	Mrs Isabelle Macadams	\$17.00
1585	Mrs M Bisits	\$4.00
2617	Mr John O'connor Qpm	\$37.00
2220	Mrs V Cunneen	\$14.00
2151	Mr C J Pocock	\$67.00
3170	Mrs Cynthia Daniel	\$7.00
4350	W W & E M O'brien	\$20.00
3677	Mr Brian Kelly	\$50.00
4819	Mr & Mrs W B Patterson	\$4.00
2089	Helen Duncan	\$17.00
2093	M M Tai	\$78.00
7310	Mr N W Castles	\$4.00
2576	Mr Paul Vincent	\$7.00
2615	Mrs Helene Axelby	\$20.00
2260	Mrs Marea Arundell	\$100.00
2232	Mrs A Zuschmann	\$25.00
3796	Mrs Kath Studman	\$17.00
3616	Mrs J P Smith	\$7.00
2061	Mr John A Nevin	\$7.00
2541	Mr John Woodhouse	\$4.00
3284	Mrs Joan Thom	\$14.00
2137	Mrs Loes Bor	\$17.00
4275	Fr Andrew Dembicki	\$200.00
2204	St Vincent De Paul	\$99.00
2778	Mr Ernest R O'brien	\$14.00
2615	Mr R Bergsma	\$17.00
2602	Mr R F Wiley	\$9.00
2046	Kerry M Bush	\$7.00
7010	Anonymous	\$99.00
2615	Mr John Drury	\$33.00
2206	Frank Coorey	\$17.00
2131	Mr Fred Ters	\$17.00
2111	George Elia	\$17.00
2196	Mr John Coorey	\$17.00

**\$1,097.00**

Please assist us by introducing *Annals* to relatives and friends.

We need your support and we need new subscribers.

*Annals* has the answer! Try it.



patients - the very ones on whom sterilization was practised in virtue of the law of 1933 - whose maintenance was considered too onerous by the state.

It was Bishop Clemens August Graf von Galen of Muenster who, in a homily on August 3, 1941, recounted in particular how patients were killed who were brought in some cases, purposely predisposed to this objective, and how relatives were given false news on the death of their dear ones.

The bishop condemned these killings with force, describing them as real and proper crimes, and requested that those who were responsible be punished.

The lack of respect for human life, he continued, led in the end to the physical elimination of all people held to be unable to work, such as the seriously ill, the elderly and wounded soldiers returning from the front.

### The Prussian Bishop's conference [August 17-19, 1932] prohibited Catholics from belonging to Hitler's Party

Woe to the German people, von Galen warned, if it allows the killing of the innocent, leaving unpunished those who perpetrate such crimes.

The homily made a profound impression on the civilian people and also on German soldiers fighting at the front. The Nazi leaders, seeing themselves attacked by the bishop's denunciation, reacted with violence. Some called immediately for the hanging of von Galen, accused of the crime of high treason.

However, Hitler reluctantly decided to put off the rendering of accounts with the Church until the end of the war, in order not to create ill will among the civilian population of that important region, and among numerous Catholic soldiers.

In any event, an order of the 'Führer' on the same date, August 3, 1941, officially blocked the further implementation of the euthanasia program. In subsequent years, despite Hitler's order, euthanasia continued to be practised in some special situations. But the official program on a large scale was never taken up again.



TO BE CONTINUED



# Render to God the things that are God's

THE way the Pope's critics argue is simple, and in their view, decisive. They observe how John Paul II, while he unequivocally denounces the vices of totalitarianism and excessive liberalism, doesn't point out a middle way between these two errors. On the contrary, he leaves Christians free to choose the form of government that suits them best, on condition that it does not fall into the excesses of one or other of the abovementioned; and provided it respects the rights of the human person. There are many ways to exercise political power, and the Pope imposes no particular one on Christians.

“Since this is so, [his critics ask] why can't he grant the faithful this same liberty with regard to private morality? Why doesn't he content himself with recommending that they choose good and avoid evil, at the same time acknowledging that there exists between the one and the other a whole series of intermediate positions, about which it is justifiable for Christians to hesitate?

“Isn't it precisely thanks to these hesitations, followed by deliberate choices, that our consciences and personalities are formed? Why shouldn't the right to self-determination which is granted to the faithful in public life, be extended to them in their private life? What purpose can be served by these moral directives which are nothing more than restraints that are incompatible with the liberty of the children of God?”

“The children of God, alas, have received no heavenly guidance on constitutional matters. God said many things to them, but passed over politics, apart from inviting them, one day, to ‘render to Caesar the things that are Caesar's and to God the things that are God's’. This advice appears revolutionary enough when you consider that it was given concerning a coin bearing the image of the Roman Emperor. For if we have to give back to Caesar the piece of metal with his image engraved on it, how much more do we have to give back to God our whole being, ‘made in *his* image and likeness”?

“And doesn't he whom the Holy Spirit has chosen as our Universal Pastor have the right to explain to us how we must fulfil this onerous yet beautiful obligation?”

— *Défense du Pape* by André Frossard, of the Académie Française. Editions Fayard, 1993.  
Translated by Paul Stenhouse, MSC.

*Whatever Happened ... to the Apostles?*

## 5. ST. JAMES THE LESS<sup>1</sup>

*This is the fifth 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.'*



**M**ORE than seventeen years ago an ossuary or 'bone box' surfaced in Jerusalem dating from the

first century AD and bearing the inscription: Ya'kov son of Joseph, brother of Yeshua - 'James, son of Joseph, brother of Jesus'. Controversy erupted immediately over the genuineness of the inscription, and the dating of the limestone burial box.

Mystery still surrounds the box, its provenance, the identity of its owner, and the identity of the 'James,' Joseph,

'James the son of Alphaeus and a cousin of the Lord ruled the Church at Jerusalem, wrote an epistle and led a life of penance. He converted many to the true Faith and was martyred in the year 62.'

- Roman Breviary, Introduction to the Feast of Sts Philip and James, Apostles, May 3.

and 'Jesus' mentioned in the inscription. None of the names was uncommon at that time, and there the matter rests.

There are references to at least eight persons named James in the New Testament. The five that principally

interest us here are as follows:

1. James, son of Zebadee, brother of John.<sup>2</sup>
2. James the son of Alphaeus.<sup>3</sup>
3. James the 'brother' of the Lord.<sup>4</sup>
4. James the brother of Joseph, whose mother was Mary.<sup>5</sup>
5. James the brother of Jude.<sup>6</sup>
6. James the first Bishop of Jerusalem.<sup>7</sup>

We discussed the life and death of James, son of Zebadee in an earlier issue [Annals 5 2004]. This month we are concerned with the Apostle James. Following Catholic tradition, we suggest that all six of the Jameses mentioned above are one and the same person: and

The Roman Breviary, in identifying James the son of Alphaeus [Matthew 10,3] with James the so-called 'brother' of the Lord [Matthew 13,55] who became the first bishop of Jerusalem, is following the judgement of Papias, bishop of Hierapolis [60-130 AD] who was a contemporary of the Apostles, and the opinion of St Jerome<sup>8</sup> [345-420] and St Augustine,<sup>9</sup> [354-430 AD] and the universal belief of the Catholic Church in the West.

We are told by Sts Matthew and Mark that James's father's name was Alphaeus, St John gives him the Greek form of Alphaeus, viz.: Clophas. James's mother was Mary, the sister of the mother of Jesus as St John tells us: 'Near the cross where Jesus hung stood his mother, with her sister Mary the wife of Clophas ...'

Alphaeus [Clophas] and Mary had four sons - James known as 'the little,' Joshua,<sup>10</sup> Jude and Simon: the 'brethren' of the Lord' - and three or more daughters.

Joseph the foster-father of Jesus would have died sometime between 8 AD and 26 AD, and we have no reason to think that Alphaeus was alive during our Lord's public ministry.

### Wonders of technology

**T**HE woman you're visiting is totally paralysed. She hasn't been able to blink for five years. But there's a look of intense concentration on her face, and she's staring at the computer screen in front of her. As you watch, you see the cursor move. Click. A lamp goes on in the room. Click. The word 'Hi!' appears on the screen.

The scene, straight out of science fiction, is now being brought to life. Neuroscientists at Emory University in Atlanta, Georgia, and at the University of Tübingen in Germany, have begun teaching paralysed people, through a sophisticated form of biofeedback, to turn on a television and even to communicate, all without moving a muscle.

The Emory investigations implanted small electrodes in their patients' brains, in the region that controls movement. An amplifier mounted under the patients' scalps picked up signals from the electrodes, enabling the patients to 'hear' their brain cells at work. When the patients thought about moving a body part, they noted how the pattern of amplified brain signals changed. Through trial and error, they trained themselves to use their thoughts to reliably control the signals; various kinds of signals could then be transmitted to a nearby computer and associated with words or icons on a computer screen.

- Emily Laber, 'Mind over Mouse', in *The Sciences*, Jan/Feb 1999.

What could have been more natural than that the two widowed sisters shared the family home in Nazareth, especially as the Virgin Mary had but one son, Jesus, and he was often away 'about his father's business'?

We first hear of James in the spring of 28 AD when he and his younger brother Judas Thaddaeus are invited by Jesus to join his special band of Apostles.<sup>12</sup>

William Smith<sup>13</sup> speculates that

'it is probable that these cousins, or as they were usually called 'brothers and sisters' of the Lord, were older than he was. Once, in the autumn of the same year, when a crowd gathered round Jesus to hear him preach, no one had a chance to eat, and when his family heard of this they set out to take charge of him, for people were saying that he was out of his mind.'<sup>14</sup>

This smacks of older relatives trying to look after the interests of one younger than themselves.

James the Less does not appear again until after the death and resurrection of Jesus. Sometime in the 40 day period that intervened between the resurrection and the ascension of Jesus, the Lord appeared to James. We learn this not from the gospels but from St Paul: 'Then he appeared to James and afterwards to all the Apostles'.<sup>15</sup>

In the year 37 AD Saul was converted from a fanatical oppressor of Christians, to an Apostle of the Faith. As he himself tells us, three years after this he went to Jerusalem, and was introduced by Barnabas to Peter and James.<sup>16</sup>

In 44 AD when Peter escapes from prison, he instructs the household of Mary, mother of John Mark: 'Report this to James and to the members of the Church'.<sup>17</sup>

In 49 AD James presides over the first Council of Jerusalem. While it is Peter, as Chief of the Apostles, who speaks first and introduces the topic, it is James, the first bishop of Jerusalem, who 'sums up' the conclusions they arrived at.<sup>18</sup>

On his fourth visit to Jerusalem, St Paul, in the year 50 or 51 AD, describes James, along with Cephas [Peter] and John, as one of the 'pillars of our society'.<sup>19</sup>

That James was appointed as bishop of Jerusalem is mentioned by Epiphanius,<sup>20</sup> [315-403 AD] who, along with St John Chrysostom<sup>21</sup> [347-407

A ONCE REMOVED  
HOUSE MIGHT BE EASIER



**Two times removed!**

ONE day Longman, the publisher, showed Barham a note he had just received from Sydney, which ran: 'Dear Longman, I can't accept your invitation, for my house is full of country cousins. I wish they were once removed.'

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

Now Available from Chevalier Press

## THE NEW TESTAMENT LETTERS

*Recent Commentaries*

by Father Michael Fallon MSC

★ THE LETTERS OF ST PAUL. 774 pp.

**\$50 [includes postage and GST]**

★ THE LETTERS OF SAINT JAMES, PETER, JOHN JUDE  
AND THE LETTER TO THE HEBREWS. 296 pp.

**\$25 [includes postage and GST]**

Orders may be sent to our postal address,

Chevalier Press, P.O. Box 13, Kensington, NSW 2033,

or by phoning (02) 9662 7894 or faxing (02) 9662 1910.

[Price includes GST]

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

# CLARE COMMUNICATIONS COMPANY PTY LTD

EST. 1975

*Leaders in all aspects of Sound Re-inforcement*

EVRE90BW Altar  
Microphone  
(available  
in Black  
or White).



Exciting new  
Pulpit/Lectern  
Microphone for  
any voice, even  
the 'whisperers'

- MICROPHONES • AMPLIFIERS • HEARING LOOPS
- MIXERS • SPEAKERS • DATA PROJECTORS
- SCREENS • DIGITAL BELL SYSTEMS

References available to some 650 Churches and Schools.

Consultations available to country areas  
Personal attention of Donal O'Sullivan  
'CLARE-COM' SOUND IS PERFECT SOUND

## CLARE COMMUNICATIONS COMPANY PTY LTD

Suite 3, 39 Leighton Place, Hornsby NSW 2077

Tel: (02) 9482 3581 – Fax: (02) 9482 3582

AH: 0408 290 038 – Email: [sound@clarecom.com.au](mailto:sound@clarecom.com.au)

Website: [www.clarecom.com.au](http://www.clarecom.com.au)

## Wealth and Nationalism

ONE of the most cultured, well-travelled and brilliant of fifteenth-century Europeans was Enea Silvio Piccolomini, who became Pope as Pius II in 1458. A novelist, a trusted civil servant of the Emperor of Germany and, for a while, even Bishop of Trieste, Enea was a Tuscan who was also, pre-eminently, a European. Writing in 1458, just before papal election, he was replying to German grievances against both the Roman See and the Italians who manned it. No, Enea



replied, you may blame the Italians but not the papacy itself. Italians, he admits, are money-grubbers, but they aren't alone in being so: 'You will never find a people who easily permit money to be taken out of their region. It is a common disease and spread equally over all provinces. For just as the Germans hate the Italians for this reason, so the Hungarians hate the Germans ... The Poles have the same grievance, so do the Danes and the Swedes.'

– Adrian Hastings, *The Construction of Nationalism*, Cambridge University Press, 1997.

AD] and Photius,<sup>22</sup> [810-895 AD] says that he was appointed by our Lord. Eusebius of Caesarea<sup>23</sup> [260-340 AD] says that he was appointed by the Apostles.

Flavius Josephus [37-100 AD] the Jewish historian who was in Jerusalem during the siege [70 AD] describes the death of James as follows:

'Caesar, upon hearing of the death of Festus, sent Albinus into Judea as procurator but the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes, that this elder Ananus proved a most fortunate man; for he had five sons, who had all performed the office of a high priest to God, and he had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests; but this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who were very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority.] Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of the judges, and brought before them the brother of Jesus who was called Christ, whose name was James, and some others. [or some of his companions;] and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa,] desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified: nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful; for Ananus to assemble a sanhedrim without his consent – whereupon Albinus complied with what they had said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the High priesthood from him, when he had ruled but three months, and

made Jesus, the son of Damneus, High Priest.<sup>24</sup>

A Christian writer of the second century AD named Hegesippus [Joseph] who was like Josephus of Jewish origin, describes the life and death of James the Just in greater detail, but substantially agrees with Josephus.<sup>25</sup>

A constant tradition in the Church, based on Matthew 9,9 and Mark 2,14 identifies St Matthew the Evangelist and Apostle as the Publican Levi son of Alphaeus, called by Jesus from his counting house after the healing of the paralytic in Capharnaum.

Theodoretus of Cyrrihus [393-460 AD] and St John Chrysostom [347-407 AD] are followed by a unanimous tradition in the Eastern Catholic Church that considers Matthew the son of Alphaeus and James the son of Alphaeus, to be brothers. Matthew therefore would have been one of the Lord's cousins.

Because of the continuing controversy along polemical grounds by evangelical Protestants who refuse *a priori* to accept the perpetual virginity of the Blessed Virgin Mary, it may be helpful to add what Hegesippus, the 2nd century Christian writer of Jewish origin has to say about the successor of James as Bishop of Jerusalem. Writing in 160 AD he notes, according to Eusebius, that

'After the martyrdom of James and the capture of Jerusalem that immediately followed, the report is that those of the apostles and the disciples of our Lord who were yet surviving, came together from all parts with those who were related to our Lord according to the flesh. For the greater part of them were still alive. These consulted together to determine whom it was proper to pronounce worthy of being the successor of James. They unanimously declared Simeon the son of Cleophas of whom mention is made in the sacred text, as worthy of the episcopal seat there. They said that he was the cousin<sup>26</sup> of our Saviour, for Hegesippus asserts that Cleophas was the brother-in-law of Joseph.<sup>27</sup>

To return to the mysterious ossuary or bone-box that has become the centre of a controversy about the 'brother' of Jesus: if the box and its inscription are genuine, the James in question [allegedly 'son of Joseph'] cannot be James the son of Alphaeus, who was the cousin of Jesus on his mother's side.

## How the West lost itself

THE first question, then, is why belief evaporated, why the West has become so rapidly secularised. A number of factors might be cited, but underlying them and giving them force I would put the advance of egalitarianism and individualism together with the progress of technology that made lives easier. Those of us used to the soft, therapeutic religions of the present day forget how rigorous religion used to be, Protestant as well as Catholic. As life became easier and diversions more plentiful, men are less willing to accept the authority of their clergy and less willing to worship a demanding God, a God who dictates how one should live and puts a great many bodily and psychological pleasures off limits.

It was tempting for men who wanted freedom from religious

prohibitions to accept the idea that science was steadily disproving religion's claims. The three most influential thinkers of the modern era, men who advanced their theories as science, either were bitterly hostile

to religion or espoused theories that could be read to undercut faith. Sigmund Freud assailed religion 'in all of its forms as an illusion and therefore recast it as a form of neurosis.' Karl Marx viewed religion as superstition that opposed the progress of the working class. Charles Darwin offered the theory of evolution that was taken by

many to disprove the theory of a Creator. Many people were particularly attracted to what they took to be the message of the new science of psychology: sex is the driving force of life and inhibitions are not only passé but dangerous.



- Judge Robert H. Berk, *Slouching towards Comorrah*, Regan Books, 1996.

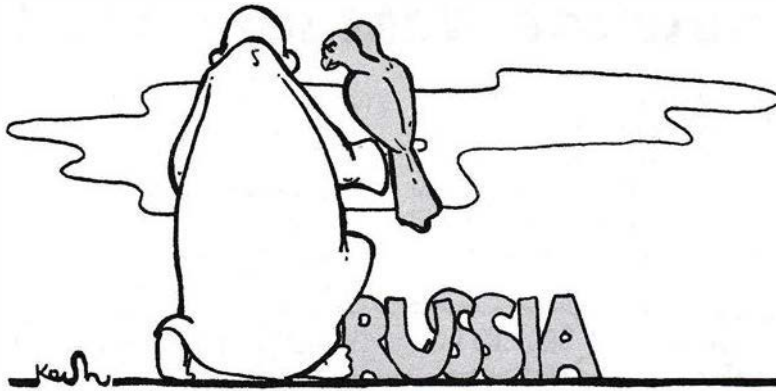
If the 'Joseph' and 'Jesus' are the family of Mary of Nazareth, then this James is a completely unknown step-brother of Jesus born to an [hypothetical] deceased wife of Joseph before his marriage to Mary.

The ossuary will offer no solace to those 'Christians' who seek to deny the perpetual virginity of the mother of Jesus.<sup>28</sup>



1. Also known as 'Justus' or 'the Just one'.
2. Mark, 1,19.
3. Matthew 10,3.
4. Matthew 13,55.
5. Matthew 27,56.
6. Jude 1; Luke 6,16.
7. Acts 12,17; 15,13; 21,18.
8. In *Matthaeum*, 12,49.
9. *Contra Faustum*, 22,35.

10. John 19,25.
11. Sometimes referred to as 'Joseph'.
12. Mark 3,18; Luke 6,15,16.
13. A formidable Protestant scholar and classicist, in his *Dictionary of the Bible*, London, 1860, p.923.
14. Mark, 3,20.
15. 1 Corinthians 15,7.
16. Galatians 1,18,19; Acts 9,27.
17. Acts 12,17.
18. Acts 15,13.
19. Galatians 2,9.
20. *Haereseis* 78.
21. *Homily 11*, In 1 Corinthians 7.
22. *Epistle* 157.
23. *History*, 2,23.
24. *The Antiquities of the Jews*, Book 20, c.9.
25. See Eusebius, *Ecclesiastical History*, Book II, c.23.
26. The word \_\_\_\_\_ means a cousin on the mother's side. Mary, mother of Jesus, and Mary mother of James and Simeon, were sisters.
27. *op.cit* Book II, c.23.
28. See, e.g. Michael Killian, in *The Daily Telegraph*, Sydney, October 23, 2002: 'This Box of Bones Holds Christ Clue' ... 'According to the Bible, James was one of the four brothers of Jesus'.



## Memories of Byzantium in Jerusalem

**F**OR a long time I could not put a name to this historical atmosphere. Then one day, standing in one of the Greek churches, one of those houses of gold full of hard highly coloured pictures, I fancied it came to me. It was the Empire. And certainly not the raid of Asiatic bandits we call the Turkish Empire. The thing which had caught my eye in that coloured interior was the carving of a two-headed eagle in such a position as to make it almost as symbolic as a cross. Every one has heard, of course, of the situation which this might well suggest, the suggestion that the Russian Church was far too much of an Established Church and the White Czar encroached upon the White Christ. But as a fact the eagle I saw was not borrowed from the Russian Empire; it would be truer to say that the empire was borrowed from the eagle. The double eagle is the ancient emblem of the double empire of Rome and Byzantium; the one head looking to the west and the other to the east, as if it spread its wings from the sunrise to the sunset. Unless I am mistaken, it was only associated with Russia as late as Peter the Great, though it had been the badge of Austria as the representative of the Holy Roman Empire. And what I felt brooding over that shrine and that landscape was something older not only than Turkey or Russia but than Austria itself. I began to understand a sort of evening light that lies over Palestine and Syria; a sense of smooth ruts of custom such as are said to give a dignity to the civilization of China. I even understood a sort of sleepiness about the splendid and handsome Orthodox priests moving fully robed about the streets. They were not aristocrats but officials; still moving with the mighty routine of some far off official system. In so far as the eagle was an emblem not of such imperial peace but of distant imperial wars, it was of wars that we in the West have hardly heard of; it was the emblem of official ovations.

When Heraclius\* rode homewards from the rout of Ispahan

With the captives dragged behind him and the eagles in the van.

— G. K. Chesterton, *The New Jerusalem*.

[\*Heraclius, Byzantine emperor, 575-641]

## Pope's Advice to the U.S. Bishops

**R**ENEWAL of the Church in the United States requires holiness in bishops as well as a style of governance that doesn't distance pastors from their flocks, says John Paul II.

This was part of the message the Pope left with the bishops of the ecclesiastical region of Pennsylvania and New Jersey, with whom he met Saturday at the papal summer residence of Castel Gandolfo. The bishops were concluding their five-yearly visit to the Vatican.

Following his personal meetings with U.S. bishops over the past few months, the Holy Father noted prelates' concern about the crisis of confidence in the Church's leadership provoked by the recent sexual abuse scandals.

There is 'the general call for accountability in the Church's governance on every level and the relations between bishops, clergy and the lay faithful,' he said.

'I am convinced that today, as at every critical moment in her history, the Church will find the resources for an authentic self-renewal in the wisdom, vision and zeal of bishops outstanding for their holiness,' John Paul II said.

'Sainly reformers like Gregory the Great, Charles Borromeo and Pius X understood that the Church is only authentically 're-formed' when she returns to her origins in a conscious reappropriation of the apostolic Tradition and a purifying re-evaluation of her institutions in the light of the Gospel,' the Pope said.

'In the present circumstances of the Church in America, this will entail a spiritual discernment and critique of certain styles of governance which, even in the name of a legitimate concern for good administration and responsible oversight, can run the risk of distancing the pastor from the members of his flock, and obscuring his image as their father and brother in Christ,' the Holy Father cautioned.

Each bishop must develop 'a pastoral style which is ever more open to collaboration with all, grounded in a clear understanding of the relationship between the ministerial priest hood and the common priesthood of the baptized,' he continued.

'While the bishop himself remains responsible for the authoritative decisions which he is called to make in the exercise of his pastoral governance, ecclesial communion also presupposes the participation of every category of the faithful, inasmuch as they share responsibility for the good of the particular Church which they themselves form,' the Pope said.

'Experience shows that when priority is mainly given to outward stability, the impetus to personal conversion, ecclesial renewal and missionary zeal can be lost and a false sense of security can ensue,' he warned.

'The painful period of self-examination provoked by the events of the past two years will bear spiritual fruit only if it leads the whole Catholic community in America to a deeper understanding of the Church's authentic nature and mission, and a more intense commitment to making the Church in your country reflect, in every aspect of her life, the light of Christ's grace and truth,' the Holy Father said.

*Ideology and Scientific Enquiry*

## DECEPTION IN THE NAME OF SCIENCE?

By GENE CALLAHAN



AFTER LewRockwell.com published my 'Science and Religion Quiz,' I received several e-mails from readers who were distraught that I would defend the Catholic Church's prosecution and subsequent imprisonment (albeit under a relatively mild house arrest) of Galileo. Those readers were mistaken about my views (perhaps through my own lack of clarity): nothing in that article was meant to suggest that the Church was justified in taking legal action against Galileo for expressing what the Church regarded as heretical ideas. As a libertarian, I believe that only rights violations should trigger legal actions. And, as I see it, expressing an idea, even an idea that some people sincerely believe is quite harmful, can never constitute a rights violation.

But I was surprised to receive one e-mail, from a trained physicist and astronomer, who essentially said that I had been too easy on Galileo. His note prompted me to look more deeply into the relationship between Galileo and the Church. I since have read four books entirely or significantly devoted to the history of that relationship: *Galileo in Rome*, by William R. Shea and Mariano Artigas, *Galileo's Mistake*, by Wade Rowland, *Galileo: Heretic*, by Pietro Redondi, and *Against Method*, by Paul Feyerabend. As a result, I have learned that the 'history' of Galileo and the Church that most of us learned in school, and that is conveyed in many popular science books, is largely a myth created in order to discredit, most specifically, the Catholic Church and, more generally, the religious approach in all its manifestations.

I recently wrote a review of the first two of those books, which will be published soon, where I discuss many

of the general features of 'the myth of Galileo.' In this article, I will comment on just one representative instance of it.

The popular science writer John Gribbin has written a book entitled *The Scientists: A History of Science Told Through the Lives of Its Greatest Inventors*. In it, Gribbin (p. 95) describes the seventeenth-century dispute over the nature of comets, between Galileo and several prominent Jesuit astronomers, as follows:

'Three comets were seen in 1618, and when a group of Jesuits ... published a rather fanciful account of their significance, Galileo replied in withering terms, sarcastically suggesting that they seemed to think that 'philosophy is a book of fiction by some author, like the Iliad ...' (When Galileo says 'philosophy,' he means what we would call science, which was referred to as natural philosophy in his day.)

Gribbin continues: 'He had a point, and [respect for observed facts] is indeed a distinguishing feature of real science. Unfortunately, on this occasion, Galileo's explanation of comets was also wrong, and there is no point relating the details of the argument here ...'

Gribbin is certainly correct in asserting that science must pay careful

attention to human observations of reality. But he leaves the reader with the impression that, in the dispute in question, the Jesuits had merely concocted a 'fanciful account' of the nature of comets, while Galileo, although not arriving at what we today would regard as the correct theory – after all, even the greatest scientists sometimes make mistakes – had at least followed the spirit of scientific procedure in developing his ideas. But just what *were* the respective theories of the two sides, and why is there 'no point' in examining them?

Pietro Redondi, unlike Gribbin, does not think it pointless to examine these theories in *Galileo: Heretic*. He finds that the Jesuit astronomers' report on the comets, issued in 1619, won the approval of the prestigious Collegio Romano 'because it documents the scientific quality of observational astronomy cultivated by the order.' Their report, relying on the recent advances in astronomy made by Tycho Brahe, is summarized by Redondi as follows: 'The exiguous size of the parallax [i.e., comets did not change their position against background stars very much, even when observed from widely separated places in Europe,

## Migration: the up-side

EVERYONE is liberal on some issues and conservative on others. I am a liberal on Emigration. People should be able to live where they please. And if so-called asylum seekers in Britain were permitted to work, we would have much better domestic services from keen young immigrants who seek to better themselves. What's wrong with that? It is always a good sign when migrants want to get into your country. I think it is excellent that more than 10 per cent of the population of Ireland – 400,000 people – are now immigrants. There are said to be 50,000 Chinese people in Dublin alone, although no one knows the exact number. But each time I go to Dublin – which is about twice a month – the Chinese population has apparently doubled. These young Chinese people are hard-working and very polite, and they frequently offer me their seats on the crowded Dublin buses. Many small shops in central Dublin are now run by the Chinese. It is an extraordinary social revolution which will bring great benefits to Ireland in the coming times.

– Mary Kenny, *The Spectator*, Nov 22, 2003.

indicating that they were fairly distant from the earth], the constant motion of a planetary type, the lack of telescopic enlargement, led [the Jesuits] to place the comet in a position between the moon and the sun: a celestial body in motion along a great circle, brilliant with reflected solar light, unlike what Aristotle had maintained. Once again, Jesuit astronomy gives the Collegio Romano an example of its open-minded freedom of research, as when it had officially recognized the discoveries of the *Starry Messenger* [Galileo's book in which he had described the findings he made by employing a telescope to explore the heavens]' (p. 41). The seventeenth-century Jesuit astronomers, based on their careful observations, had arrived at a theory of comets somewhat like the one that astronomers hold today. I have no doubt that modern scientists would find their theory unsatisfactory in some respects – but are there any astronomical theories that were current during the seventeenth century that would be completely acceptable today?

And what of Galileo? Redondi (p. 41) notes that the only comet Galileo had seen was when he was thirteen. (He was plagued by arthritis attacks during the appearances of the three comets in 1618, and so was unable to venture out to observe them.) However, he was aware that 'a celestial body endowed with noncircular motion ... was a threat to the Copernican system. So, without observations and without calculations, Galileo ... took a position in the debate ...' (Redondi, p. 31).

Just what was that position? Well, in order to avoid any potential embarrassment to Copernicanism, Galileo decided 'to deny the physical reality of comets. They were not celestial bodies, but luminous appearances like rainbows or the sun's reflection on the sea at sunset' (Redondi, p. 32, emphasis mine). Comets, Galileo contended, were merely a visual phenomenon that did not correspond to any actual entities.

The Jesuits were stunned by Galileo's theory. They responded that 'it is sufficient to have seen a comet "only once," with the naked eye or a telescope, to understand that it is not a matter of the play of light.' Father Orazio Grassi, 'an expert in the field of optics' (which Galileo was not), and other Jesuit



## The Church Militant

THE Catholic Christian is a king and a priest and no brainless herded animal. He is not even the 'common man', a shabby wretch who can do no better than howl with the mob – preferably with sheep rather than wolves. He ought to face the Church's problems as they really are, that is as timeless problems. In this context, paradoxically, 'timeless' does not mean 'outside time', but 'above time', forming and determining time. It might be objected at this point, that this amounts to the triumphalism that is supposed to be 'out'. Nothing of the kind. The Church Triumphant is not of this world, although flashes of its radiance do shine down upon us from time to time, and the Suffering Church, too, in its passivity, likewise belongs to another dimension. But the Church Militant is a creative and creating Church, wrestling with this world as an artist with his medium – color, stone, cement, sound, words. Obedient to her Lord's command, she tries to renew the face of the earth, not looking for the applause of the ladies or expecting a patronising smirk from the 'Prince of this World'.

– *The Timeless Christian*, by Erik Von Kuehnelt – Leddihn, 1969.

astronomers, offered 'a whole range of [scientific] refutations of Galileo's interpretive model' (Redondi, p. 43).

So, once we actually examine the arguments put forth by the Jesuits and by Galileo, which Gribbin claimed there was no point in discussing, it turns out that it was the Jesuit astronomers, and not Galileo, who based their conclusions on careful observation. Galileo, without having engaged in any scientific observation of comets whatsoever, was willing to dismiss them from physical reality because they were inconvenient for another theory he held. It was the Jesuit astronomers, and not Galileo, who had the more accurate theory of comets. And it was Galileo who was spinning a mere fancy, based

on his faith in Copernicanism, while his Jesuit opponents explicitly contradicted the Catholic Church's favorite natural philosopher, Aristotle, based on their scientific studies.

So what was Gribbin thinking when he penned the lines I quoted above? I can only imagine two possibilities: either he was so sloppy in his research that he never bothered to look into what the competing theories of comets were, or he was so committed to the myth of Galileo that he was willing to deliberately deceive his readers in order to promote it. Since he acknowledges that Galileo's theory of comets was incorrect, the evidence, unfortunately, seems to suggest the latter conclusion. No wonder that Gribbin decided that 'there is no point relating the details of the argument here,' since doing so would have plainly contradicted the conclusion towards which he was steering his readers! In the interest of defending scientific objectivity, Gribbin ignored the objective facts about the historical events in question, instead choosing to promote an ideologically inspired myth.

If Gribbin's misrepresentation were unique, it would not be worth commenting upon. However, I believe that it typifies the historical distortions that are often used in order to elevate science and denigrate religious belief. The fact that such tactics are sometimes employed in the name of science does not, of course, condemn science itself, which, ideally, stands apart from any ideology. Nor does the fact that Galileo occasionally used similar methods of argumentation to demote him from the ranks of great scientists. And, as a last caveat, with which I will attempt to deter another batch of angry e-mails, I herein declare that I *do not* believe that because Jesuit astronomers had a better theory of comets than Galileo, the Church was justified in prosecuting him.

But historical misrepresentations, such as Gribbin's, do expose the ideological nature of the program forwarded by those who desire science to have absolute hegemony over all of the other modes of experience through which humans attempt to understand their world.



Gene Callahan, the author of *Economics for Real People*, is an adjunct scholar of the Ludwig von Mises Institute and a contributing columnist to LewRockwell.com.



# THIS IS YOUR CHANCE TO PROMOTE THE FAITH!

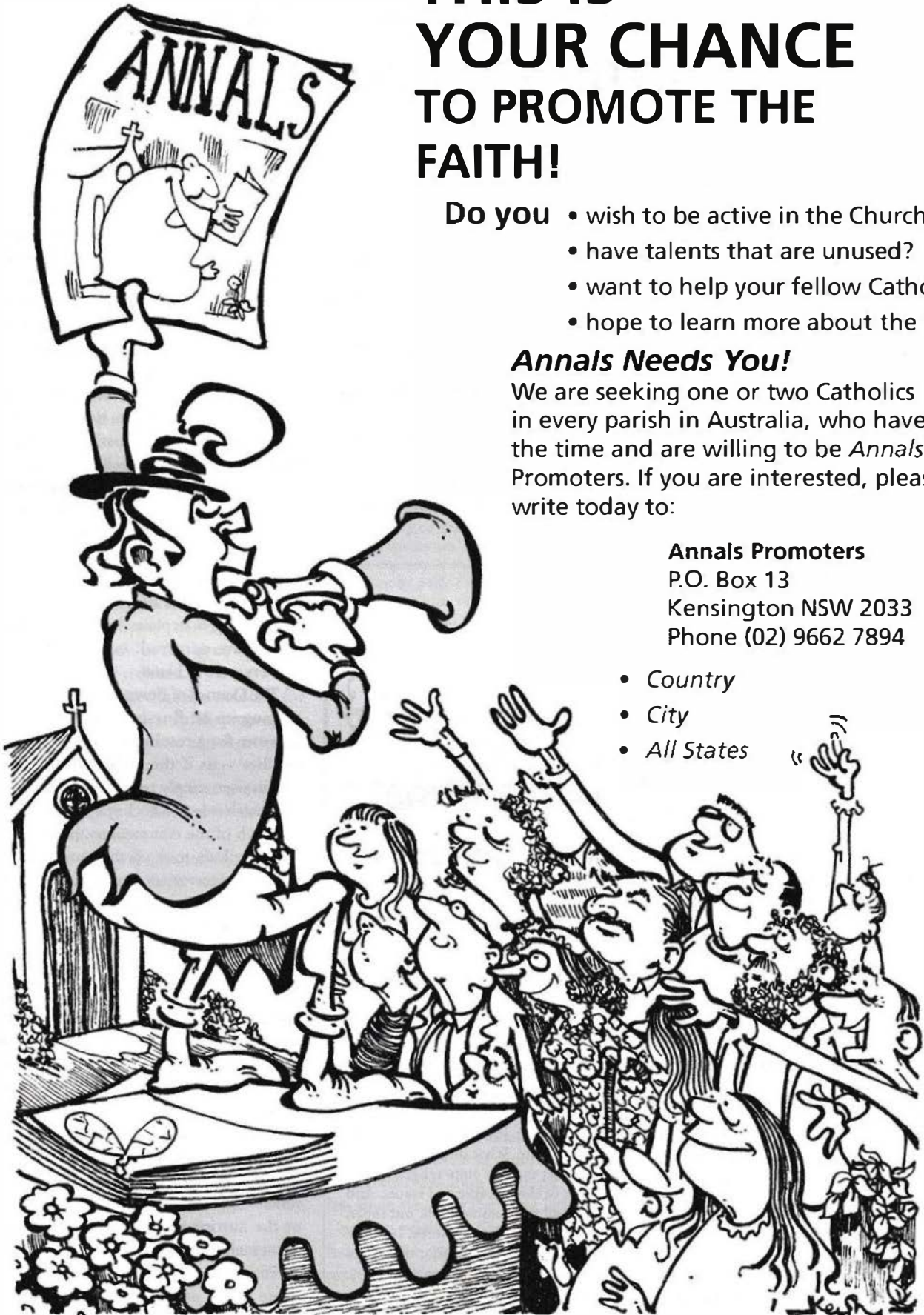
- Do you
- wish to be active in the Church?
  - have talents that are unused?
  - want to help your fellow Catholics?
  - hope to learn more about the Faith?

## ***Annals Needs You!***

We are seeking one or two Catholics in every parish in Australia, who have the time and are willing to be *Annals* Promoters. If you are interested, please write today to:

**Annals Promoters**  
P.O. Box 13  
Kensington NSW 2033  
Phone (02) 9662 7894

- Country
- City
- All States



*Reflecting on the horror of the Beslan School Massacre*

EVIL'S TRUE NAME

By ANDREW BOLT



I'VE been tiptoeing around the real nature of terrorism for far too long.

The horror in Russia compels us to recognise the truth about this evil.

ENOUGH. Finally enough with the evasions and excuses – the pretence that this had nothing to do with Islamism. No, the evil that turned a Russian school into a slaughterhouse is too great and too threatening for more such polite fictions.

Consider: the terrorists who seized the school in Beslan refused to give their 1100 hostages water – not even children who after two days in stifling heat were unconscious from thirst.

Consider: one child, 10-year-old Stanislav Tsarakhov, said he'd seen a boy beg a terrorist for water, 'but instead of giving him water he drove his bayonet through the boy's body.'

Consider: when a teacher, Elza Viktorovna, pleaded for the terrorists to at least spare the children, she was asked, 'Have you finished?', and when she nodded was shot dead.

Consider: when the terrorists exploded into their final orgy of bloodletting, they shot in the back many children who tried to flee.

Reporters described how one rescuer carried out a girl while trying frantically to keep her insides from spilling out of the hole blown in her back. They described, too, how one female terrorist wounded and then killed a father as he ran to the school to save his children.

Aveta Aylyarova, a grandmother, told how she tried to help children who made it to her house, and how a girl shot in the legs cried: 'Help me, aunty, I'm dying.'

And look now at the funerals – like that of Sveta Aylyarova, just six, who was carried to her grave dressed in lace and with a pink teddy at her feet. 'She was a

beautiful, smart little girl,' cried a relative, a man who could barely speak for grief.

We need to know the depravity of what was done in Beslan because we need to understand there is now moving in the world an ideology that spurs men to commit horrors beyond even our nightmares.

And we need to realise a movement that can plan and work such evil in Beslan knows no boundaries of any kind. What might such people be planning next, and where and with what weapons? Surely no one can be safe. No massacre is unimaginable.

But what have we seen in so much of the coverage of this carnage, in which more than 350 people were killed, nearly half of them children?

Once again we have seen toxic excuses and evasions of the kind the US had to endure after September 11, and that even we suffered after Bali.

First, there was the blaming of the devastated victims – this time of Russia. What wickedness had Russia done, it was asked, to bring this on itself?

And then there was the pretence that these terrorists – or, rather 'rebels' or 'militants' – were not motivated at all by Islamism.

The European Union, typically, was very quick to treat Russia as the accused, demanding it explain 'how the tragedy could have occurred', implying Russian soldiers were to blame.

The Council of Europe urged the world to gang up on Russia – 'to keep up the pressure for a resolution to the Chechen conflict' – as if the child-murderers of Beslan were simply reacting to its undeniably harsh rule in Chechnya.

Much of the commentary, particularly from the Left, took up the same themes, just as the terrorists would have hoped. The terrorists were ritually deplored, of course, but it was the Russian President, Vladimir Putin, who, perversely, was put on trial.

'Toll rises as Putin admits fatal errors,' cried the frontpage lead of Monday's *Age* – which described the terrorists as simply 'Chechen militants' and nowhere mentioned the words 'Islamic' or 'Muslim'.

Putin 'faces his own questions,' intoned host Kerry O'Brien on the *730 Report* on Monday, calling the terrorists 'Chechen rebels'. Again, nowhere in his introduction or the moving report that followed was Islam mentioned.

Putin 'now faces the most serious challenge of his presidency,' declared SBS, which then had the Islamic Council



True believers

THEY all claim to be true believers, but are they? Harding paused for a contemplative sip of his own. 'Only when it suits them, I think. But that depends on who one is talking about. Suslov, for example, believes totally – but the rest of them? To some greater or lesser extent, they do and they don't. I suppose you can characterise them as people who used to go to church every Sunday, then fell away from the habit. Part of them still believes, but some greater or lesser part does not. What they do believe in is the fact that the state religion is the source of their power and status. And so, for all the common folk out there, they must appear to believe, because believing is the only thing that gives them that power and status.'

– Tom Clancy, *Red Rabbit* Penguin, 2002.

of Victoria condemn Putin's actions in Chechnya.

It is astonishing how far some media outlets went to avoid even hinting that the terrorists were Muslim, let alone Islamist extremists.

On Monday, Channel 9's evening news showed a clip of one captured terrorist pleading for his life.

'I swear by Allah, I did not shoot. I swear by Allah, I did feel sorry for the children,' he said in Russian. But Channel 9's English translation dropped all his references to Allah.

This was just a Chechen rebel, you see, not an Islamist terrorist. Russia to blame, Islamism not.

The trouble with that script starts with the fact that the Beslan hostages were being slaughtered even before Russian troops stormed the school.

Men and women had for days been hauled off by the terrorists into one classroom to be shot dead and flung from a window.

One man was shot in front of the children as a warning to shut up. Children were close to death from dehydration, while others were forced to drink urine to survive. And then the terrorists' bombs began to explode in the gym, crowded with women and children.

Don't blame the Russian soldiers for then rushing in to stop the massacre, losing a dozen of their own in their frantic attempts.

Nor is it at all clear yet that most of the terrorists were the 'Chechen rebels' we've been told of so often.

Perhaps they will turn out to have been just that, even though the main Chechen rebel leader, the fugitive former Chechen 'president' Aslan Maskhadov, denies it – and even though many Chechens, given increasing autonomy by Putin, would rather be ruled by Russia than by such animals.

But there are also indications that at least some of the killers were not Chechen at all.

Russian officials have variously claimed – without giving proof – that the more than 30 terrorists who seized the Beslan school included 10 Arabs, as well as an African, Russian and Ossetian, and some Ingush, Chechens and Kazaks.

Journalists in Beslan have also said books in Arabic were later found in the ruins after the siege.

If true – if – this suggests the operation



## Popular culture

IT is not without significance that the Beatles flourished in the middle years of the Cold War. Their appeal has always been explained as part of a general reaction against the Cold War mentality; their arrival seemed to many people to represent the moment Americans finally overcame the anxious conformity of the nineteen-fifties. Their effect was to help create the myth of a great indigenous American popular culture, the popular culture that was one of the secret weapons of the Cold War, and that now seems on its way to becoming the culture of the whole world. John Lennon and Paul McCartney did for American music what François Truffaut and Jean-Luc Godard did for American film: they validated it for a culturally insecure people. We're not insecure any more. We exported a mass-market commercial culture to Europe in the nineteen-fifties and got back a hip and smart popular art form in the nineteen-sixties. And we're happy now to pretend it's ours.

– Louis Menand, 'Why they were Fab', *The New Yorker*, October 16 & 23, 2000.

was by a group with far more on its mind than Chechen independence. Indeed, the one captured terrorist of Beslan, Nur-Pashi Kulayev, allegedly told interrogators his leader said the real aim was to 'trigger a war throughout the Caucasus', far beyond tiny Chechnya.

And inside the school, according to 15-year-old hostage Yana Khayaba, a Muslim herself, 'the terrorists talked to us about Islam and how Allah was the only one to kneel before'.

Nor is it news that Islamist groups have sent fighters and money into the region.

Russia has long claimed al-Qaida has deep ties with the most lethal of the Chechen warlords. Shamil Basayev, who has become steadily more Islamist and more brutal, adopting the suicide attacks that are the hallmark of Muslim terrorists.

Chechnya, and neighbouring Russian

lands, is now yet one more battlefield in the Islamist jihad that has killed so many civilians in so many countries – from Australians in Bali to Masons in Turkey; from Nepalese cooks in Iraq, to Americans in offices in New York. And Muslims everywhere.

The fighters for this cause do not want simply independence for a scrap of Russia.

To call them 'Chechen rebels,' rather than Islamist terrorists, is to pretend they have limited demands that could be met. That they have a cause that has nothing to do with us.

No. There is a corruption of Islam that demands the end of our civilisation, and of democracy in Muslim lands. There is a bastard Islam that would rather kill than let live. That worships death, and licences the murder of children.

Too many of our commentators will not face this harsh fact. But a few moderate Muslims are, at last, speaking out against this fundamentalist threat to them, to their religion, and to the children of towns as far away as Beslan, or near.

'Most perpetrators of suicide operations in buses, schools and residential buildings around the world for the past 10 years have been Muslims,' wrote Abdulrahman al-Rasheed, head of the Al-Arabiya TV channel, on Saturday.

In a bitter column in the pan-Arab newspaper *Asharq Al-Awsat*, he added: 'Our terrorist sons are an end-product of our corrupted culture.'

The editor of the Kuwaiti daily *Al-Siyassa*, Ahmad Al-Jarallah, insisted Islamist extremism be fought by spreading democracy in Muslim countries such as Iraq, and defending it by force, with America's help: 'Terrorism can be tackled only through war, and only the United States ... is capable of handling such a war.'

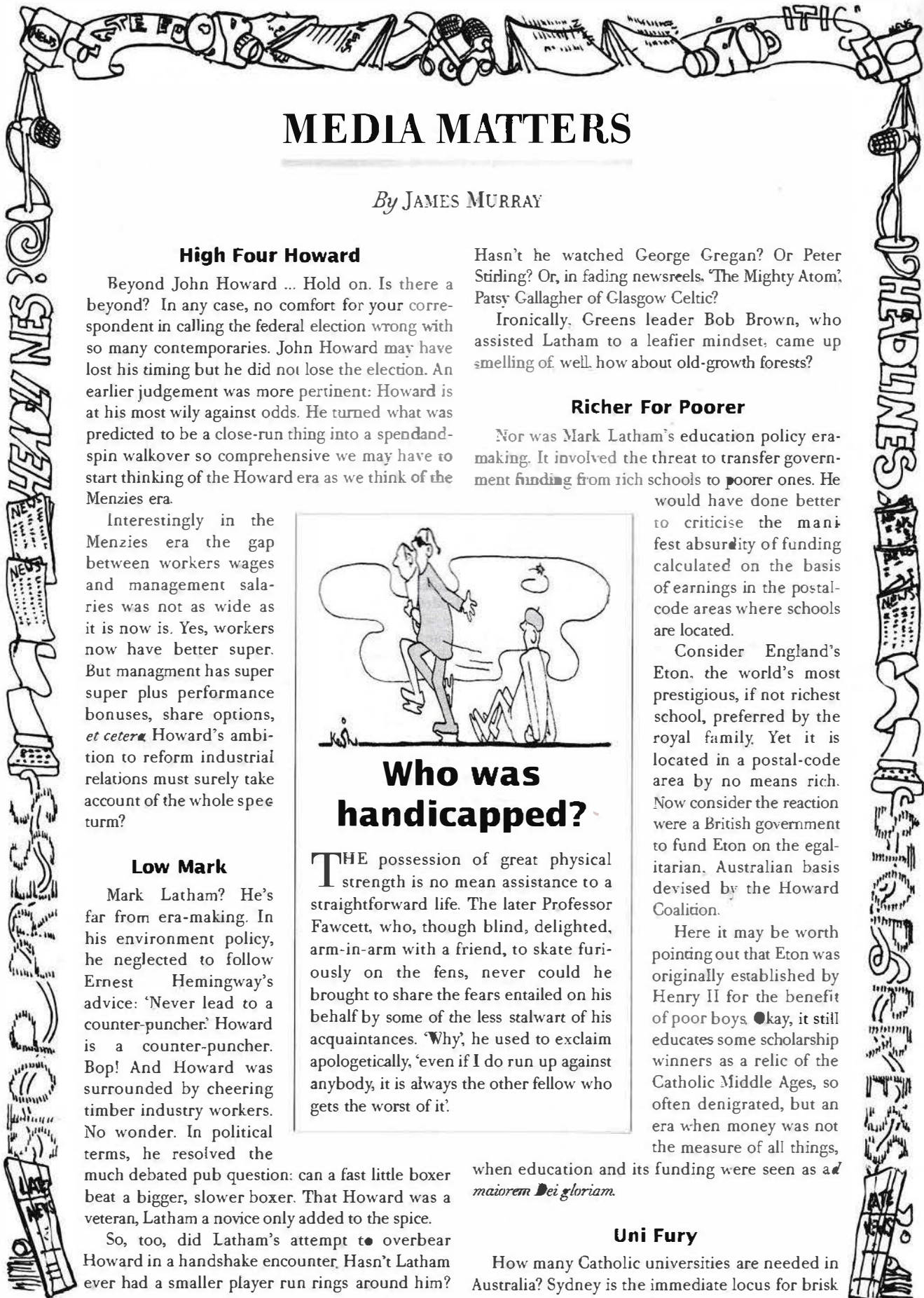
They understand this war – but we surely won't if we keep misnaming our enemy.

So let's be clear. The men and women who shot children in the back in Beslan were not 'Chechen rebels,' 'Chechen militants' or, as SBS put it, a 'pro-Chechen commando group'.

They were terrorists undoubtedly, and Islamist almost certainly. Some may have been Chechen, too, but that is not what made them so evil, or what makes their cause so lethal, even to us.



ANDREW BOLT is a columnist with the Melbourne *Sun-Herald*, in which this article first appeared.



# MEDIA MATTERS

By JAMES MURRAY

## High Four Howard

Beyond John Howard ... Hold on. Is there a beyond? In any case, no comfort for your correspondent in calling the federal election wrong with so many contemporaries. John Howard may have lost his timing but he did not lose the election. An earlier judgement was more pertinent: Howard is at his most wily against odds. He turned what was predicted to be a close-run thing into a spendand-spin walkover so comprehensive we may have to start thinking of the Howard era as we think of the Menzies era.

Interestingly in the Menzies era the gap between workers wages and management salaries was not as wide as it is now is. Yes, workers now have better super. But management has super super plus performance bonuses, share options, *et cetera*. Howard's ambition to reform industrial relations must surely take account of the whole speerium?

## Low Mark

Mark Latham? He's far from era-making. In his environment policy, he neglected to follow Ernest Hemingway's advice: 'Never lead to a counter-puncher.' Howard is a counter-puncher. Bop! And Howard was surrounded by cheering timber industry workers. No wonder. In political terms, he resolved the much debated pub question: can a fast little boxer beat a bigger, slower boxer. That Howard was a veteran, Latham a novice only added to the spice.

So, too, did Latham's attempt to overbear Howard in a handshake encounter. Hasn't Latham ever had a smaller player run rings around him?

Hasn't he watched George Gregan? Or Peter Stirling? Or, in fading newsreels, 'The Mighty Atom' Patsy Gallagher of Glasgow Celtic?

Ironically, Greens leader Bob Brown, who assisted Latham to a leafier mindset, came up smelling of well, how about old-growth forests?

## Richer For Poorer

Nor was Mark Latham's education policy era-making. It involved the threat to transfer government funding from rich schools to poorer ones. He would have done better to criticise the manifest absurdity of funding calculated on the basis of earnings in the postal-code areas where schools are located.

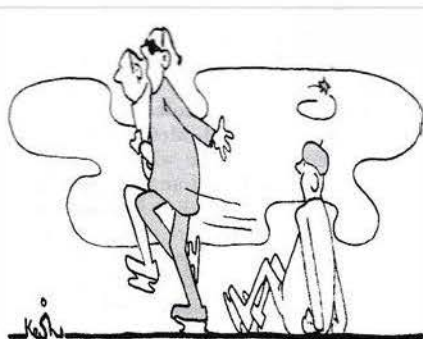
Consider England's Eton, the world's most prestigious, if not richest school, preferred by the royal family. Yet it is located in a postal-code area by no means rich. Now consider the reaction were a British government to fund Eton on the egalitarian, Australian basis devised by the Howard Coalition.

Here it may be worth pointing out that Eton was originally established by Henry II for the benefit of poor boys. Okay, it still educates some scholarship winners as a relic of the Catholic Middle Ages, so often denigrated, but an era when money was not the measure of all things,

when education and its funding were seen as a *maiozem Dei gloriam*.

## Uni Fury

How many Catholic universities are needed in Australia? Sydney is the immediate locus for brisk



## Who was handicapped?

THE possession of great physical strength is no mean assistance to a straightforward life. The later Professor Fawcett, who, though blind, delighted, arm-in-arm with a friend, to skate furiously on the fens, never could he brought to share the fears entailed on his behalf by some of the less stalwart of his acquaintances. 'Why', he used to exclaim apologetically, 'even if I do run up against anybody, it is always the other fellow who gets the worst of it'.



on-going discussions on this question. Historical context may help: Scotland, when its total population was much less than Sydney's, let alone Australia's, had three great Catholic universities: Aberdeen, St Andrews and Glasgow. Europe as a whole was made by the abundant spread of its universities.

That said, it may be worth noting *The Economist* (syndicated *The Australian* October 6) pointed out that relying on the public purse has been a disaster for European universities. It exempted only Oxford and Cambridge, again mediaeval foundations, given generous endowments, bread cast upon the waters which has returned a hundredfold in terms of scholarship, culture and prestige.

### Och McKay

The wise man of the election was commentator Hugh McKay. He made it clear that his qualitative focus group polling (now there's a spun-sugar mouthful of jargon) showed two years ago that Labor could not win. Kerry O'Brien on the ABC's *7.30 Report* was justifiably gobsmacked. What, he asked, could Labor have done?

'Nothing,' McKay said. And went on to point out how spin doctors, journalists and others have a vested interest in describing elections as 'too close to call', 'down to the wire', *et cetera*.

McKay's main point was that Howard began his election campaigns, the day after he was re-elected and that Labor should imitate him.

### Duke Kim

Apropos. Kim Beazley certainly started his next election campaign swiftly by going to the Grand Old Duke of York for his strategy. As the duke advanced up and retreated down, so does Beazley. He advanced to Labor's front for the election to aid Latham in pinching out the dangerous salient of his Iraq policy.

Beazley has now beat a strategic retreat to the

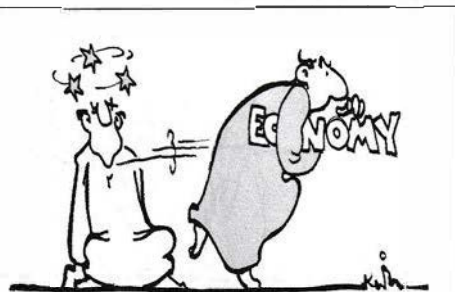
back benches, not to muck about like York, but to make judicious speeches on his specialities: defence and the American alliance. Could he refuse a call to the leadership if Latham (who also retreated before advancing) lumbers into trouble (again) with a counter-puncher?

### Policies Policies

What, however, of the essence of politics: policies? Kim Beazley above all should realise the foolishness of ceding ground with attack potential. Yet

this is what the Labor Party did in accepting the GST. Former secretary of the Treasury John Stone, no lefty, opposed the tax on the basis it would give governments more money than they would know what do with. *Pace* Stone, the Howard Coalition knew what to do with GST and other surpluses: take them from the piggy bank like a nannte bribing the kiddiewinks to be good little voters.

But is this what a Liberal-dominated government should be doing, over-taxing to provide election bribes? Labor, of course, could not ask the question because of its premature GST decision. In any case, a difficult question for Labor, the tax is socialist in philosophy and the dream come true of French econocrats who gave it to the world. It is also a dream come true for the all the state Labor premiers who enjoy its benefits.



### Win - lose

WHAT Protestantism had started to do in freeing man spiritually, capitalism continued to do mentally, socially, and politically. Economic freedom was the basis of this development, the middle class was its champion. The individual was no longer bound by a fixed social system, based on tradition and with a comparatively small margin for personal advancement beyond the traditional limits. He was allowed and expected to succeed in personal economic gains as far as his diligence, intelligence, courage, thrift, or luck would lead him. His was the chance of success, his was the risk to lose and to be one of those killed or wounded in the fierce economic battle in which each one fought against everybody else.

- Erich Fromm, *The Fear of Freedom*, 1960, p. 92.

### Fort Telstra

Not ceding ground is an absolute necessity in the media field which includes Telstra. The astounding success of Howardism (by Thatcherism out of Hawke-Keatingism) may persuade some that total free enterprise is the future.

But a glance at what is fondly called 'our region' shows this ain't necessarily so. The city state, Singapore, is a modern equivalent of old Venice with a trading reach far beyond its local seas. And Singapore is a mixed economy, its private enterprises in creative tension with its state enterprises.





Telstra, fully privatised, would obviously be subject to market forces, including take-over by an organisation with the necessary finance and expertise, say Singapore's state communications enterprise. Now there's an expansion Singapore's founding father, Lee Kuan Yew, would appreciate.

### Morris Gong

Graeme Morris, a defter spinner in his field than Shane Warne is in his, has some new letters after his name: PR. Good to see. Your correspondent has remarked on the Morris media credits neglecting to mention the prestigious nature of his business.

### Pedestal Doco

Hagiography was once an honourable *genre*. Its practitioners presented saints for our admiration and imitation. But the genre suffered a diminution in power when practitioners over-indulged in sentimentalities, forgetting that saints – Peter, Paul, Teresa of Avila, Patrick, Ignatius of Loyola, Damien the Leper, Mary McKillop are supremely people of fortitude, confronting a hard world.

Intriguing to find on the iconoclastic ABC, a rare piece of hagiography. It was presented in two parts on *Compass* (October 17 and 24) by Geraldine Doogue and was entitled *Muhammed: Prophet, Soldier and Statesman*.

Nothing could be more timely. But the documentary was produced in America. Its tone was schmaltzy, at odds with the tremendous nature of its subject. Nor was critical analysis offered on the congruence between the religious beliefs and practices of Jews and Christians with the later teachings of 'the last prophet'. He, the documentary made clear, could neither read nor write, but expounded to writers his revelation from God's messenger the angel Gabriel.

No mention of Gabriel being God's earlier messenger to the Virgin Mary, delivering to her a proposal more astounding than any delivered to Muhammed. Surely her free-will assent to

be the mother of God become man, thus creating a seismic, spiritual shift, deserved at least a throw-away comparison? God is one. Does He need his angel Gabriel to deliver a message beyond that ultimate? Or are we listening to a parallel revelation? So where does that put America's prophets, up to and including L Ron Hubbard?

One of the talking heads, Karen Armstrong (author of a biography, *Muhammed*) emphasised that Muhammed told his followers he did not want to be put on a pedestal 'like Jesus'. Whether the Jesus reference was Muhammed's or Armstrong's was unclear in the documentary.

Perhaps the second episode will show Muhammed's wish not be put on a pedestal fulfilled. In other words, less pedestal, more critique. Muhammed needs no cossetting. His fortitude changed his world. And some, using his name, aim to to change a wider world even more radically.

### Book Worming

The ABC, mimicking the BBC (without attribution), has been running a favourite book poll. Various luminaries have duly held up their favourite book to encourage others to vote.

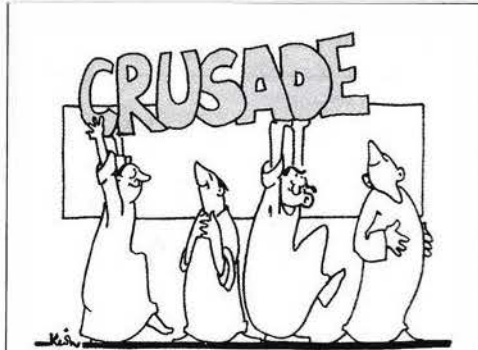
But surely to vote for a single, favourite book is to mark yourself as a bit of a loon? Ten favourites,

maybe. Even a hundred. But one? Back to the Mark Latham Academy for Early Readers.

### Hope Ag'in Bloat

There's been a changing of the guard at Castle Murdoch. Deborah Hope is no longer credited as editor of *The Australian* supplement *Editor*. Yet it has to be said that Hope and her launching team through brilliant selection, subbing and re-writing created a digest of news and views which if sold separately would destroy the weekend circulation of its parent plus all the bloated weekend editions in Australia.

(c) Austral-Media Pty Ltd 2004



**T**HE First Crusade was not a racial migration; it was something much more intellectual and dignified; a riot. In order to understand this religious war we must class it, not so much with the wars of history as with the revolutions of history. As I shall try to show briefly on a later page, it not only had all the peculiar good and the peculiar evil of things like the French Revolution or the Russian Revolution, but it was a more purely popular revolution than either of them.

– G.K Chesterton, *The New Jerusalem*.



## THE AFTERLIFE

*Praised by the Lord, Jesus Christ'*

# HOLY IS HIS NAME

By JAMES MUHREN MHM

**H**IS guardian angel was most insistent. They were not to mistake him for the other Bernard, the famous Abbot of Clairvaux and a doctor of the Church. His saint was a simple priest, Bernadine, the 'ine', please, and he was of Siena. As a young man he had cared for the victims of the plague with great devotion and without any fear. So devoted he was that young men joined him in this apostolate. All the guardian angels of the sick praised his dedication. But his real vocation was not there. The angels were particularly pleased that Bernadine from young hated indecent talk. They wanted him to be a patron saint for young people

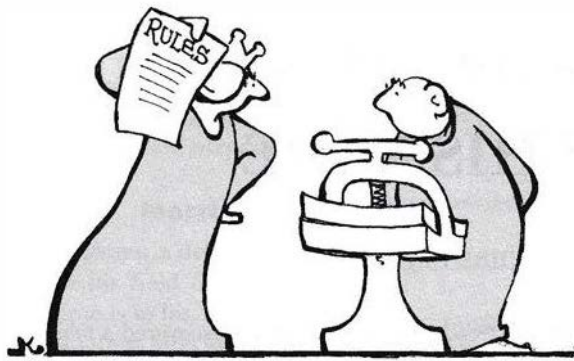


to help them grow up as modest boys and girls who tried hard to be pure in thought, word and deed. The guardian angel was very happy that Bernadine

had discovered a mighty tool to combat evil. On days of special solemnity in heaven the angels had permission to listen to some of Bernadine's sermons. He had developed into a very forceful and fiery preacher. And the power of his conviction lay in his deep devotion to the Most Holy Name of Jesus. Oh, how their hearts sang with joy when they heard Bernadine speak of the power of that Name.

When Bernadine foresaw that his life on earth was coming to an end - he was sixty four years of age - he went on preaching for fifty consecutive days. At last exhausted and totally spent he expired in the year of the Lord 1444. What a surprise met him when his guardian angel accompanied him into heaven! All the long way up cheering





## Decrees of the Star Chamber

**F**OR orders in printing. Sundry decrees and ordinances had been made and published heretofore for repressing the enormities and abuses of divers contentious and disorderly persons professing the art or mystery of printing or selling of books. Yet notwithstanding the said abuses and enormities are nothing abated: but . . . do rather daily more and more increase . . . 'To bring about the speed and due reformation of the abuses and disorders aforesaid it was necessary that all persons 'using or professing the art, trade or mystery of printing or selling of books, should from henceforth be ruled and directed therein by some certain and known rules and ordinances which should be inviolably kept and observed, and the breakers and offenders of the same to be severely and sharply punished and corrected'.

Therefore

1. Every printer was to deliver a note of the number of his presses to the Master and Wardens of the Stationers' Company and inform them of such other presses and other printing instruments hereafter to be erected or set up from time to time.

2. No printing 'of books, ballads, chartes, portraitures or any other thing or things whatsoever' to be allowed save in the City of London and the suburbs and 'except one press at the University of Cambridge and one other press in the University of Oxford and no more'. Presses might not be set up 'in any secret or obscure corner or place' but in open places so that the wardens of the Stationers' Company could have ready access to them, 'to search for and view the same'. The penalty for 'offending in anything contrary to this article' was that the presses and type should be defaced and made unserviceable for printing for ever, and the printer imprisoned for a year and disabled for ever 'to keep any printing press or other instrument for printing, or to be master of any printing house, or to have any benefit thereby, other than only to work as a journeyman for wages'.

- Under Elizabeth I, 1586. It remained in force until 1637

angels with an occasional archangel who was free of duty lined his path. They carried plaques of gold and silver with his very own monogram: 'IHS' representing of course the most holy Name: JESUS. All the rays of the suns and stars of heaven reflected and glittered from these holy monograms and the choirs of heaven sang in great harmony over and over again 'Jesus! Jesus! Jesus!'

As Bernadine glided upwards to heaven, out came to meet him were Pope Urban IV and John XXII who granted indulgences to all who added the holy name of Jesus to the Hail Mary. Also those who genuflected when saying that Name received these special graces. After them came many popes who all promoted the reverent use of that most holy Name as a prayer of adoration and intercession. A big smile came on the

face of the now blessed Bernadine when at the end of the row he discovered half hidden behind some angels the humble figure of the Russian pilgrim. He it was who spent all his life walking from pilgrimage place to pilgrimage place tirelessly praying the Jesus Prayer: 'Lord Jesus Christ, Son of God, have mercy on me. I am a sinner.' And in the course of the day the prayer became shorter and shorter. Till he closed his eyes at night whispering: 'Jesus mercy!' How much Bernadine wanted all his friends everywhere to say this redeeming prayer with great devotion and fervour!

FATHER JAMES MUHREN is a Mill Hill Missionary who has devoted his life to working among the people of Borneo, principally in the Parish of St Mary in Sibiu. He is now retired and living in Holland.



## Piracy is No Joke!

**W**HILE everybody talks about digital piracy these days, piracy of the old-fashioned kind, which supposedly disappeared after the Napoleonic Wars, has been making a big comeback - and some fear that the worst is yet to come. There were 445 attacks on ships around the world last year, compared with 370 in 2002 and 106 in 1998. Twenty-one seafarers were killed and 71 others listed as missing. The estimated cost to international trade in lost cargo and ships and higher insurance premiums now runs about \$16 billion annually, according to the Asia Foundation.

'Ninety-five percent of the world's cargo travels by sea,' observes Glass, author of *Tribes with Flags* (1990). 'Yet no one, apart from ship owners, their crews, and insurers, appears to notice that pirates are assaulting ships at a rate unprecedented since the glorious days when pirates were 'privateers' protected by their national governments.'

Piracy today is most common in waters where it flourished in the past: in the Bay of Bengal, in the Java and the South China seas, off the Horn of Africa, and in the Caribbean. Instead of Spanish galleons and the like, today's pirates prey on oil tankers and other merchant ships, then sell the captured cargo on the black market. Beyond national territorial waters, there are no laws and no police. 'Many countries lack the will or the resources to police even their own waters,' says Glass.

Owners of small vessels often can't afford some obvious protective measures, such as satellite-tracking devices, closed-circuit cameras, and onboard security officers. 'Owners and trade unions discourage the arming of merchant ships in the belief that fire arms will put crews' lives at greater risk,' Glass adds.

Lax security opens the door to terrorist as well as pirates. Singapore would be one tempting target. Each day, some 200 ships, carrying more than half the world's oil exports and a quarter of all its cargo, pass through the island state's port and refinery. Terrorists who seized an oil tanker and steered it at full speed into the port could cause tens of thousands of casualties and cripple the port's operation for years. And the economic impact would shake the globe.

- *The Wilson Quarterly*, Spring 2004 discussing 'The New Piracy' by Charles Glass, reviewed in *The London Review of Books* (Dec 18, 2003).



# CANARY IN A COAL MINE

By NINA SHEA

**H**UNDREDS of Middle Eastern-American Christians gathered in Washington earlier this month to discuss events in their former homelands.

Iraqi-American Christians – or 'Chaldo-Assyrian Americans,' as they now prefer to be called, in recognition of the new solidarity between their Chaldean and Assyrian churches – came to the Washington summit in full force. Numbering

about half a million in the United States, they are both exhilarated and apprehensive. They are exhilarated because America liberated Iraq after 35 years of tyranny. For the first time in that country's modern history, the Chaldo-Assyrians are now explicitly recognized and given full rights as citizens under its basic law, the Transitional Administrative Law adopted under Coalition auspices last spring. At the same time, they are

apprehensive about the short-term survival of their community, citing church reports that due to terrorist attacks targeting the Chaldo-Assyrian Christian community, as many as 40,000 of them have fled in the past two months.

Iraq's Christians have long been a persecuted and marginalized religious and ethnic minority. In 1977, Hussein eliminated the Chaldeans and Assyrians from the census, forcing them to register as either Kurds or Arabs. Such attacks and relentless discrimination between the 1960s and the fall of Hussein's regime drove a full half of Iraq's indigenous Christians into the diaspora.

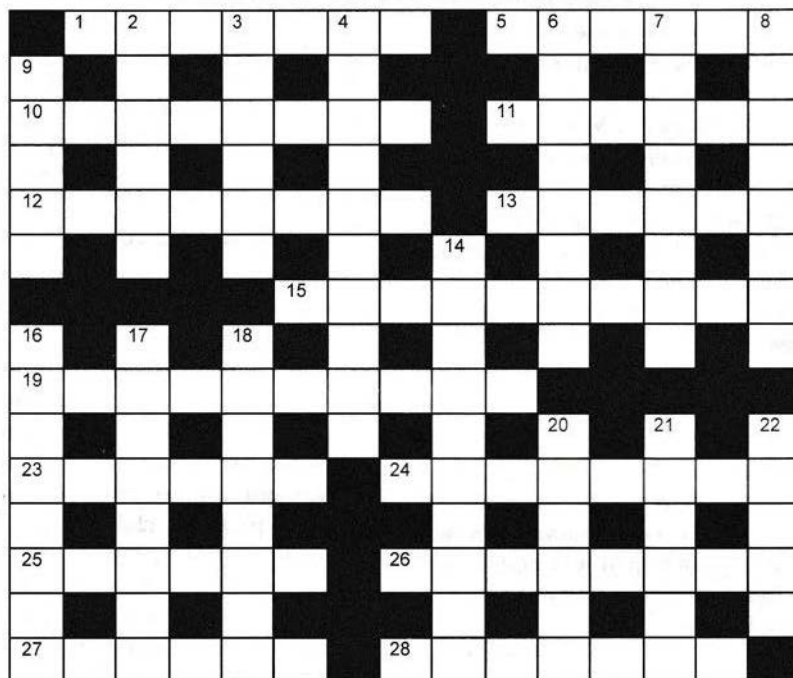
An estimated 800,000 Chaldo-Assyrians remain in Iraq and constitute the country's largest non-Muslim minority. They have found the last two months especially traumatic. On Tuesday, according to the Catholic press outlet, Fides, Islamic fanatics broke into a Chaldean Catholic home near Mosul and killed a ten-year-old boy while shouting, 'We've come to exterminate you. This is the end for you Christians!' In prior weeks, Chaldo-Assyrian workers were murdered for 'collaborating' with the United States. Three others were kidnapped and beheaded. Christian girls were assaulted with acid for not wearing the veil. A Chaldean Catholic priest was forced at gunpoint in his church to convert to Islam. Christian homes were targeted by mortar attacks that killed and injured children sleeping in their beds.

The Chaldo-Assyrians form one of the most politically modern, skilled, and educated communities in Iraq today. An exodus of these Christians would substantially reduce Iraq's prospects of developing as a pluralistic and democratic society. Their leaving would be not only a 'brain drain' but a 'sane drain' as well. Without a sizeable non-Muslim minority, moderate Muslims who want to keep religion out of government – Iraq's silent majority – will encounter far greater intimidation in raising their voices against the imposition of medieval Islamic law, favored by Iranian-backed parties and clerics.

The Chaldo-Assyrians are the canaries in the coal mine for the greater Middle East as well. The extent to which they are tolerated in the new Iraq is being watched closely by the Maronites of Lebanon, the Copts of Egypt, and other non-Muslim populations of the region.

The next few months will be critical, as the Iraqi people undertake a census, elections, and the drafting of a permanent constitution. The State Department cannot afford to be indifferent to the persecution facing the Chaldo-Assyrian religious minority. Doing so risks the demise of one of Iraq's – indeed the world's – most ancient cultures, and it undercuts President Bush's goal of building a more tolerant, democratic Iraq.

## ANNALS CROSSWORD No. 26



### ACROSS CLUES

1. Father of Isaac (7)
5. Wife of Jacob (6)
10. To praise highly in speech a person recently deceased (8)
11. A member of the clergy (6)
12. Meeting of cardinals to elect a pope (8)
13. To dress (a person) (6)
15. A member of an order of friars (10)
19. Spectre (10)
23. To steal (6)
24. Healing pool (John 5:2) (8)
25. Dominicans, Carmelites, etc (6)
26. Indolence (8)
27. Most recent (6)
28. One who denies the existence of God (7)

### DOWN CLUES

2. To have a proper or usual place (6)
3. Seraphims (6)
4. Solemnly assert (10)
6. A song of praise to God (8)
7. Dissenters (8)
8. Church reading desks or supports (8)
9. Freedom from strife (5)

14. Lacking respect for others beliefs (10)

16. Steadfast in one's religious convictions (8)
17. One who expects the best (8)
18. A Book of the Old Testament (8)
20. Place of worship associated with a saint (6)
21. Any property owned by a person (6)
22. Not in accordance with the truth; artificial (5)

### SOLUTION TO NO. 25



© Brian O'Neill 2004

The evil force of Nazism was such that only now are some of the stories of those grievously affected being told, ironically because Nazism's one-time ally Soviet Communism was not celebrated for free expression.

Director Ondrej Trojan's film is based on true events. It tells the story of Eliska (Ana Geislerova), a nurse, forced to leave wartime Prague when her resistance network comes under pressure from the Gestapo. She is guided to safety by Joza (Gyorgy Cserhalmi), a patient whose life she saved with a blood transfusion.

Geislerova and Cserhalmi bring out the profound strangeness of the pairing; she slim, elegant but tough-minded; he hulking, monosyllabic, awed by her beauty yet protective, making a hazardous journey to find refuge among the peasants of his native village, seemingly remote from war. To give her a new identity, they go through a form of marriage, aided by the local parish priest.

How the form is gradually changed by love is the film's main theme. But how long can their remote idyll last? Trojan's answer is in the advance of Soviet forces into Czechoslovakia. It is not an idyllic one.

Two Brothers

MA 15+ NFFV ★★★★★

The brothers are Sumatran tigers. Guy Pearce is ranged against them as an intrepid hunter-cum-temple robber; Alan Quartermain and France's Andre Malraux.

Pearce, the Melbourne Tiger, risks lockjaw attempting to match the Sumatrans by jutting his chin and flexing his cheek muscles.

Directed by Jean-Jacques Annaud, the movie is set in a version of French colonial Indo-China (locations Thailand and Cambodia). The storyline has the tigers separated at cubhood, one to a circus, the other to a household. They grow to adulthood and are re-united in a blazing finish. Hollywood should break out a special, animal Oscar for their performances.

PG SFTV ★★★★★

The Notebook

By JAMES MURRAY

Director Nick Cassavetes and script-writer Jan Sardi (working from the novel by Nicholas Sparks) create a past America where, whatever the weather, the icecream sundae always nise. Cassavetes counterpoints love stories: Young, rich, summer visitor Allie (Rachel McAdams) and local timber worker Noah (Ryan Gosling); old nursing home resident (James Garner) who reads to a fellow resident (Gena Rowlands), coming and going on Alzheimer tides. With apologetic to the late Anthony Powell, this is a beautiful quadrille to the music of time. The players move measure for measure to its intricacies. Rowlands (wife of John Cassavetes, mother of Nick) is a treasure, a player of marvellous subtlety. Garner is still a ham but matured, hickory smoked to perfection. Gosling nails the kind of kid who could have gone to the bad but for a dazzling encounter. McAdams? In the encounter, she has enough dazzle for a dozen Christmas trees.

Sure, the story is sunnyside up. Like the darker *Sea Biscuit*, it takes us back into the America portrayed on the front covers and in the fiction (\$35,000 a pop) of the *Saturday Evening Post*, now defunct, destroyed by television which admittedly back then was better than the cheap, generic garbage known as Reality TV.

PG SFTV ★★★★★

Ella Enchanted

Romantic fantasy which mixes ancient and modern with spellbinding (sorry) effect. At birth, Ella (Anne Hathaway) is given the gift of perfect obedience. Her mother dies. Enter Dame Olga (Joanna Lumley) to marry Ella's father (Patrick Bergin) and bringing with her two daughters Harriet (Lucy Punch) and Olive (Jennifer Hightam) as Ella's rivals for Prince Char (Hugh Dancy). Naturally and nastily, they use Ella's gift against her.

Hathaway does have a way with her and even contrives to outact Lumley at her most Ah Tab. Obviously, it's a variation on Cinderella. No need, therefore, to conceal or reveal the denouement.

PG SFTV ★★★★★

Movies about drug taking and drug trafficking multiply like used needles in city gutters and back streets. This one by writer/director Joshua Marston takes us to the start of the supply chain in Colombia. He shows us the kind of circumstances that impell people, not to taking, but to trafficking, risking their lives as 'mules' by swallowing tape-wrapped drugs and carry them into the United States.

Marston's research into the detail gives his film a documentary authenticity. His casting of Catalina Sandino Moreno as the teenage Maria transmuter documentary into drama of the highest quality as Maria and her friend Juana (Virginia Ariza) find themselves in hazardous situations which make their payment look like petty cash.

This is a visit to a world below the headlines where people take desperate steps and then hope against hope.

Stage Beauty

MA 15+ NFFV ★★★★★

Director Richard Eyre and script-writer Jeffrey Hatcher balance their romantic drama on a diamond of research. In the 1660s, the diarist Samuel Pepys said the most beautiful woman on the London stage was Kynaston. That Kynaston's first name was Ned and that he was a bisexual only adds to Pepys' claim to be the father of all gossip mongers.

Kynaston (Billy Crudup) plays women because that is the law of the land. Not until Charles II (Rupert Everett) changes the law, with a little urging from his mistress Nell Gwynn (Zoe Tapper), do women get the chance to play Shakespeare's great roles, Desdemona, Lady Macbeth and Juliet.

The changeover is epitomised in Kynaston's dresser Maria (Claire Danes) who knows all the lines and takes her chances. This sets up a disparate rivalry when she rises and he falls. But can she rise to Kynaston's heights? The answer is in desperation turning to passion. And Crudup and Danes bring so much to this aspect of their roles they could be accused of starting the Great Fire of London.

The locations combine sets with and Hampton Court Palace to create a London that is cruel and raw yet bustling with life.

MA 15+ NFFV ★★★★★

## In My Father's Den

Writer/director Brad McGann creates a compelling piece of gothic. Paul (Matthew McFadyen), celebrated cameraman, returns for his father's funeral in New Zealand to trigger a series of family revelations which reach a devastatingly unpredictable climax. MacFadyen acts with the gritty, nervy tension of a man facing domestic horrors more fearsome than those he has depicted in war zones.

Miranda Otto, as his sister-in-law, achieves a forlorn endurance, her natural beauty reduced to nondescript. Neophyte Emily Barclay plays Celia, the daughter the war-lover did not know he had. Hers is acting as natural and light as breathing. Yet steely enough to hold the movie together.

MA 15 + NFFV ★★☆☆☆

## Surviving Christmas

Ingenious plot: hotshot advertising man with expenses so high he can afford to pay a family to take him into his old home to re-create the fantasy Christmases he didn't have as a child. Ben Affleck brings to the adman a frantic exuberance. James Gandolfini, as his reluctant host, is inevitably more *Sopranos* mafia capo than suburban Dad. Catherine O'Hara does a lovely turn as his wife. And Christine Applegate plays the daughter initially resentful of the intruder. But can she resist Affleck, frantically seeking a hit?

Director Mike Mitchell maintains a sharp balance between jokiness and sentiment. He even has the courtesy to include the original inspiration for his movie: a hilarious stage version of Charles Dickens's *A Christmas Carol*.

G SFFV ★★☆☆☆

## Sky Captain and the World of Tomorrow

Comic-book movie version of the future realised in the colours of a steel engraving. Weird flying machines and monster robots threaten the world as famous scientists disappear. And only one man can save it, Sky Captain (Jude Law) flying what at first appears to be an antique Spitfire. But that is not to reckon with Dex (Giovanni Ribisi) his genius mechanic.

At first Sky Captain is hindered by reporter Polly Perkins (Gwyneth

### 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.

Paltrow). But she realises that's no way to behave when the eye-patched Franky Cook (Angelina Jolie) intervenes. Will it all turn into Polly versus Franky? Not quite. Hokum of a hi-tech, high decibel order directed by Kerry Conran. If you take children, provide ear-plugs or substitute popcorn.

PG SFFV ★★☆☆☆

## Outfoxed: Rupert Murdoch's War on Journalism

This documentary, produced and directed by Robert Greenwald, is a battle of the talking heads: those of Fox News in America and those of its critics, a battle between the razzle-dazzle harangues of the Fox pundits and the only slightly less emphatic comments of its opponents, seeking to validate the hyperbole of the subtitle.

Outstanding on the Fox side is Bill O'Reilly, an Irish-American who has not been content to kiss the Blarney Stone. He has taken a chunk of it and uses it to thump opponents.

Perhaps the most compelling critical evidence offered are the orders of the day from on high, telling the troops what the main news point is. Here two comments should have been made. Normally news goes up. And historically memos are not Rupert Murdoch's style. He makes his views known and they permeate the atmosphere like benign zephyrs.

The memos appear to have been introduced by chief executive Roger Ailes, a former White House minder of Ronald Reagan and other Republican luminaries. The critics suggest the

memos seek to turn reporters into apparatchiki on a propaganda machine. It's a point that might be taken by any Australian government body considering granting Rupert Murdoch a free-to-air licence.

One critical talking head remarks: 'If we're not careful, there'll be a Rupert III.' Funny. Americans invented monarchical numbering for commoners. Surely we're not looking at xenophobia in the shadow of the Statue of Liberty? And Rupert III is a stretch. No other human being could so heroically service the debts, Rupert Murdoch, poor guy, has been servicing for half a century.

PG SFFV ★★☆☆☆

## Ladder 49

Although set in Baltimore, this romantic thriller is essentially a tribute to the heroic endeavours of New York's firemen in the immediate aftermath of the 9/11 atrocity. Director Jay Russell (script Lewis Colick) does not settle for a straight-ahead narrative. He risks a series of flashbacks in the midst of a particularly fearsome blaze, flashbacks that alternate the blokey atmosphere of the station house and fire fighting with the domestic life of the firemen.

The approach works because of Joaquin Phoenix's performance as firefighter Jack Morrison, a performance that mixes stoicism at work with a laconic sensitivity in his dealings with his wife Linda (Jacinda Barrett).

John Travolta comes on as veteran fire chief Mike Kennedy. The movie makes notable use of the Catholic background of the firefighters.

M 15+ NFFV ★★☆☆☆

## Open Water

Director/writer/editor Chris Kentis has not made a smooth movie. Indeed it is choppy in every sense, given that he shot it on a low budget using a handheld digital camera. Nonetheless it does convey with visceral force the plight of two scuba divers Daniel (Daniel Travis) and Susan (Blanchard Ryan) left to fend for themselves in a wide, wide sea when their charter boat leaves them behind by mistake.

The story-line echoes the case of the American couple left in Queensland waters. But Kentis takes care to distance his story from them by setting it in an

unnamed West Indies location. And he further intensifies matters by keeping the movie to a tight 79 minutes of running time.

Travis and Ryan make a compelling transition from busy-busy, upwardly mobile couple to castaways in strange waters where sharks are their only company.

M 15+ NFFV ★★★★★

### Shark Tale

In Mario Puzo's original *Godfather* the mafia went to the mattresses. In this computerised cartoon they go under-seas as sharks. Their boss is Don Lino (voice: Robert De Niro) whose major problem is not cornering the market in mackerel but that his son Lenny (voice: Jack Black) is a vegetarian.

He is befriended by the reef fish Oscar (voice: Will Smith) who works at the local Whale Wash. The shoal of actors who lend their voices also includes Renee Zellweger as an angel fish and Angelina Jolie as a lion fish/dragon fish.

G SFFV ★★★★★

### Ricordati di Me (Remember Me)

Hard to think of anyone forgetting Laura Morante. But this is an Italian family drama where Morante is cast as Mum. And her husband (Fabrizio Bentivoglio) runs into an amnesia-inducing old flame played by Monica Bellucci.

Writer/director Gabriele Muccino has already cast a cool eye on the Italian middle-class in *The Last Kiss*. She is equally cool here with perhaps more stiletto as the eternal triangle forms and disintegrates when the husband is hospitalised.

Naturally his wife, all tenderness and concern, is at his bedside to help him regain his health. And they live happily ever after? Not exactly. It is an Italian movie. Or more exactly Muccino has created an Italian variation on Mills and Boon by adding a twist of literary lemon and a drop of bitter to the mix.

M 15+ NFFV ★★★★★

### Anacondas: The Hunt for the Blood Orchid

The reptiles are such shockingly credible actors that it would have been

too much if the humans matched them. As it is, while the reptiles writhe with computerised conviction, the performances of the humans range from teak to ply-wood.

The latter is also the main material of the ramshackle boat that takes them upriver in Borneo during the rainy seasons in search of the rare-flowering blood orchid, reputed to have the kind of life prolonging ingredient pharmaceutical companies lust after.

Neat irony. Few lives are left after the reptiles have their fill of a cast that includes Matthew Marsden, KaDee Strickland and Johnny Messner.

M 15+ NFFV ★★★★★

### Shaun of the Dead

Romantic comedy with zombies. Unprecedented. Not quite. Bob Hope and Paulette Goddard confronted zombies in the *Cat and the Canary* last century (1939 to be exact). But writer/director Edgar Wright's effort is more blood boked and running over with bad taste.

Funny? Affirmative, due to the cast led by co-writer Simon Pegg as ~~sham~~ whose downward mobility in London suburbia is gradually disturbed by the advent of cannibalistic zombies. Pegg makes an art form of deadpan nonchalance turning to panic as the zombies multiply.

What to do? Initially Pegg and the rest of the cast which includes Dylan (Black Books) Moran, Nick Frost and Lucy Davis, simply mug like mad. Later they rely on those weapons of individual destruction: the cricket bat and the golf-club and, finally, a Winchester '73, the gun that won the West but seems of little use in the East.

MA 15+ NFFV ★★★★★

### Vanity Fair

Odd one. Not that this movie version of WM Thacker's masterpiece isn't well produced and played. But it was done better by BBC television relatively recently. Perhaps it was the costumes. The BBC now has such a vast store of them, they can be hired cheaply which is good for budget.

Less cynically it may have been the attraction of letting Reese Witherspoon loose on Becky Sharp, a character who could've been the

great-great-grandma of Witherspoon's lawyer in *Legally Blonde*.

As it turns out, Witherspoon dominates the movie (impeccable accent and timing), despite such performers as Eileen Atkins (so wittily formidable she must be descended from the original Tommy of that ilk) and Bob Hoskins (all whiskers, belches and no morals).

Director Mira Nair makes sumptuous use of the novel's Indian elements. Gabriel Byrne is damnably sinister as the Marquess of Steyne, one of Becky's patrons. Rhys Ifans, however, is miscast as Major Dobbins, faithful suitor of Becky's friend Amelia (Romola Garai). Ifans is a comic in the line of Buster Keaton. When he looks doleful, you've got to laugh.

The movie's other weakness is in the script. Actor/writer/authority on toffs Julian Fellowes was hired to tweak the original script by Matthew Faulk and Mark Skeet. Somehow or other, Becky becomes a proto-feminist with a softer side. Surely not the work of Fellowes who must know *arrivistes* have to be rough cookies?

PG SFFV ★★★★★

### Alien Vs Predator

Director Paul Anderson re-engineers two of the Hollywood factory's mechanical hits and destroys what little plausibility they have left.

M 15+ NFFV ★★★★★

### Cat Woman

Is there a Curse of the Oscar winner? If not, what is Oscar-winner Halle Berry doing in the black-strap licorice suit and dopey plot of this franchise movie? If it were not so bad, it would make a cat laugh.

M 15+ NFFV ★☆☆☆

Footnote: *The Passion of the Christ* produced and directed by Mel Gibson, graduate of NIDA, has so far not received a nomination in any of the local awards. Your reviewer puts it on record that as a member of the Film Critics Circle of Australia he nominated it as best foreign language film. He admits to prejudice. His Latin is rusty. His Aramaic, apart from a couple of world-shaking sentences, non-existent. But he sticks with his opinion: *The Passion* is a masterpiece, flawed but not by vanity.



# A Prayer to His Sweetest Lord

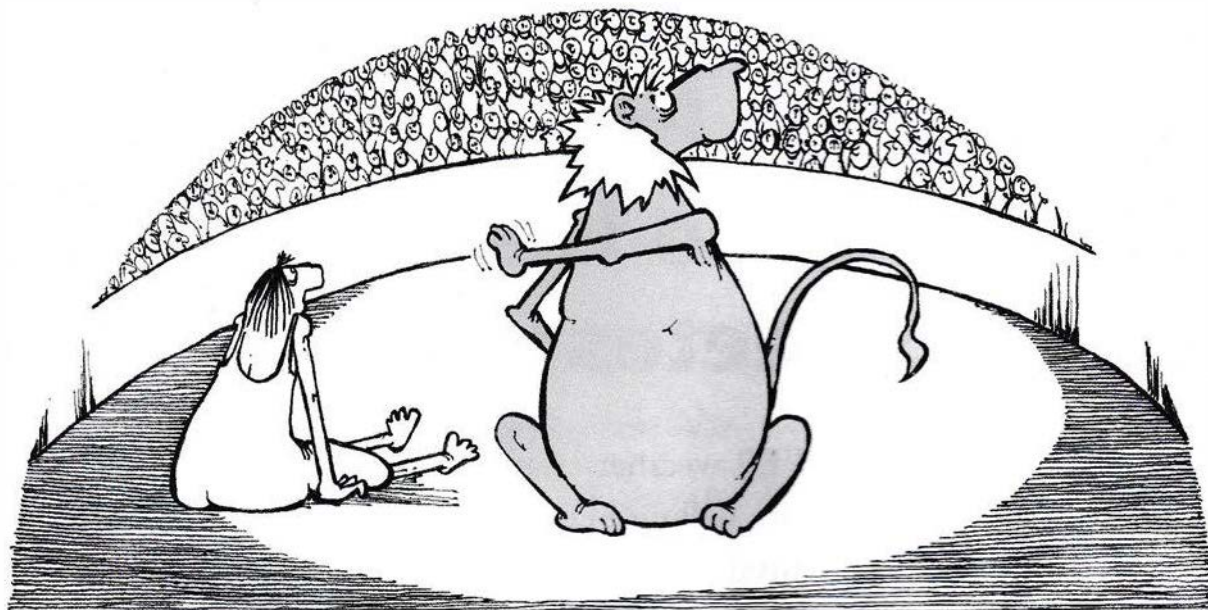
**N**EVER weather-beaten sail  
more willing bent to shore,  
Never tired pilgrim's limbs  
affected slumber more,  
Than my wearied spright<sup>1</sup>  
now longs to fly,  
out of my troubled breast:  
O come quickly, sweetest Lord,  
and take my soul to rest.

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

— Thomas Campion [died 1619].

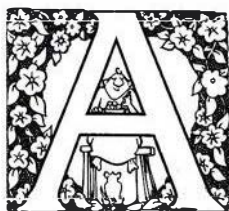
1. Spright: archaic form of 'spirit'.

*St Martina by the Mamertine Prison in Rome*



## A SISTER SAINT TO STS AGNES AND EMERENTIANA

By PAUL STENHOUSE, MSC PHD



ALL visitors to Rome marvel at the extraordinary column standing to the left of the Piazza Venezia as you face the

Colosseum. The Romans called it the *Columna Cochlis*, the 'Column of the Shell,' because the winding stairs inside it are designed like the inside of a shell, enabling people to go up and down without passing one another. It was erected in 114 AD in honour of the emperor Trajan and to show the original height of the new forum on the south-west ridge of the Quirinal Hill before Trajan levelled it. The earth was formerly 140 feet high, like the column.

What is usually today called the Roman Forum is really the old Forum, and Trajan's forum lies neglected by visitors despite the intrinsic interest and beauty of much of its remains.

Visitors to the Colosseum who walk back towards the Capitol Hill will pass

the beautiful Basilica of Cosmas and Damian, built on the remains of a Temple to Romulus, the son of the emperor Maxentius defeated by Constantine in 312AD. In it there is a famous permanent crib with hundreds of figures carved by Neapolitan artists.

Continuing on you pass the remains of a little Memorial Shrine erected by the citizens of Tarsus. The people of St Paul's home town seemingly erected this shrine not in honour of their most famous son whose martyred remains lie under the High Altar in the Basilica named in his honour on the Ostian Way, but to honour the emperor Gordian the Younger.

Like so many inscriptions this one says more about the donors than it does about the person being honoured. Tarsus is described as 'the most excellent, the largest, the most beautiful metropolis of these Provinces'. Perhaps St Paul would have agreed, but Gordian the Younger might have wished for more to be said about him.

Opposite the Mamertine Prison which Livy [59BC-17AD] says was built by Ancus Martius the fourth king of Rome in 640 BC, and in whose lower dungeons St Peter and Paul were cast for some eight or nine months during the persecutions of Nero [65/66AD], is the beautiful Church dedicated to Saint Martina, one of the patron saints of Rome.

During a persecution of Christians under Alexander Severus [222-235AD] this young girl was condemned to death for refusing to offer worship to the gods Apollo and Artemis. After being scourged, and torn with sharp weapons shaped like an animal's claw [*ungulis*] she was exposed to a lion in the Flavian Amphitheatre. According to the account of her martyrdom, the lion was huge [*leo immanissimus*], and usually ate up to 40 lbs of meat and 28 lbs of clean bread every day. Even though it hadn't been fed for three days it refused to touch her, so she was beheaded by command of the emperor on January 1, 228AD. Her body

was placed in an alabaster urn, and buried in a field called *Mirabilis* 'a very beautiful place'.

This field, judging from the account of her death, was along the Via Ostia and at some unstated time the remains were brought back to Rome and placed in some part of the little chapel built in her honour near the Mamertine Prison. The Romans would gather around this chapel on the first day of January [her feast day] – a custom that was observed from the earliest times until well into the Renaissance.

The site in the Forum where the chapel was built to house her remains had originally been part of the complex of buildings that housed the *Secretarium Senatus*, the Secretariat of the Roman Senate. The *Secretarium* and the *Curia* of the Senate [now the Church of St Adrian] were linked by a Portico.

A thousand years later, on the 25th of October 1634, in a remarkably well attested way, her remains were found, along with those of Sts Concordius and Epiphanius. Pietro da Cortona, Prefect of the Academy of Painters had been entrusted by Pope Urban VIII with the task of restoring the chapel which had fallen into disrepair. About 10 feet from the altar, digging into the ground he found a part of the original foundations, and when he broke through it, inside was a casket.

Pietro immediately stopped work and notified Cardinal Francesco Barberini, the Protector of the Chapel who ordered that the Papal Vicar, Cardinal Ginetto be told. Three priests along with artists and architects were sent by the Cardinal Vicar to inspect the casket which was made of terra-cotta. It was 6'10" long, 2'2" wide and 1'6" high. It was lying facing west-east.

At the head of the casket on the west side, lay the rather tiny [*non admodum crassa*] head of the saint on a gold paten 1'2" long and 2" deep. On a terra-cotta tablet alongside the casket was inscribed the words: + *Hic Requiescunt corpora Sanctorum Martyrum Martine, Concordii et Epiphani cum socio eorum* + 'Here lie the bodies of the holy martyrs Martina, Concordius and Epiphanius and their companion.' Three bodies only lay in the casket: two were intact, while the third, that of a young girl, lacked a head.<sup>1</sup>

The present church was built by Cardinal Francesco Barberini, and Pietro da Cortona, the discoverer of the saint's



## Child prodigies

A related phenomenon is the dazzling multitude of infant prodigies among scientists: for every Mozart there are about three Pascals, Maxwells, Edisons. To quote only a few examples; the greatest Renaissance astronomer before Copernicus Johann Mueller from Koenigsberg, called Regiomontanus (1436-1476); published at the age of twelve the best astronomical year-book for 1448; was asked at fifteen by the Emperor Frederick III to cast a horoscope for the imperial bride; went to the University of Leipzig when he was eleven, and at seventeen enjoyed European fame; he died at forty Pascal had laid the foundations for the modern treatment of conic actions before he was sixteen. Jeremiah Horrocks (1619-1641) applied Kepler's laws to the orbit of the moon and made other forms mental contributions to astronomy before his death at the age of twenty-one. Evariste Galois (1811-1832), one of the many outstanding geniuses in the history of mathematics, was killed in a duel at the age of twenty-one. The notes which he left behind amount to no more than sixty pages of his 'collected' works; but those sixty pages inaugurated a new epoch in the theory of equations, and 'contain more mathematics than is to be found in some libraries crammed with books bearing mathematical titles

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

remains, built and paid out of his own pocket for the chapel of St Martina. When he died he endowed it with his whole fortune. He painted the altar piece which shows the temple of Apollo where she was led to offer sacrifice, struck by lightning and destroyed.

The subterranean church also contains the tomb of St Gaudentius, the Christian architect thought to have been the designer and builder of the Colosseum in which he was put to death. An inscription bearing his name was found in the catacomb of Sts Agnes and Emerentiana on the Via Nomentana.

There are many mysteries surrounding St Martina. The account of her martyrdom is substantially the same as that of St Tatiana and Prisca. Tatiana also died under Alexander Severus in 230AD. Nothing is known of the Epiphanius mentioned on the inscription. The Concordius buried with her seems to have been the subdeacon put to death in 175AD at Spoleto under Marcus Aurelius. Their feast days were celebrated originally on January 1. St Martina is commemorated also on January 30. Who was the *socius* or 'companion' referred to on the inscription found with the casket?

In the Middle Ages the Pope would come to the Church of St Martina to bless the candles for the feast of Candlemas [the Presentation of our Lord in the Temple] on February 2. A procession would then be formed, to go to the Basilica of Santa Maria Maggiore where the Mass would be celebrated. These are the blessed candles that are still used for the blessing of the throat on the feast of St Blaise, February 3.

Pope Sixtus V gave the Church of St Martina to the artists of Rome and for that reason it is sometimes called St Martina and St Luke. Many painters, sculptors, architects, archaeologists and lovers of the fine arts are buried there.

Pilgrims should pause a while as they walk through the Old Forum, and ask the gentle young Roman maiden, St Martina, to pray for them. If they can find time to visit her tomb and that of her companions, they will be blessed.

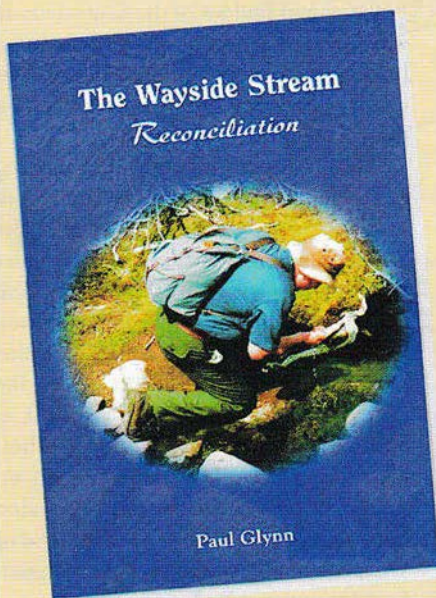


1. The first mention of this chapel is in the time of Hadrian I who was Pope from 772-795.
2. This is known from a plaque from the time of the Prefect Epiphanius [407AD] commemorating the work of the Secretariat of the Senate.
3. See *Acta Sanctorum, Ioannes Bollandus, ed. 1863, Paris, vol 1 par 1, January 1, pp.11-19 'De Sancta Martina Virgine Romana Martyre'*, especially the account of the discovery of the body on pp.18-19 'Invenio S. Martine'.

# 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 Bonatbo ..... 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 Web: www.aidtochurch.org**

PG 519

**Please send me:**

<u>Number</u>	<u>Amount</u>
..... 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.

**Payment method:**  Cheque/money order enclosed

**OR Please debit my credit card**

Bankcard  Visa  Mastercard

--	--	--	--

Signature ..... Exp Date ... / ...

**BLOCK LETTERS PLEASE**

Mr/Mrs/Miss/Sr/Fr: .....

Address .....

..... Postcode .....

Ph: ..... email: .....