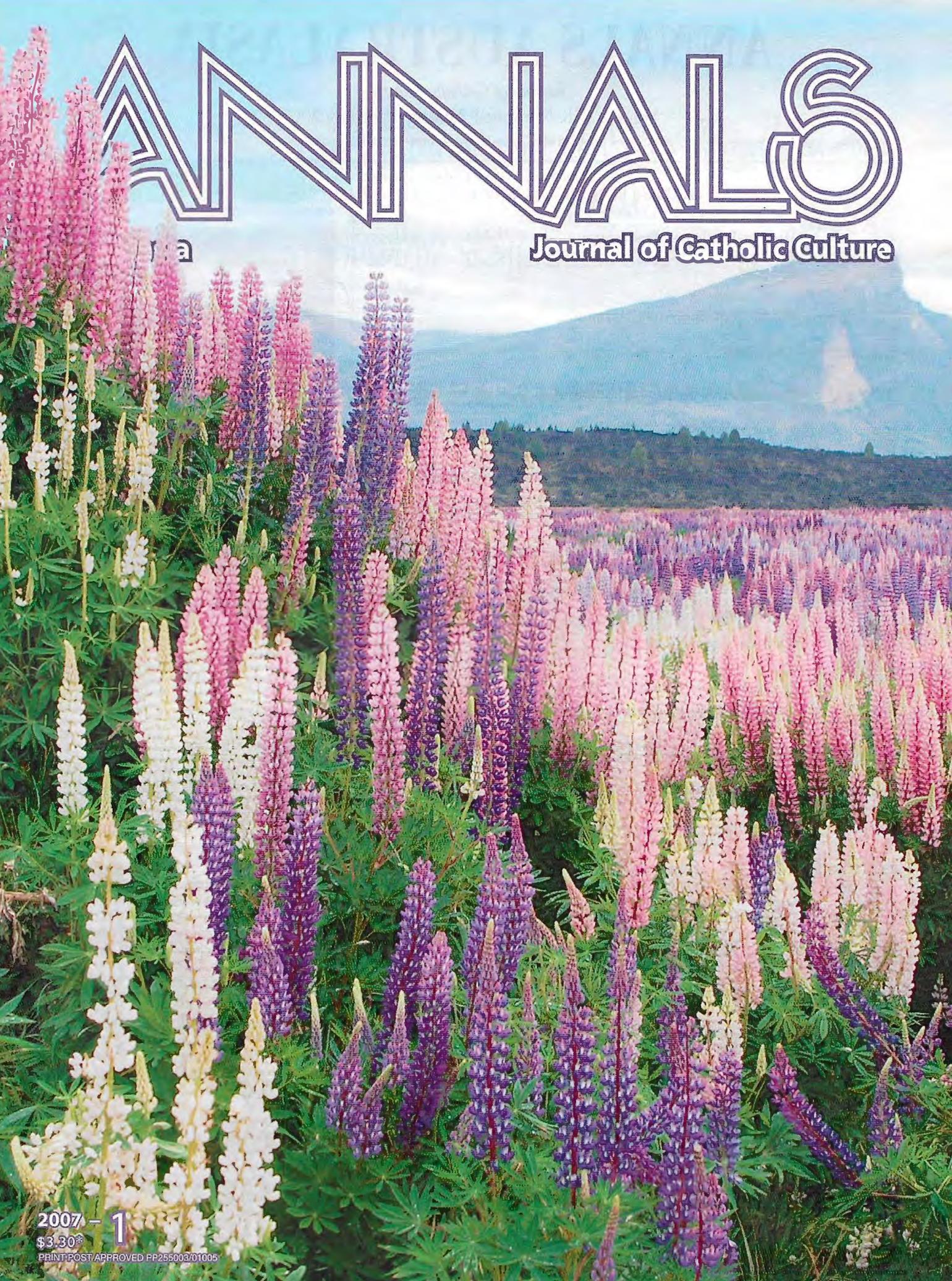


# ANNALS

Journal of Catholic Culture



2007 - 1

\$3.30\*

PRINT POST APPROVED PP255003/01005

# ANNALS AUSTRALASIA

Journal of Catholic Culture

Volume 118, Number 1 January-February 2007

[Sunday Year B/weekdays Year II]

Australia's Oldest Catholic Magazine

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

3 **Hizb ut-Tahrir and Restoration of the Caliphate**

EDITORIAL

8 **Products of 'Faith' not 'Opinion'**

A. G. EVANS

10 **First Saint of the New Millennium**

WANDA SKOWRONSKA

14 **The Venerable Nicholas Postgate**

JOAN UTLEY

17 **Italy, Politics and the Trials Facing Catholics**

POPE BENEDICT XVI

24 **A Gentleman General**

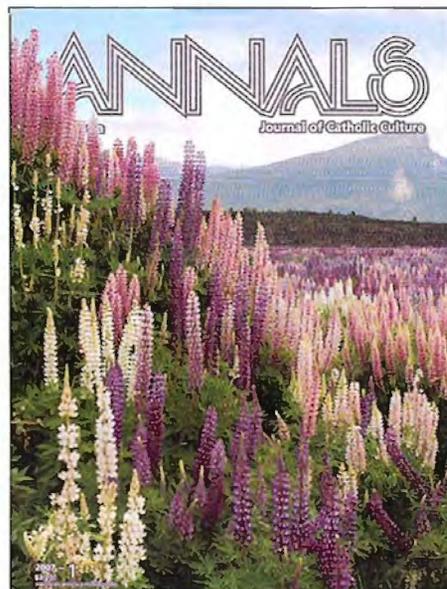
REVIEW BY MICHAEL O'CONNOR

28 **Living by Muhammad's Words and Deeds**

REVIEW BY BRUCE THORNTON

36 **Restraint in Henry James**

SUSAN REIBEL MOORE



*Front Cover:* Fields of lupins growing wild in the South Island of New Zealand in the Eglington Valley, between Te Anau and Milford Sound. Many introduced plants have adapted well to the New Zealand environment. Over 25,000 introduced plant species, lupins amongst them, occur in New Zealand, arriving here either deliberately or accidentally. Despite their beauty, lupins are regarded as a threat to native NZ flora and fauna.

*Back Cover:* Act of Consecration of the Family to the Sacred Heart of Jesus with artwork by the late Kevin Drumm. This beautiful prayer of consecration is available from Chevalier Press both in A4 and A3 size. These may be obtained for 50cents each *if postage is not required*. Orders *not exceeding three copies and that require postage* will cost an additional \$5 to cover the cost of a cylinder and postage. If more than three copies requiring postage are ordered, please ring Chevalier Press to check the cost of postage.

Cover Photo: Rev. Tom Jennings.

**Executive Editor** *Chevalier Press*: Editor *Annals Australasia*: Paul Stenhouse, MSC Ph.D; **Artwork**: Kevin Drumm. **Layout and Design**: Paul Stenhouse MSC. **Administration**: Peter Macinante, Hendrikus Wong. **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, **Email**: annalsaustralasia@nareg.com.au. **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 Auty  
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, Fyshwick, 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 ATISSN 1444-4178. Recommended Retail Price only.

All rights reserved: Chevalier Press, Kensington © 2006



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

## NEW YEAR'S RESOLUTION

**S**TAND FIRM, then, in these ways, taking the Lord for your example. Be fixed and unshaken in your faith; care for each other with a brother's love, and make common cause for the truth. Give way to one another in the Lord's own spirit of courtesy, treating no one as an inferior. When it is in your power to do a kindness, never put it off to another time, for charity is death's reprieve. Let everyone respect his neighbour's rights, so that the heathen may have no occasion to find fault with your way of life. By so doing you will not only earn approval for the good you do, but you will avoid bringing the Lord into any disrepute. Woe betide anyone who does bring the Lord into disrepute; so impress upon everybody that they are to be as sober and sensible as you are yourselves.

- A reading from the letter of St Polycarp [69-155 AD] bishop of Smyrna [today, Izmir, in Turkey] to the Philippians, Ch. 9ff. As a boy he had known St John and a number of those 'who had seen the Lord'. From the *Roman Breviary*, Office of Matins, for Wednesday in the 26th week of the Year.





## FINDING THE WAY HOME



ONE day, as I was leaving London for a holiday, a friend walked into my flat in Battersea and found me surrounded with half-packed luggage.

'You seem to be off on your travels,' he said. 'Where are you going?'

With a strap between my teeth I replied,

To Battersea.'

'The wit of your remark,' he said, 'wholly escapes me.'

'I am going to Battersea,' I repeated, 'to Battersea *via* Paris, Belfort, Heidelberg, and Frankfort. My remark contained no wit. It contained simply the truth. I am going to wander over the whole world until once more I find Battersea. Somewhere in the seas of sunset or of sunrise, somewhere in the ultimate archipelago of the earth, there is one little island which I wish to find: an island with low green hills and great white cliffs. Travellers tell me that it is called England (Scotch travellers tell me that it is called Britain), and there is a rumour that somewhere in the heart of it there is a beautiful place called Battersea.'

'I suppose it is unnecessary to tell you,' said my friend, with an air of intellectual compassion, 'that this is Battersea?'

'It is quite unnecessary,' I said, 'and it is spiritually untrue. I cannot see any Battersea here; I cannot see any London or any England. I cannot see that door. I cannot see that chair: because a cloud of sleep and custom has come across my eyes. The only way to get back to them is to go somewhere else; and that is the real object of travel and the real pleasure of holidays. Do you suppose that I go to France in order to see France? Do you suppose that I go to Germany in order to see Germany? I shall enjoy them both; but it is not them that I am seeking. I am seeking Battersea. The whole object of travel is not to set foot on foreign lands; it is at last to set foot on one's own country as a foreign land. Now I warn you that this Gladstone bag is compact and heavy, and that if you utter that word 'paradox' I shall hurl it at your head. I did not make the world, and I did not make it paradoxical. It is not my fault, it is the truth, that the only way to go to England is to go away from it.'

- G. K. Chesterton. 'The Riddle of the Ivy,' in *A Shilling for My Thoughts*. Methuen, London, 1921.

*Predestination and Fatalism in the hands of Middle Eastern Power Brokers*

# HIZB UT-TAHRIR AND RESTORATION OF THE CALIPHATE

By PAUL STENHOUSE PHD



**N** the story of the Six Hundred and Third Night of the *Thousand Nights and One Night* in explorer Richard Burton's translation, Shahrazad tells of a slave-girl carrying an uncovered jar of clotted milk when a kite passed overhead, squeezing a snake in its claws. A drop of blood fell into the milk jar unbeknown to the girl. Those who drank the milk died. Some said the fault lay with those who drank the milk without examining it; while others said the fault was the girl's for leaving the milk jar uncovered. The Prince, however, said 'it was neither the fault of the damsel nor of the company for their appointed hour had come, their divinely-decreed provision was exhausted and Allah had fore-ordained them to die thus.'

Burton comments: 'The Prince expresses the pure and still popular Moslem feeling'. He adds that some confuse 'this absolute Predestination with Providence. A friend tells me that the idea of absolute Fate in the Nights makes her feel as if the world were a jail!'

*Kisma* or *Kismet* - familiar to devotees of Hollywood productions of the Arabian Nights, and especially the Thief of Baghdad, and Ali Baba and the forty thieves - originally meant *allotment* or *distribution*. It came to mean *fatalism* in the sense of resigned acceptance of an inevitable, fore-ordained, destiny.

On this question of fatalism, predestination, determinism and the existence or absence of free will in human actions, the Qur'an is as ambiguous and at times contradictory as it is when treating of other religio-political concepts.

In some verses God is represented as shaping the destiny of individuals

and groups, e.g. Sura 9,51 'Nothing will happen to us except what God has written for us'; Sura 14,4 'God guides to truth whom he wills; and leads astray to whom he wills'; Sura 17,4

'We decreed for the Children of Israel: you will truly cause corruption on the earth twice, and you will become great tyrants.'

## God and the Critics

**T**his has been a prosperous season for atheists. Richard Dawkins and Sam Harris have been reaping publicity for their polemics against religion - any and all religion, but especially (of course) Christianity. Both are naive materialists who don't seem to grasp that there are a few metaphysical questions at stake before you even get around to Darwin and Genesis. A small child can raise the problem of evil quite poignantly when he asks, 'Why did God let my puppy die?'. I have less sympathy for the Oxford don who sneers that a just God wouldn't permit a Bush presidency.

I just ran across this gem from Chesterton, in *The Well and the Shallows*, one of his last and richest collections of essays. Contrasting ancient paganism with modernity, he observes that even the most obscene phallic cults of antiquity exalted nature and fruitfulness: 'It has been left to the very latest modernists to proclaim an erotic religion which at once exalts lust and forbids fertility.'

- Joseph Sobran, 'Paganism without Gods', *Sobran's Washington Watch*, November 23, 2006

Other verses like Suras 4,115; 13,11, 65,1 etc speak of repentance, forgiveness, Judgement Day and reward and punishment after death implying that human beings exercise free-will.

That unformed and pious minds could be misled by Qur'anic ambiguity into excessive pessimism about free-will and responsibility; and that rulers might be tempted to use the verses smacking of determinism and predestination, for their own political ends, is well documented.

Hizb ut-Tahrir [HT], 'The [Islamic] Party of Liberation,' which attracted attention recently when Bankstown Council changed its mind and refused to permit a Conference on Restoring the Caliphate to go ahead in the Town Hall, partially because the Hall was booked under a false name, claims to be non-violent, and anxious only to restore the Caliphate. The suspected bombers in the July, 2005 attacks in London were, however, members of a splinter group associated with it.

It was set up in Jerusalem in 1953 as a breakaway from the Muslim Brotherhood and it recently established a branch in US-occupied Iraq.

Abd al-Wahab el-Effendi<sup>2</sup> noted recently that HT's 'attempt to set up shop in Egypt has landed three British men and their Egyptian associates in jail, and they are currently being tried in one of Egypt's notorious state security courts. The party's activities in most parts of the world are clandestine. It is only in Britain that Hizb al-Tahrir finds the freedom to operate openly, and is attracting an increasing number of followers, mainly among young British Muslims. Yet the party is not only opposed to everything British, it is also opposed to freedom and democracy. Indeed, in summer 1995 it held a march

that it described in a leaflet as “against freedom and democracy.”

“The party opposes any form of political participation in the British system, including marches that bring Muslims together with non-Muslim groups. It even strongly opposed the huge London march against the war in Iraq last September, because the coalition that organized it was not exclusively Muslim. It also disapproves of voting or lobbying Parliament. At the Birmingham conference, party leaders rejected British identity and its basis in “Western standards” that view “life from a secular basis,” in contrast to Islamic identity, which is unique and “differs in every aspect to the British identity,” since it is “defined by the sense of accountability to Allah.” Muslims in the West, they argued, must resist attempts to portray Islam as “a host of rituals ... that can live comfortably with Western thought, side by side in perfect harmony.” Instead, they must present Islam as “an alternative ... to capitalism and the misery it causes.” Party members went on to argue that British values must be rejected because they contradicted Islamic values.’

James Brandon<sup>3</sup> adds,

‘HT’s absolute rejection of democracy as un-Islamic is considerably more hard line than that of the Muslim Brotherhood and other groups, while the group also takes highly conservative positions regarding women, alcohol and freedom of speech.

‘HT’s long-term strategy is to take over countries by progressively winning over the elite. More pressing, however, is

## Europe and Islam

‘Europeans are losing their own loyalties and their own self-confidence,’ he said. “They have no respect for their own culture.” Europeans had “surrendered” on every issue with regard to Islam in a mood of “self-abasement,” “political correctness” and “multiculturalism,” said [Bernard] Lewis, who was born in London to middle-class Jewish parents but has long lived in the United States.’

- ‘Muslims “about to take over Europe”.  
by David Machlis and Tovah Lazaroff,  
*Jerusalem Post*, Jan 29, 2007.

the threat posed by the “conveyor belt” effect of HT. The conveyor belt theory says that HT members often leave the group much more radicalized than when they joined and that they might then consequently commit terrorist acts. In Europe and Central Asia, this theory is supported by growing evidence that a larger flow of people through HT leads to an increased number of attacks against Western targets and non-Islamic governments by former HT members. Although it is presently impossible to fully document this trend in the Arab world, it seems logical that the conveyor belt theory would apply there just as it does elsewhere.

‘In addition, HT splinter groups tend to be Salafi-Jihadi movements led by people dissatisfied with HT’s gradualist approach and its refusal to alter its

opposition to political violence. For example, in the UK, a senior leader, the Syrian-born Omar Bakri Muhammad, quit HT to establish al-Muhajirun, which advocated violent attacks against British, U.S. and Israeli targets around the world. Several peripheral members of al-Muhajirun later carried out jihadi attacks, while Bakri now lives in Lebanon where he is believed to be involved in radical Islamic politics among Palestinian refugees (particularly in the Ain al-Hilweh refugee camp) and among Lebanese Sunnis in the Tripoli region.’

A world-wide Caliphate, should it eventuate, will prove a daunting reality for Muslims and non-Muslims alike. The Caliphs of Damascus and Baghdad manipulated Islamic Law for their own ends. They were the first Islamic rulers who had a stake in keeping the dogma of predestination alive but they were by no means the last. If their rule – if any rule – could be seen as God’s immutable rule, then who would dare rebel against it?<sup>4</sup>

Abu’l Faraj al-Isfahani in the 9<sup>th</sup> century AD spelt out how the loyal and pious subject must regard ‘the *emir al-mu’minin* [‘the ruler of the faithful,’ the Caliph] and the wounds he inflicts, as fate; let no one find fault with his doings.’<sup>5</sup>

‘Abd al-Malik, the Umayyad Caliph had his rival ‘Amr ibn Sa’id murdered. Then he had his head [along with some dirhams to strengthen his argument] tossed to his followers in the palace yard, announcing that the killing was ‘foreordained in God’s inalterable decree.’<sup>6</sup>

All that is missing was al-Jazira’s coverage, and the claim by resident Islamist spin-doctors that ‘Abd al-Malik was ‘misunderstood’.

If Hizb ut-Tahrir’s dream becomes reality - to adapt the words of Burton’s friend - ‘the world may yet be a jail’ for Muslims and non-Muslims alike.



*New edition from Father Michael Fallon MSC*

## THE APOCALYPSE

This new and revised edition of Michael Fallon’s popular Commentary on the Apocalypse is now available from Chevalier Press or from Catholic Booksellers. The Apocalypse is a treasure from our Christian past that has been much used and abused since it was written. Father Fallon reveals it as a symbolic manifesto of the ultimate victory of love, and of the values of Christ, over the oppressive Roman state at the close of the first century AD.

**\$13.95**

[Includes GST and postage and handling]

1. *The Book of the Thousand Nights and a Night*, vi, by Richard Burton, p.201ff.
2. Senior research fellow at the Center for the Study of Democracy, University of Westminster. See *The Daily Star* February 9, 2003, quoted in [www.aljazeera.info](http://www.aljazeera.info)
3. *Terrorism Monitor*, Volume 4, Issue 24 (December 14, 2006) ‘Hizb-ut-Tahrir’s Growing Appeal in the Arab World’.
4. Julius Wellhausen, *Das arabische Reich und sein Sturz*, Berlin 1902, pp 217, 235.
5. *Kitab al-Aghani* - The Book of Songs, X, 99,10.
6. *Al-imama wa’l-siyasa*, Cairo, 1904, vol.ii, 41.

*Chaldaeans Catholics flee Iraq*

## ESCAPING TYRANNY

*by* JOHN PONTIFEX

CATHOLIC leaders in Damascus are grappling with a massive 25,000 refugees desperate to escape the ethnic cleansing that continues to sweep Iraq.

With reports coming in all the time of women being forced to take the veil and death threats against priests, Syria's Chaldean Bishop Antoine Audo is leading the task force to provide for Christian communities flooding over the border.

Stressing that Syria had received the vast majority of refugees, the Bishop of Aleppo said that the Iraqis arriving in Damascus had received "a warm welcome" for which they were very grateful.

He said the refugees had packed into Damascus, with the authorities allowing them in without visas and supporting the efforts of Catholic leaders to provide accommodation and gain access to health care.

Bishop Audo went on to thank Aid to the Church in Need [ACN], the Catholic charity for persecuted Christians, which has pledged to give further aid for the refugees to top up the emergency packages dispatched since the Iraqis began arriving in Syria soon after the 2003 overthrow of Saddam Hussein.

He stressed how in recent months there had been an explosion in the number of refugees desperate to get away from Iraq.

In an interview with ACN, Bishop Audo described how his relief operation was enabling each family in need to receive US\$20 food aid on a regular basis.

He said that ACN's help had also funded urgent hospital operations for the refugees. Every month, up to three people each received US\$200 to cover the cost of surgery.

The bishop reported that another chunk of aid was going towards catechesis for up to 300 children, just some of the multitude who descend on Damascus's Chaldean Church of St Teresa on Fridays.

Now, six Masses are celebrated across the city every Sunday, each packed with hundreds of worshippers.

Bishop Audo said: "There is a big need to help the people in Damascus. We cannot provide a solution for all the problems but we are doing whatever we can. We are very grateful to Aid to the Church in Need for all the help they have given us."

The bishop went on to underline the increasing dangers faced by Christians in Iraq.

"Kidnapping, death threats and forcing the girls to wear the veil – for all these reasons, it is dangerous for Christians. They leave because they are afraid."

"The fanatics want to get rid of Christians completely," he added.

He described how an Iraqi priest had escaped from the country after receiving death threats on his mobile phone. "The priest left everything behind – even his car," said Bishop Audo, adding that he had fled to Damascus. "He still feels insecure."

The Bishop added his voice to criticism of plans, promoted by the US Catholic Bishops' Conference, for a safe haven to be created for Christians in the Nineveh Plains, close to the northern Iraqi city of Mosul.

Agreeing with Archbishop Louis Sako of Kirkuk, who dismissed the plans as "difficult and risky", Bishop Audo said the scheme would put the Christians at risk of militant Muslims in Mosul.

He said: "The Sunnis will take this as a pretext to attack the Christians. The Sunnis will say: 'Look, the Christians are asking for independence from us. We must stop them.' The Christian has to live with everybody else. That is the way it should be."

---

For more information about Aid to the Church in Need, Australia, contact Philip Collignon on (02) 9679-1929.

## LETTERS

### Facing the Hard Lie

Ben Hogan, world famous golfer, lived by a wise axiom: *You must play the ball where it lies.* In other words, *Face up to the situation - no good pining for something better.*

In the October *Annals* Cardinal George Pell has faced up to the Hard Lie in which the Church in Australia finds itself. This document is an honest review of the malaise that has overtaken Australian Catholicism in the last five decades; a malaise made more bitter by the height from which we have fallen. Sprung largely from the faith of humble, oppressed and even convict stock, the Australian Church grew to become a source of pride and inspiration in the Catholic world.

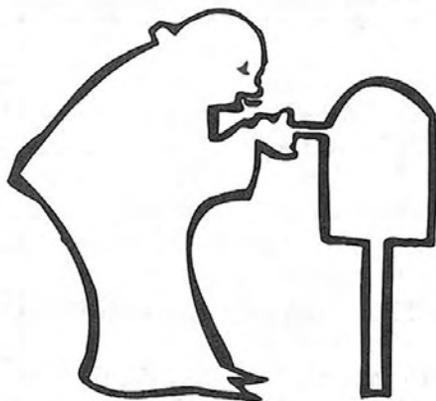
The great strength of the Australian Church was its culture, flourishing in the home, in the school and in the place of worship - a vigorous, self-sustaining system with walls to withstand the assaults of its enemies. Well, the walls of that castle have been breached and the Central Keep itself is under siege.

Yet Catholics have never had it so good. We live in age of affluence; we are socially accepted and free, at last, from bigotry and intolerance.

How did this malaise happen? Mainly because of the relentless growth of decadence in the so-called Western world; decadence borne on the wings of the communication revolution. Today, decadent minds have the world for their market place and any home can be entered without knocking - at the flick of a switch. And so a great blanket of illusion overlies this post-Christian age of the West - illusion pumped in constantly via TV, cinema, print and the net. And much of it reflects decadent values and the shifting sands of subjective morality.

In this swirling, unstable, knockabout environment few believers are risk-free and the best hope is to *'enter in through the narrow way'*, threading the Heads that open to a tranquil and ever-widening harbour.

Against the current assault, ho-hum Catholicism is ill-matched and ill-prepared, as indicated by the state of Catholic education outlined by Cardinal Pell. By and large, our schools no longer reflect the Faith, the fragrance and the intention of the pioneers. How many graduates leave school equipped with basic theological literacy - equipped,



### Nostalgic Journey

You must be the oldest magazine in Australia still published. I am 82 now. I remember walking miles in the 1930's in the Berry district of New South Wales to deliver your magazine on behalf of the sisters of St Joseph, who were the promoters in the district. Delivering was easy, compared to requesting payment, as no one had much money in those days. But they did welcome the magazines. I also was rewarded once when I received 2/6d for an essay I wrote that was published in the children's pages of the *Annals*. We had a special affection for our St. Patrick's Church and our wonderful Irish nuns - and the Australian ones too. I played the organ for the choir from when I was 9 until I turned 15 years old. A younger sister play the violin. My father sang in the choir which was mostly Latin hymns then and our very little brother was an altar boy. That's the effect receiving the *Annals* has on me. It brings back those wonderfully happy days.

Sans Souci, NSW 2219

MARGARET WILLIAMS

[Thank you for your memories, Margaret. *Annals* seems to be the second oldest Australian journal still being published. The *Bulletin* is the oldest. It first appeared and, my great-grandfather wrote the first short story in it, in 1880. Its ownership has changed hands many times, but it is still being published. We understand, however - subject to correction - that there is no religious magazine that has been continuously published in Australia since 1889 other than *Annals*. Ed.]

### PNG's debt to the Catholic Missions

Congratulations once again on a fine issue (*Annals* 8, October 2006). Cardinal Pell's paper on contemporary Catholic attitudes was a real eye-opener and a wake-up call to all of us.

Two items were especially personally significant. From their Thursday Island and Darwin days, my late mother and father were great admirers of Bishop

Gsell and spoke of him often.

Wanda Skowronska's article (as ever excellent value) reminded me of an earlier Vanimo in Papua New Guinea, where I was temporary patrol officer in charge in late 1958. It was a very different place then with the Mission staffed on his own by the late - and great - Father Ray Quirk OFM. In the very remote areas in which I served, the missions, still quite new in the field compared with the MSCs and SVDs in the longer-established areas, seemed to me to be battling hard without obvious success. Wanda's piece confirms my impression from other sources that a massive breakthrough has occurred in PNG. Their rate of vocations to the priesthood and religious life is something that we in Australia can only wonder at.

Not only in the religious field. It is not generally understood that the successful revolt against the PNG government's 1997 Sandline adventure was strongly influenced by a wide range of lay community organisations, many of which had their origins in the missions. If Sandline had gone ahead as intended, Papua New Guinea may well have been destroyed.

East Doncaster, Vic., 3109 MICHAEL O'CONNOR AM

## Always Give Thanks

Christ is with me, whom shall I fear? Though waves rise up against me, the seas, the wrath of rulers: these things are no more to me than a cobweb. And if you my beloved people had not held me back I would have been off this very day. For always I say, 'Lord, thy will be done'; not what such a person, and such, wishes, but whatever you wish. This is my fortress, this is my immovable rock; this is my firm staff. If God wishes this to be, let it be. If he wishes me to be here, I give thanks to him. I give thanks wherever his will is I should be.

- St John Chrysostom, from his *Homilies* [Before his Exile, nn. 1-3], *The Roman Breviary*, Matins for the Feast of the Saint, Second Reading.

## Forced Islamisation

The forced Islamisation of thousands of Protestants and Catholics constitutes a particularly painful chapter of the conflict in the Moluccas. Although the Islamic side and, in some cases, the authorities have played the matter down or even denied it outright, the facts speak for themselves. It is surely no coincidence either that these blatant violations of human rights only began after the Laskar Jihad took command of the Muslims.

On 23 November 2000 and in the days that followed, one Christian village after another on the island of Kesui was overrun by Muslim fighters. Those inhabitants who put up a fight or who failed to make it to safety were killed, their houses burned down and churches destroyed. Several hundred Christians managed to escape to a nearby island. A total of 625 Catholics and Protestants initially fled to the interior. The island is not very large, however, and so they were soon caught and confronted with the choice of being circumcised or killed on the spot. The same fate overtook the 140 Christians from the villages of Korfutin and Koriokin on the nearby island of Teor on 11 December 2000, when men and women alike were subjected to enforced public circumcision.

- Theodore Kampschulte, 'Human Rights in Indonesia. Religious Freedom and Violence.'  
Internationales Katholisches Missionswerk e.V. No. 600 213

that is, to make an informed choice between the life of grace and what St Paul called *'this present world'*?

Stark is the data presented by Dr Pell. Regular Catholic worship has declined from 50% in 1950 to the present rate of 16%. Most schools have no religious at all on the teaching staff and a significant percentage of non-Catholic (20% nationally) or non-practising Catholics as teachers.

In our schools, reports Dr Pell, 22% of the students are non-Catholics. (44% in Tasmania, 36% in South Australia). In Geelong the Catholic Regional College\* enrolled 50% non-Catholics. This trend must result in modification to Catholic religious education, also to Catholic practice and imagery – a reversal of the role embraced with great heroism, dedication and hardship by the pioneers of Catholic education in Australia.

In post-Christian Australia, religion is something that some people (a minority) are *'into'* and some people are not. The former includes 80-90 percent of graduates who leave our schools as pre-lapsed Catholics.

Referring to young Catholics, Cardinal Pell wrote: *'Most of them seem to believe that life offers a smorgasbord of options from which they can choose items that best suit their passing fancies and changing circumstances.'*

Surely, a major revision is necessary in the quality and direction of religious education. It doesn't have to be dull. The four Gospels make an exciting, absorbing story. Being *précis*, they are rich in potential for informed speculation and geopolitical analysis. Towering above all, as the central player, is the most sensational Figure ever to step out of the printed page. That player, that

narrative – this no spin doctor could even dream.

A major concern must be the quality of the teachers of religious education. Why not set up a religious education college graduating scholars who could impart basic literacy in theology and spirituality while promoting student inquiry and debate? Such a college could have campuses in all States.

What to do? Back to Ben Hogan. The lie is hard, but we have to play the ball or, in a word, confront the challenge to re-evangelise Australia, as the Apostles set out to convert a world that was often hostile and sceptical. An impossible task? Well, the English Church did it in the 19th century Second Spring after three centuries of repression and savage persecution. Mind you, they were energised by the blood of numerous martyrs.

Today's evangelists could well start with those time-worn, clichéd phrases – *The Good News* and *The Human Condition*.

Do they mean much? Well, Les Carlyon, brilliant Australian journalist, thinks they do..

*'If it isn't true,'* he said, referring to Christianity, *'then it ought to be.'*



In the light of *The Human Condition*, the descent of the Divine in the Incarnation is exactly what the human race needs and it is not to be rejected lightly.

Nor is it a hard case to argue. Granted the Incarnation is a sensational dogma, needing light from the Holy Spirit; yet the Catholic case rests on rocks of certitude, against which the breakers of difficulty and doubt crash and dissipate. And with the Faith comes gifts beyond price – peace, joy, hope, love, perception, contentment, wisdom, to mention a few. These gifts are either being spurned by, or are beyond the ken of, generations of baptised Catholics. And so people derive their beliefs elsewhere. Deceived by media, many are betrayed to worldly allurements such as power, pleasure, possessions, status, wealth and (Cardinal Pell's term) recreational sex. Thus they become heirs to a destiny summed up in dreary *D* words – disappointment, disillusion, despair, disgust and, above all, the ultimate *D* word – *death*.

Even those who can boast a well-lived life are, as a rule, unwilling to confront death, the great unknown.

*'We know we are going to die but we don't believe it.'* said Professor Morrie Schwartz in Tuesdays with Morrie, revealing the social landscape with a lightning flash:

In the last analysis this great struggle for the survival of the Australian Church will be resolved in mystery – in the response to the visitations of the Holy Spirit. It is all set out in *The Parable of the Sower*. We can't force people to buy the product; nor will the Holy Spirit compel; but we do have a stern duty to lay out our wares as attractively as possible. And the good news from the Parable is that some seed grain yields the hundred fold.

Leopold, Victoria, 3224

FRANK COLYER

PS. The truth of a doctrine is not measured by the number of believers it has enrolled. 'When the Son of Man comes, will he find faith left on earth?'

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

*Great Catholic Architect who created Spiritual Treasurehouses in Stone*

## PRODUCTS OF 'FAITH' NOT 'OPINION'

*By* A. G. EVANS



WHEN the great German Jewish poet, Heinrich Heine, stood admiring Amiens Cathedral his companion turned to him and asked why we can no longer build such piles. Heine is said to have replied: 'Dear Alphonse, men in those days had convictions, we moderns have opinions. It requires something more than an opinion to build a Gothic cathedral.'

Perhaps this is why St Mary's Cathedral in Sydney, and St Patrick's in Melbourne, are such successful buildings, recognised worldwide as the two finest examples of neo-Gothic design of the nineteenth century. For the architect of both, William Wilkinson Wardell, was a devout Catholic convert whose work throughout his life was grounded in his faith - convictions, and not mere opinions.

It is given to few architects to design cathedrals; the numbers that have done so in the past two hundred years in Australia (both Anglican and Catholic) may be less than half a dozen. (Some, like William Butterfield, designed from afar, never setting foot on Australian soil)

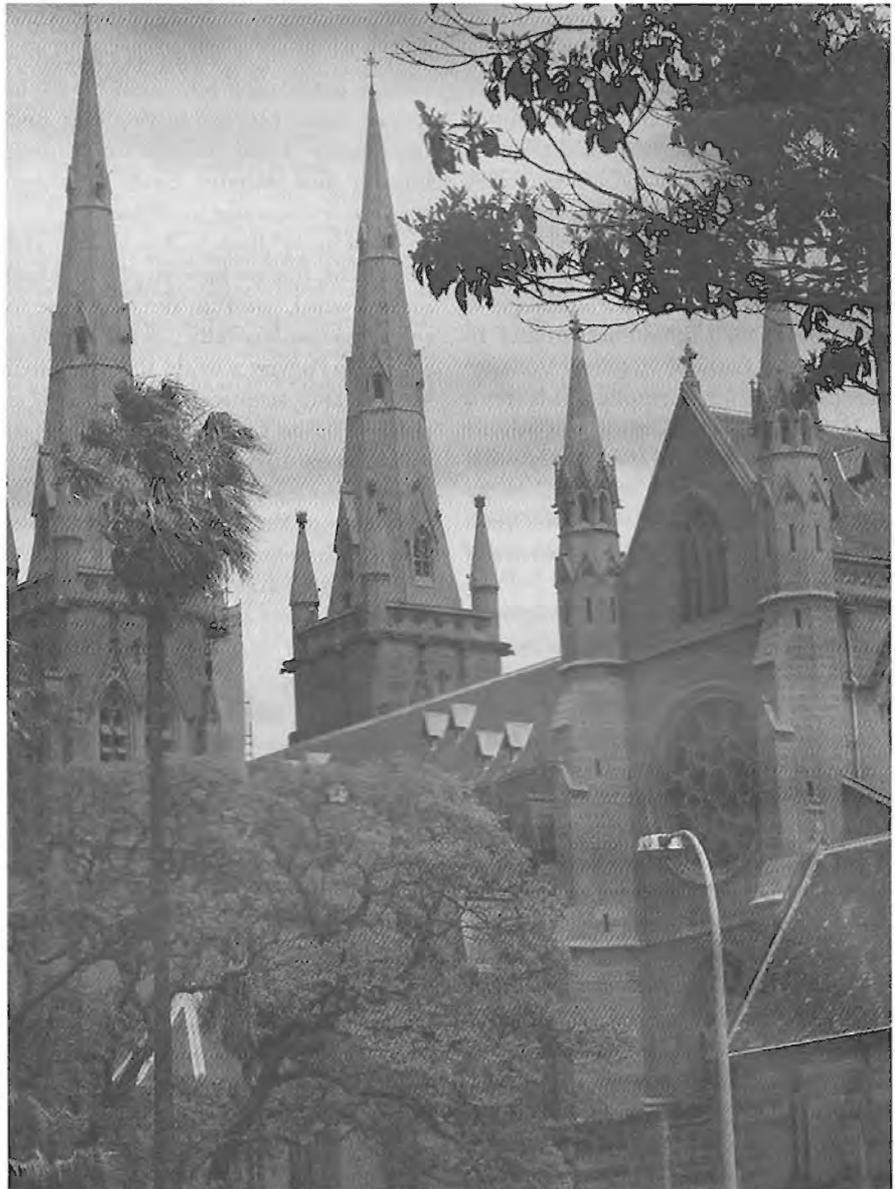
William Wardell, however, emigrated from England with his family and settled in Melbourne in 1858. He had already had a busy, successful practice in London having built some thirty churches, and he arrived with an established reputation unsurpassed in his profession. He was a friend of John Henry Newman (later Cardinal Newman), and of the leading Catholic architect and designer, A. W. Pugin, both of whom had played a part in his conversion. Cardinal Manning expressed his sorrow at bidding goodbye to a dear friend and wrote that 'your absence will be a subject of grief

to all who know you, and a loss to the Catholic body.'

In addition to designing cathedrals, Wardell was also responsible for some of the grandest and most revered public buildings in Victoria and New South Wales, the best known being Government House in Melbourne.

Although he designed in different styles, it is for his Gothic Revival work that he will be best remembered. He was influenced by Pugin and the other Gothic Revival proponents and Pugin collaborated on some of Wardell's English church interiors.

We cannot ignore cathedrals even if



St Mary's Basilica, Sydney, designed by Wardell. Work began in 1868. It is the largest ecclesiastical building in Australia.

we should wish to do so. From earliest times they have occupied the most prominent places in cities. In the ages of Christian Faith, the lesser buildings of the cities were grouped around and below them as if in humble obeisance. The medieval cathedrals were designed as a celebration of belief; they were centres of worship, of learning, of social activity and of civic pride. To some extent this still pertains today even in our secular world. Both St Patrick's in Melbourne and St Mary's in Sydney are undeniable assets in the civic landscape, as much symbols of the two cities as Flinders Street Station and trams are in the former, and the Harbour Bridge and the Opera House in the latter. The Wardell cathedrals maintain their dominant position, surrounded as they are by towering commercial blocks - those spiritless cathedrals of commerce - and are, in a sense, a visual refuge from them.

The majority of the populace may not be much interested in what goes on inside cathedrals today, but they do care about what the cathedrals look like from the outside, and they also care for their surroundings. Both St Mary's and St. Patrick's benefit from their garden settings. The buildings'

familiarity and townscape are somehow comforting and wondrous. Thousands of sightseers, attracted by the grandeur of the cathedrals, venture inside to marvel at their height, the rows of soaring pillars, the aisles and the clerestory above, the sense of space and of length, and the jewel casket effect of the liberal use of stained glass. Although inquisitive non-believers may spurn visits to lesser churches elsewhere, they are invariably drawn inside cathedrals whose otherworldly grandeur acts as a mysterious magnet. Few visitors are untouched by the power and significance of their design and the faith which inspired it. To this extent, if for no other, the casual visitor resembles Winston Churchill, who famously admitted that he was hardly a pillar of the Church of England, but was, as he quipped, "more in the nature of a buttress because I support the church from the outside".

The architect of Australia's two major cathedrals was the antithesis of a mere buttress in the Churchillian sense for he was totally committed to the Faith which his cathedrals embodied. He believed, as did his mentor, Pugin, that good ecclesiastical buildings could be produced only by architects sharing the Christian Faith. Like Pugin

especially, Wardell saw the Gothic style as embodying and proclaiming in stone and glass the truths of Christianity, and he held a passionate belief in the superiority of Gothic over other forms for ecclesiastical buildings.

William Wardell's name still lives in his Cathedrals although to the general public - even to those who worship in the Cathedrals - he is scarcely known. His grave at Gore Hill cemetery is overgrown and neglected. And yet his importance as a major contributor to Australia's architectural landscape can hardly be exaggerated. He was also a fascinating character, a direct emissary of that curious band of 19th century Gothic Revivalists whose status and influence fluctuated with the vagaries of fashion. To some, their work was despised as romantic eclecticism, to others, it has been reassessed and is now greatly admired. One of Australia's most distinguished literary figures of the early 20th century, A. G. Stephens, leading critic, Bulletin editor, writer and poet, described Wardell as "by far the most eminent architect who has lived in Australia"; and D. I. McDonald notes at the conclusion of his Australian Dictionary of Biography entry that "his cathedrals and churches, notable for the purity of expression and richness of symbolism, rank among the greatest buildings constructed anywhere in that style."

Catholics in Australia are greatly blessed by the legacy of William Wilkinson Wardell. The next time you visit St Mary's in Sydney, or St Patrick's in Melbourne look up at the grandeur and the spiritual 'conviction' in the stones, and remember to thank God for the saintly architect who had 'convictions' and not mere 'opinions.'



TONY EVANS was a producer with the ABC for many years and is now a freelance writer living in Western Australia. He has published three historical biographies, the latest being the very popular C.Y.O'Connor, His Life and Legacy, published by UWA Press. Evans founded the C.K.Chesterton Society in W.A. Recently it became the national Australian Chesterton Society. He is working on a biography of William Wardell and *Annals* readers can look forward to updates from him as the work progresses. The beautiful St John's College within the University of Sydney, founded in 1858, is the oldest Catholic University College in Australia, and first Catholic University College to be built in the English-speaking world since the Reformation. It is also one of the cultural treasures bequeathed to Australian Catholics by William Wardell, its architect.

## The Suicide Bomber

'I have the means to make myself deadly, but that in itself, you understand, is absolutely nothing in the way of protection. What is effective is the belief those people have in my will to use the means. That's their impression. It is absolute. Therefore I am deadly.'

'There are individuals of character amongst that lot too,' muttered Ossipon ominously.

'Possibly. But it is a matter of degree, obviously, since for instance, I am not impressed by them. Therefore they are inferior. They cannot be otherwise. Their character is built upon conventional morality. It leans on the social order. Mine stands free from everything artificial. They are bound in all sorts of conventions. They depend upon life which, in this connection, is a historical fact surrounded by all sorts of restraints and considerations; a complex organised fact open to attack at every point. Whereas I depend upon death which knows no restraint and cannot be attacked. My superiority is evident.'

- The 'Professor,' speaking to Ossipon about the work of suicidal anarchists, in Joseph Conrad's *The Secret Agent*, J.M. Dent, 1907 p.68.

*Sister Faustina - Porter and Mystic*

# FIRST SAINT OF THE NEW MILLENNIUM

By WANDA SKROWONSKA



It is at the heart of Christianity to extol the mercy of God. For millennia the words of Psalm 88 "*Misericordias Domini in aeternum cantabo*" have echoed in cathedrals, chapels and hearts. However, in the twentieth century came a renewed veneration of the Divine Mercy arising from the experience of a Polish nun who became not only the mystic messenger of Christ's exhortation - *'Humanity will not find peace until it turns trustfully to divine mercy'*<sup>2</sup> but also became the first saint of the new millennium. This intensified focus on the Divine Mercy, in a time of war and immeasurable suffering, continues to spread to many parts of the world. In Australia there are Divine Mercy centres, book distributors and prayer groups. Divine Mercy Sunday was instituted as a feast in the universal church on the first Sunday after Easter by Pope John Paul II on April 30, 2000 and increasing numbers of parishes observe it.

How did it all begin? This divine reminder of mercy came when the world showed it least and yet needed it most - in those years after the carnage of the first world war, with another world war looming. It did not issue from theology conferences, postgraduate theses, committees or spirituality seminars. In the manner of heavenly interventions, Christ appeared unexpectedly to a Polish girl with three years education, from a town with an unpronounceable name - Glogowiec (most Poles could not tell you where it is). Helena Kowalska was the third of ten children whose parents ran a small farm and used to hang a picture of Our Lady on a pear tree when praying outside every May. Like many poor girls Helena worked in domestic service but after some mystical experiences, she tried to enter several convents but was politely rejected as

unsuitable. Eventually in Warsaw, the Sisters of Our Lady of Mercy, in a place called Plock (pronounced Pwotsk), took her on. With the name Sister Faustina, she was cook, gardener and porter and sang in the 'second choir' (the not so good one). To her fellow sisters she was pleasant and eminently unnoticeable. A surviving nun who knew her, 95 year old Sister Beata Piekut (whom I had the privilege of meeting in 2004 in the Krakow convent of the Sisters of Mercy), recalls her first encounter with the future saint. They were both on porter duty and Sister Faustina asked for help with a task. Sister Beata recalls the young nun as very open, amiable and with a love of nature saying there was 'something' about her that she could never forget. Sister Beata later became vice-postulator for her canonisation and collated much information from people who had known her and discussed her cause over breakfasts and lunches in Rome with Pope John Paul II during the 1980s.

Beneath the mundane convent routine, there were hints of extraordinary events. Nuns noticed she would often write in her room, hastily placing the notebook under her pillow before she

went to chapel. They could not have known that she was writing in response to a request from none other than Christ Himself, ('My daughter be diligent in writing down every sentence I tell you concerning my mercy') whom she records as appearing to her one night, literally walking through the wall of her cell (in Plock) on February 22, 1931. In her diary entitled, *Divine Mercy in My Soul*, she writes:

In the evening when I was in my cell I saw the Lord Jesus clothed in a white garment. One hand was raised in a gesture of blessing, the other was touching the garment at the breast. From beneath the garment lightly drawn aside at the breast, there were emanating two large rays, one red, the other pale...After a while Jesus said to me "Paint an image according to the pattern you see, with the signature: "Jesus I trust in You". I desire that this image should be venerated, first in your chapel and [then] throughout the world. I promise that the soul that will venerate this image will not perish.<sup>1</sup>

She says Christ reassured her He would help her as she could not paint nor did she know any painters. She told her superiors about her experience but they did not believe her incredible story. Interestingly, however, children passing by the convent often noticed intense light issuing, from her window at the time of her apparitions. When asked by perturbed sisters why children gathered outside Faustina's window, the superior replied "How do I know?"<sup>2</sup>

Not long afterwards, St Faustina was transferred to the branch of her convent in Vilnius, the capital of nearby Lithuania. Here she met a seminal figure in her life - the priest, Rev Dr Sopocko-confessor to the convent and professor at Stefan Batory University in Vilnius. The latter was non-plussed and even considered resigning as confessor on hearing her story but cautiously had her examined by a psychiatrist who declared

## Impunity and Extremism

The allure of Islam ... owes much to its confidence. And that confidence has been bolstered during the past week. On Monday's *Newsnight*, Anjem Choudary of al-Ghuraba - the group that organised Friday's rally [in London] - showed in a series of furious outbursts how empowered extremists feel by the impunity they have enjoyed. In response to Jeremy Paxman's point that he might be happier in a country where Shari'a law was in place, Mr Choudary raged: 'Who said that you own Britain anyway? Britain belongs to Allah'.

- Matthew d'Ancona 'Free Speech: Labour cares more about the Moslem vote,' in *The Daily Telegraph* [London] 08-02-2006, p.18.

her 'normal'. At the time, Father Sopocho happened to be sharing lodgings in Vilnius with a painter called Eugeniusz Kazimirowski- whom he then asked to work with St Faustina throughout 1934 to produce the image of Christ according to her instructions. Although Faustina wept at the final result, realising nothing could capture the beauty of what she had seen, she relates Christ telling her- "Not in the beauty of the colour, nor of the brush lies the greatness of this image, but in My grace". Extraordinary events - apparitions, bilocations, mystical sufferings, souls visiting from purgatory - filled her life. On one occasion Faustina records that Christ appeared on top of the convent chapel in Vilnius on October 26, 1934 and the rays from His heart (also seen by a girl standing nearby) visibly spread over the city and beyond.

The Divine Mercy image was prepared for its first public showing in Lithuania (not in Poland, as many think) on April 26-28, 1935. Kazimirowski's painting of the Divine Mercy Image was displayed from the famous Marian shrine of Ostra Brama. Here, in the streets of old Vilnius, amazed and curious crowds looked up to the small chapel displaying the painting of Christ with an arm raised in greeting, gazing at them ("...like My gaze from the Cross", He told Faustina) together with that of an older, revered icon of that place - the Madonna of Ostra Brama, the Mother of Mercy. On that momentous day, St Faustina relates that she saw the Divine Mercy image actually come alive with Christ 'walking' outside the picture, the rays of His heart piercing the hearts of all present. Both Jesus and Our Lady looked out onto a world about to be plunged into an abyss of suffering and desolation, Faustina herself having had prophetic visions of the war and concentration camps to come.

Fr Sopocho allowed holy cards with the Divine Mercy picture and chaplet to be distributed up to and beyond St Faustina's death from tuberculosis in 1938. Many people carried them throughout the second world war. After the saint's death, a second painting by artist Adolf Hyla was completed and blessed in 1943 and placed on the side altar of the Krakow convent chapel in 1944. The Hyla picture became the 'official' one and is better known, while the Ostra Brama picture (now permanently in the church of the Holy

## Seek and Speak the Truth

Christians often lack courage with regard to their Faith, on some grounds or other: fear, or a false understanding of the concept of tolerance. All this is an error and leads to the loss of one's own identity. Never attack in word or deed, but seek the truth and always point out error. To say only half of what I'm thinking is a lie; a complicit silence. One cannot co-exist with lies, intolerance and injustice.

- Father Samir Khalil Samir SJ, of the Russicum, Rome and the University of St Joseph, Beirut and Director of CEDRAC - Centre for Arab-Christian Documentation and Research. Quoted *Corriere della Sera* Febbraio 7, 2006 p.2.

Spirit in Vilnius after being hidden in a dusty warehouse in the Communist years) is increasingly visited by Divine Mercy pilgrims.

The saint's diary, *Divine Mercy In My Soul*, recounts her spiritual progress and continual extraordinary events. For example, when she was back in Krakow doing porter duty again, a bedraggled young man knocked at the door and asked for some food. The sisters often had such requests and she invited him to be seated and got some soup and bread which he ate before her. Then, having finished, the man suddenly changed in appearance, was transformed into Christ, smiled at Faustina and vanished into thin air. The room, door, table and chair where Christ sat are still in the convent in Krakow. It must have been difficult for Faustina to keep a calm exterior when washing the dishes of this Disappeared Guest but she was asked to say nothing by her confessors. Some fellow sisters thought there was something unusual afoot but did not really find out what it was until after her death.

Calling Faustina the "secretary of My most profound mystery" Jesus informed her that her task was to write down all that He was to make known to her "... for the benefit of those who by reading these things will be comforted in their souls and will have the courage to approach Me". She relates His words to her:

In the Old Testament - I sent prophets wielding thunderbolts to My people. Today I am sending you

with My mercy to the people of the whole world. I do not want to punish aching mankind, but I desire to heal it, pressing it to my Merciful Heart. I use punishment when they themselves force Me to do so; My hand is reluctant to take hold of the sword of justice. Before the Day of Justice I am sending the Day of Mercy.<sup>3</sup>

St Faustina further records Christ saying "Souls that make an appeal to My mercy delight Me, To such souls I grant even more graces than they ask" and "Sooner would heaven and earth turn to nothingness than would My mercy not embrace a trusting soul."<sup>4</sup>

In her diary the saint recalls Christ giving her a personal retreat when she was ill. He told her that the best way to know God was to contemplate His attributes, the greatest of which was His mercy- not separate from -but the fruit of love. She is constantly awed at the thought of being called from nothingness into being because of the Divine Mercy, saying "You, O Lord, want to share your happiness with us". Pondering the abasement of God taking on human form, the words "fathomless abyss of mercy" are her constant refrain and she is often lost for words:

I can never help being amazed that the Lord would have such an intimate relationship with his creatures...Every time I begin this meditation I never finish it because my spirit becomes entirely drowned in Him.<sup>5</sup>

The insistence by Christ on having the words "Jesus I trust in You" at the base of the Divine Mercy picture has drawn theological attention to what it means to trust. Most people think they know what 'trust' means but they are usually mistaken according to Polish theologian Fr Ignacy Rozycki, who says:

You may be surprised, but it is not faith, not even love of God and one's neighbour, but Christian trust that is the most difficult virtue<sup>6</sup>(24)

Why this is so, he asks? Rozycki explains that trust is not 'hope' on its own but a whole set of virtues (faith, hope, humility, contrition) - pre-conditions for a boundless trust based on 'seeing' the vastness of God's mercy and our smallness. Trust and humility are inseparable because the proud person counts on himself: the humble person knows that he can only count on God. Faustina writes that "humility is nothing but the truth" and nothing is better for the soul;

...than when the soul recognises of itself it is only wretchedness and nothingness and whatever it possesses of good is a gift from God. It is what sustains it in a continual act of humble prostration before the majesty of God.<sup>7</sup>

The diary records Christ saying that "The graces of My mercy are drawn by means of one vessel only and that is trust". The development of understanding of "mercy" and "trust" (after an initial ban on her works due to theological misunderstandings) has continued to engage theologians since St Faustina's death. Pope John Paul II himself devoted an entire Encyclical to 'mercy' - *Dives in Misericordia* (1980) - in which he calls mercy 'love's second name' and 'the most stupendous attribute of the Creator and Redeemer'.

St Faustina was asked to transcribe the words of a prayer-the Chaplet of Divine Mercy- dictated to her in her cell on the nights of September 13-14, 1935 in Vilnius during a vision of an angel about to punish the world for its sins. After she said the words of the prayer, she records that the punishment was lifted. Christ asked her to spread the Chaplet saying that "if the most hardened of sinners says it once, he will receive graces from My boundless mercy" and promised that if said in the presence of a dying person,

an "unfathomable mercy will envelop that soul".

The chaplet contains the words - 'Eternal Father I offer you the Body and Blood, Soul and Divinity of your dearly beloved Son our Lord Jesus Christ in atonement for our sins and those of the whole world'. Ironically this most *priestly* prayer was given to a nun who had no desire to be a priest. It resembles a similar prayer given to the three unschooled children at Fatima. Christ asked that the chaplet be said at three o'clock each day if possible. It is increasingly a central part of the devotional life of monasteries, convents and confraternities around the world. It is especially moving to hear the echoes of the chaplet's refrain in the chapel where the saint originally prayed it - "For the sake of His sorrowful passion - have mercy on us and on the whole world". In the Philippines, radio and TV stations actually announce the 'Hour of Mercy' and buses advertise it. The devotion is spreading in Australia and Divine Mercy Sunday, a feast Christ especially requested, is commemorated on the Sunday after Easter in increasing numbers of parishes in all states.

In Krakow a simple plastic wreath hangs outside the window of the room

where St Faustina died at the age of 33 and her mortal remains are in the convent chapel. Her final words to Fr Sopocko were ' See you in the future life' and she apparently knew she would die on October 5, 1938. When Pope John Paul II extolled her life on April 30, 2000, he was canonising the first saint of the new millennium, his contemporary (whom he never met but may well have passed by in Krakow) to whom Christ addressed the mysterious words "From Poland will come the spark that will ignite my second coming" - many wondering if the words referred to Pope John Paul II himself. St Faustina's life was filled with miracles, prophecies and mystic experiences but these were mere hints of the more extraordinary reality of the Divine Mercy itself before which poor words such as 'profound', 'sublime' and 'unfathomable' must all inevitably melt away.

1. Divine Mercy in My Soul (DMS). (Marian Helpers Stockbridge MA. 1987) P 47 i.e. Paragraph 47).
2. Fr A. Witko, Blessed Sister Faustina (Publishing House of the Pontifical Academy of Theology in Krakow, 1999) p 30.
3. DMS P 1588.
4. DMS P 1146, P 1777.
5. DMS P 1573.
6. Fr Ignacy Rozycki. Fundamental Characteristics of the Devotion to the Divine Mercy (Krakow 1982) p 195.
7. DMS P593.



# Community.

What an insurance company should be about.

While you can trust Catholic Church Insurances to look after your home and your family, it's our relationship with the community that makes us unique. If you're looking for a genuinely different kind of insurance company, one that cares for you and shares its profits with the community, you've found it. Call us today for an obligation free Building and Contents Insurance quote and affordable Personal Accident Insurance.

 Catholic Church  
Insurances Limited  
*Serving You ~ Serving Church*

1300 655 003  
www.ccinsurances.com.au

This insurance product is issued by Catholic Church Insurances Limited ABN 76 000 005 210 AFSL 235415. The Product Disclosure Statement is available from our website or by phoning us. You should read and consider the Product Disclosure Statement before deciding to buy or renew this insurance product.

*The Apparitions of Medjugorje*

DISCERNMENT OF SPIRITS

By Peter Murphy



AFTER a spate of articles on Medjugorje in the *Catholic Weekly* (cf. Aug. 20, Sept. 10), one could claim to be somewhat confused if not downright disillusioned. So what are we to make of the 'happenings' there? One apt response is the book, *Understanding Medjugorje: Heavenly Visions or Religious Illusion?* by Donal Anthony Foley. This recent publication, 2006, by Theotokos Press, with a foreword by Fr. Peter Joseph, is the most comprehensive account of the Medjugorje saga that I have ever read. It consists of twenty-three chapters broken into smaller subsections, making it easy to digest, complete with annotations at the back. Foley provides, at the outset, an historical précis of the region. I personally found this background most illuminating because it shows that for centuries the region has endured religious turmoil, dissent and even diabolic activity.

Foley states that the central characters are the local Franciscans whose regional presence ensured the survival of the faith over decades. In the present context, however, their lack of obedience to ecclesiastical governance is truly scandalous. Once the supposed visions began in 1981, Foley claims that these Franciscans assumed prominent roles. With much detail, the author walks the reader through the much-prized transcripts of tapes that date back to that initial week of 'visions' in June. One fact from the children's reports that is certainly problematic is that the 'Gospa' (Mary) had stated that she would appear only three more times and leave a sign. The 'appearances' were meant to have finished in just one week! They have continued on for over twenty five years! With persuasive arguments, Foley postulates some theories on why the 'visions' suddenly became ongoing. He also illustrates, once again from the verbatim records of the children, that during those initial 'encounters' the 'Gospa' never initiated the discourse.

*Understanding Medjugorje – Heavenly Visions or Religious Illusion?*  
By Donal Anthony Foley.

Theotokos Books, England 2006  
309 pp, \$22.95. (USA)  
www.theotokos.org.uk

That is, the supposed Mary was passive in speech; she awaited the children's questions, being unwilling to direct the conversation. Strange that heaven should want to intervene in this land of mere mortals only to remain silent.

Among the plethora of 'messages' received over the years, some are spiritually valuable, others discuss matters that are trite or repetitive *ad nauseam* and a few contain theological errors. But what of the impact of these messages and 'mystical' encounters on the visionaries themselves? Unlike other seers of approved apparitions, the seers of Medjugorje have not been called to a religious state, the priesthood nor one of prayerful seclusion. Some of the 'seers' go on tour, claims Foley, while others are kept busy in their luxurious abodes.

So what, one may exclaim – look at all the 'good fruits' of Medjugorje. All apparitions have their critics and, besides, how can so many pilgrims who go there each year be wrong? What about the conversions and confessions at the 'shrine'? In contrast to our dying parishes of the Western world they are truly remarkable. Such arguments *in*

*prima facie* seem convincing. Yet Foley gradually reveals them for what they are. In precise terms, he explains the true value of some of these 'good fruits' and draws correlative evidence from authentic apparitions and spiritual writers in order to respond honestly and succinctly to each of these claims.

Throughout the book, the author highlights that Medjugorje is connected to the Charismatic Movement. The worldwide movement of charismatics and the impact of key theologians, such as Rene Laurentin, explain its ever increasing popularity and universal appeal. At the same time, its growth, asserts Foley, has diametrically impacted on the message of Fatima. In the last section of the book he includes a pithy piece on the Fatima story, the importance of the Five First Saturday devotion and recent developments; such as, the official consecration of 1984 and the revelation of the third secret in the Jubilee Year. Sr. Lucia lived a long life, in contrast to her cousins, he adds, so as to foster devotion to the Immaculate Heart of Mary by means of the First Saturdays. Foley claims that all the hype about Medjugorje, frequent 'visions' and the ten secrets, has been detrimental to the reign of the Immaculate Heart of Mary. With certainty there is some truth to his claim, but there are other factors that have gravely impeded the advancement of heaven's cause. It's not the place nor time to discuss them here.

All in all, Donal Foley has produced a well-documented and balanced synthesis of the story of Medjugorje. Irrespective of your present opinion on the matter, buy the book so that you may know all the facts, be they historical, physical, theological, geographical, social or spiritual. Only after a complete appreciation of all the details can one claim to possess the truth and it is the 'truth that will set you free.'



Father Peter Murphy lectures in Philosophy and Theology at Vianney College Wagga Wagga, NSW. He is also a sessional lecturer at John-Paul II Institute, Melbourne.

*Blessed priest of the Yorkshire Moors*

# THE VENERABLE NICHOLAS POSTGATE

By JOAN UTLEY



ON 7th August 1679, Father Nicholas Postgate, aged 82, frail and ill, was dragged through the streets of York on a hurdle to his execution. Before a large crowd he was manhandled to the scaffold to be hanged, drawn and quartered. Before the butchery began he rallied enough strength to address the crowd. He said: 'I die in the Catholic religion, out of which there is no salvation. Mr. Sheriff, you know I die not for the Plot, but for my religion. I pray God bless the King and the Royal Family. Mr. Sheriff, I pray you tell the King that I never offended him in any manner of way. I pray God give him His grace and the light of truth. I forgive all that have wronged me and brought me to this death and I desire forgiveness of all people.'

His mortal remains were carried away on a four wheeled cart for burial by his friends. His grave is not known, but there is an account that a copper plate was thrown into the coffin and that this plate bore the inscription: "Here lyeth that Reverend and pious divine, Dr. Nicholas Postgate, who was educated in the English college at Douai and after he had labored fifty years to the admirable benefit and conversion of hundreds of souls, was at last advanced to a glorious crown of martyrdom at the city of York on 7th August 1679, having been a priest 51 years, aged 82"

How did this priest manage to escape detection for 50 years when the countryside swarmed with those hell-bent on apprehending Catholic priests ministering to the persecuted Catholics of that time?

Most of the Catholic priests were hunted down within a short period of time after returning from seminaries in

Europe to undertake their dangerous mission, yet Fr. Postgate slipped through the net.

Nicholas Postgate was born at the end of the sixteenth century into a staunchly Catholic family and the religious influence of the home was augmented by the strength of the Egton Catholic community. In spite of the difficult days for Catholics struggling to keep their Faith, there were many willing to risk their lives to give the wandering priests shelter, particularly the owners of large manor

houses in the area. With such an inspiring example it is not surprising that the young Nicholas considered a vocation to the priesthood.

The underground Catholic resistance began forming groups of actors who innocently toured the villages and hamlets with a harmless repertoire of songs and plays. In the intervals, however, they took the opportunity to proclaim the Catholic Faith and attack the Established church. Nicholas, in his teens, belonged to just such a group.

In 1621 he crossed the seas to Douai to begin his studies for the priesthood and was ordained at Arras on 20th March 1628. He began his long apostolate on the English Mission in 1630. At first he found accommodation as chaplain to Lady Hungate and, on her death, with Lady Dunbar, using their country houses as his headquarters.

Between 1659 and 1663, Fr. Postgate was experiencing difficulties in finding a permanent place of residence. It was a period when the Catholic gentry of England were less numerous and, in reduced circumstances, unable to afford a chaplain. Fr. Postgate moved to Blackmoor, travelling from home to home celebrating Mass and the other Sacraments. Fr. Postgate wrote:

'I have always worked to help poor Catholics. I have lived as a poor man amongst the poor. I often repeat to myself, "Why look for rest when you were put into the world to labor?" What I lack is not the will but help, as I am working to the limit of my strength.'

In this letter he gives his own statistics for his ministry: 'Five hundred and ninety-three baptisms, two hundred and twenty-six marriages, seven hundred and nineteen burials,' and he adds that, with converts, he had increased the Church by two thousand four hundred souls.

## Second Thoughts

With Elizabeth I near to death, there were three candidates for the throne of England: James VI of Scotland the son of Mary queen of Scots, brought up a Protestant by Elizabeth [for whom Cecil was secretly working] who if chosen would continue the Protestant religion and the penal laws against Catholics; Arabella Stuart [favoured by the English Catholics] who would restore Catholicism but tolerate the Protestants along the pattern of Henry IV in France; and the Infanta Isabella, daughter of Philip II and Regent of the Netherlands [the Spanish candidate] who would reestablish Catholicism as the religion of England.

The Catholics approached James to find out his policy: he replied: 'As for the Catholics, I will neither persecute any that will be quiet and give but an outward obedience to the law; neither will I spare to advance any of them that will by good service worthily deserve it.' [Correspondence of King James VI of Scotland with Sir Robert Cecil and others in England (Camden Society) 1861 p.56] When James was safely in possession of England, he famously remarked: 'Na, na, we'll no' need the Papists noo,' and enforced the penal laws with all their rigour against the Catholics.

- Quoted in Hugh Ross Williamson *The Gunpowder Plot*, Faber and Faber, p.60.

He spent the rest of his life on the moors, and local tradition says he made his home in a small thatched cottage near Ugthorpe. Thomas Ward, who knew Fr. Postgate personally wrote in his book on "England's Reformation":

A thatched cottage was the cell  
Where this contemplative did dwell;  
Two miles from Mulgrave Castle it  
stood,  
Sheltered by snow-drifts, not by  
wood,  
Tho' there he lived to that great age  
It was a dismal hermitage.  
But God plac'd there the saint's  
abode,

For Blackamoor's greater good.

From this poor cottage Fr. Postgate roamed the moors from Guisborough to Pickering on foot, visiting the Catholics of the area. How did he elude capture? In the scattered villages of an open countryside, where every stranger became the subject of gossip and scrutiny, it would have been impossible for him to escape detection, but he did! The people of those villages knew full well that he was a priest. The answer is that he was greatly loved and respected, and, as he kept a low profile, nobody was prepared to betray him.

Eventually he was betrayed by a complete outsider, John Reeves, who was visiting the area. This caused much anger and sorrow among the villagers. Perhaps Fr. Postgate might have lived on to die a peaceful death on his beloved moors if only John Reeves had stayed in London, but it was not to be and he was arrested and faced torture, interrogation and ultimately martyrdom.

Fr. Postgate was first examined on 9th December 1678 at Brompton and remained in captivity there until his further examinations on 6th and 7th March 1679. He was sent to trial in York. He was found guilty of contravening the Statute of 1585 which was "against Jesuits, seminary priests and such like disobedient persons". The penalty for contravening this Statute was death. The authorities, however, could not agree that the execution should be carried out. Accordingly, Fr. Postgate was kept prisoner in York castle for the next four months. He used this valuable time to prepare for his death by intense prayer and penances. At last the date of his execution was announced.



## Losing the Peace

The third aim [of the Peace Conference after World War I] the destruction of the German Empire – M. Clemenceau failed to achieve because of his anti-religious bias. This bias forced him to make no difference between Catholic and non-Catholic German. The Rhinelander had no reason to love the Prussian rule. He had tolerated it only because it seemed to be successful. In many ways it was more alien to him than had been the rule of Jerome Bonaparte. And on Armistice Day, when even the success of Prussianism had been shown a cheat, the French had a great opportunity to undo the work of the Congress of Vienna a hundred years before. They should have marched into the Rhineland and the Ruhr not as conquerors but as liberators. Instead, by weakly abandoning their first demand for a West Prussian Republic and by treating the population of the occupied territories as if they were as guilty of the war as any other Germans, they forced them back upon that Prussian leadership which they were so ready to repudiate. Only when they had compelled every German willy-nilly into loyalty to Berlin did M. Clemenceau's meaner successors, in order to make the solidarity of the Prussian Empire doubly sure, let out a gang of anaemic gaol-birds and parade them through the streets as a Rhineland Separatist Government. It is a record of wretched tragedy.

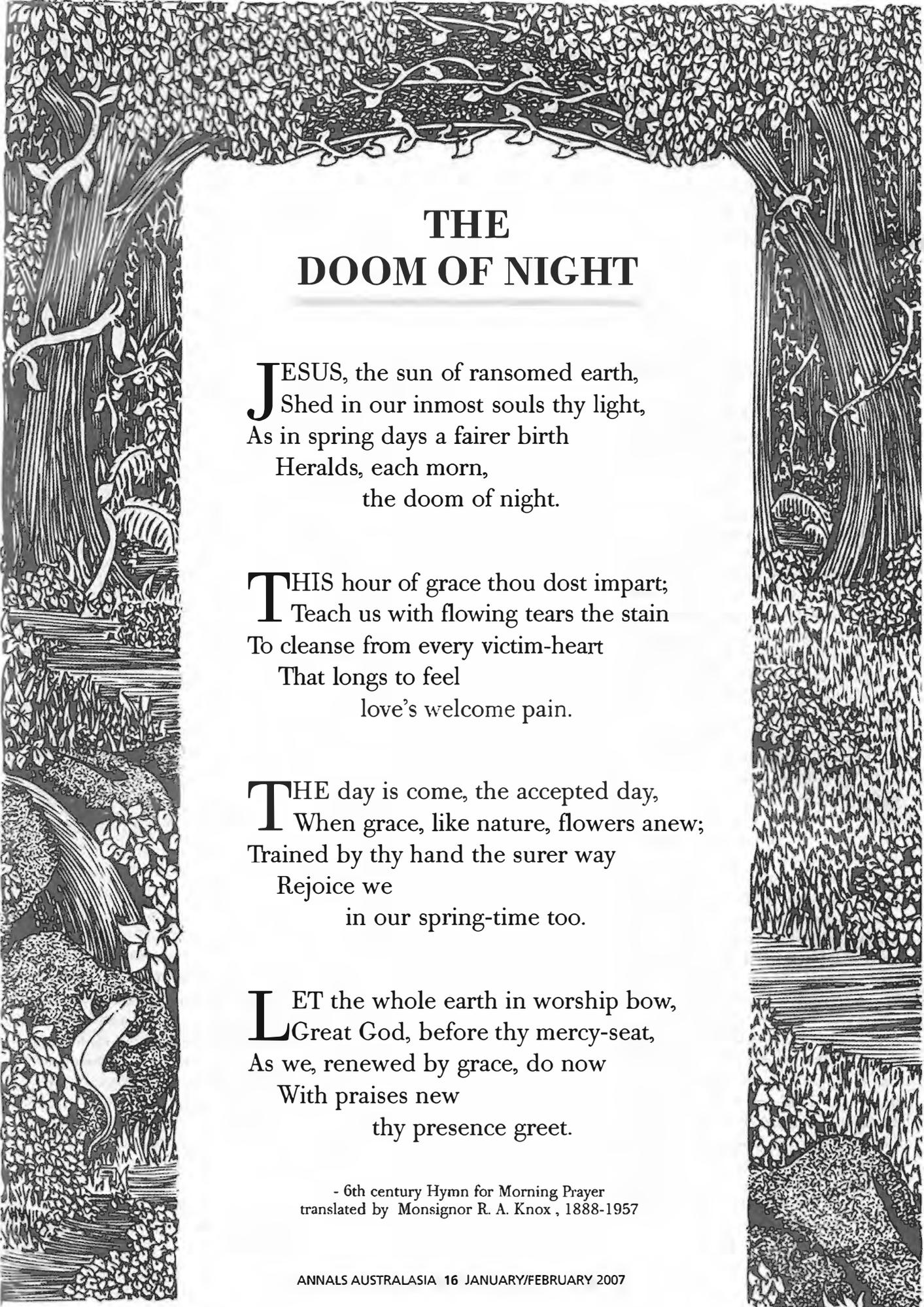
- Christopher Hollis, *The American Heresy*, London, Sheed and Ward, 1927. Clemenceau's hatred for religion blinded him to the fact that the frontiers of European civilization were religious frontiers he tried to draw them along the less real lines of nationality. France is still paying the price of Clemenceau's folly, and the EU seems to be following him.

He was dragged through the streets of York on a hurdle, which was intended to be a shameful humiliation, but it actually became a triumphal procession as great crowds followed him, clearly moved by the sight of the elderly, frail man having to undergo this ordeal. He met his gruesome and terrifying death, being drawn and quartered, with the serenity of a saint. His quarters were given to his friends and interred. One of the hands was sent to Douay College. His portable altar-stone is now venerated

at Dodding Green, Westmoreland.

Cod, our Father, in the Venerable Nicholas Postgate you gave to your Church an example of Faith and a willingness to live in poverty and humility for the glory of Your Name. Grant that like him we may grow daily in union with Christ your Son in the Mass and ponder on the mysteries of our salvation in the rosary.

Reprinted from *The Remnant*, St Paul Minnesota  
November 30, 2006



## THE DOOM OF NIGHT

**J**ESUS, the sun of ransomed earth,  
Shed in our inmost souls thy light,  
As in spring days a fairer birth  
Heralds, each morn,  
the doom of night.

**T**HIS hour of grace thou dost impart;  
Teach us with flowing tears the stain  
To cleanse from every victim-heart  
That longs to feel  
love's welcome pain.

**T**HE day is come, the accepted day,  
When grace, like nature, flowers anew;  
Trained by thy hand the surer way  
Rejoice we  
in our spring-time too.

**L**ET the whole earth in worship bow,  
Great God, before thy mercy-seat,  
As we, renewed by grace, do now  
With praises new  
thy presence greet.

- 6th century Hymn for Morning Prayer  
translated by Monsignor R. A. Knox, 1888-1957

*The Risen Christ – Hope of Italy and the World*

## ITALY, POLITICS AND THE TRIALS FACING CATHOLICS

*Address given by Pope Benedict XVI to the participants in the National Convention of the Church in Italy held in the Exhibition Centre of Verona, on October 19. For Italy, read Australia and all the countries of Christendom*



I AM pleased to be with you today, in this beautiful and historical city of Verona, in order to take an active part in the Fourth National Convention of the Church in Italy. I offer to all and to each one of you my cordial greeting in the Lord.

I thank Cardinal Camillo Ruini, President of the Bishops' Conference, and Dr Giovanna Ghirlanda, representative of the Diocese of Verona, for the kind words of welcome they addressed to me on behalf of all of you and for the summary given to me on the Convention's progress.

I thank Cardinal Dionigi Tettamanzi, President of the Preparatory Committee, and all who have worked for its realization. I wholeheartedly thank each of you who represent here, in pleasant harmony, the various components of the Church in Italy: Bishop Flavio Roberto Carraro of Verona, who is hosting us; the Bishops present, the priests and deacons, the religious men and women, and you lay faithful, men and women, who give voice to the many realities of the Catholic laity in Italy.

This Fourth National Convention is a new step on the path of implementing the Vatican II directives, which the Italian Church has undertaken since the years immediately following the great Council.

First of all, it is a path of communion with God the Father and with his Son Jesus Christ in the Holy Spirit, and therefore of communion among us in the unity of the one Body of Christ (cf. I Jn 1:3; I Cor 12:12-13). It is a path directed towards evangelization, to keep the faith alive and strong in the Italian People. It is therefore a

tenacious testimony of love for Italy and of active solicitude for the good of her children.

This journey of the Church in Italy has run in strict and constant union with the Successor of Peter: I am happy to recall with you the Servant of God, Paul VI, who called the First Convention in now distant 1976, and John Paul II, with his fundamental Interventions that we all remember at the Conventions of Loreto and Palermo, which have strengthened the confidence of the Italian Church to work so that faith in Jesus Christ continues to offer, also to the men and women of our time, the sense and the orientation of [human] existence and so has had "a leading role and an effective drawing power" in the Nation's journey towards its future (cf. Discourse at the Meeting with the Italian Church in Loreto, 11 April 1985; L'Osservatore Romano English edition, 6 May, p. 5)

### **Risen Lord: Centre of Life**

In the same spirit I have come to Verona today to pray to the Lord with

you, to share, even though briefly, in your work of these days, and to propose my Reflection to you on what appears of the first importance for the Christian presence in Italy.

You have made a very appropriate choice, putting the Risen Jesus Christ at the centre of the Convention's attention, and of all the life and witness of the Church in Italy. The Resurrection of Christ is a fact that occurred in history, of which the Apostles were witnesses and certainly not its inventors. At the same time, it was not simply a return to our earthly life. Instead, it is the greatest "mutation" that ever occurred, the decisive "jump" towards a profoundly new dimension of life, the entry into a decidedly different order that regards above all Jesus of Nazareth, but with him also us, the whole human family, history and the entire universe.

This is why the Resurrection of Christ is the centre of the preaching and the Christian witness from the beginning and until the end of time. Certainly, it is a great mystery, the

## **Advice from Someone who knew St John**

**A**PPEAL now to every one of you to hear and obey the call of holiness, and to exercise the same perfect fortitude that you have seen with your own eyes in the blessed Ignatius, and Rufus, and Zosimus; and not in them alone, but in a number of your own townsmen as well—to say nothing of Paul himself and the other apostles. Be very sure that the course of these men was not run in vain, but faithfully and honourably; and that they have now reached a well-earned place at the side of the Lord, whose pains they shared. Their hearts were not set on this world of ours, but on him who died for our sakes and was raised up again for us by God.

- A reading from the letter of St Polycarp [69-155 AD] bishop of Smyrna [today Izmir, in Turkey] to the Philippians Ch. 9ff. As a boy he had known St John and a number of those 'who had seen the Lord'. From the Roman Breviary, Office of Matins, for Wednesday in the 26th week of the Year.

## Not Disproved

A fact is not disproved, because it is not proved; ten thousand occurrences are ever



passing, which leave no record behind them, and do not cease to have been because they are forgotten. Yet Bishop Douglas, in his defence of the New Testament Miracles in answer to Hume, certainly assumes that no miracle is true which has not been proved so, or that it is safe to treat all miracles as false which are not recommended by evidence as strong as that which is adducible for the Miracles of Scripture.

- John Henry Cardinal Newman, *Two Essays on Biblical and on Ecclesiastical Miracles*

mystery of our salvation, which finds its fulfilment in the Resurrection of the Incarnate Word and both anticipates and guarantees our hope. But the mark of this mystery is love, and only in the logic of love can it be brought close and somehow understood: Jesus Christ risen from the dead, because all of his being is perfectly and intimately united with God who is love, which is truly stronger than death.

He was one with indestructible Life and therefore he could give his own life, letting himself be killed, but he could not succumb to death definitively: at the Last Supper he concretely anticipated and accepted out of love his own death on the Cross, thus transforming it into the gift of himself, that gift which gives us life, liberty and salvation.

His Resurrection, therefore, has been like an explosion of light, an explosion of love that melts the chains of sin and death. It inaugurated a new dimension of life and reality, from which the new world comes forth, that continuously penetrates our world, transforming it and drawing it to himself.

All of this concretely happens through the life and witness of the Church; rather, the Church herself constitutes the first fruits of this transformation, which is God's work and not ours. It comes to us through faith and the Sacrament of Baptism, which is really death and resurrection, rebirth, transformation to a new life. It is what St Paul reveals in the Letter to the Galatians: "It is no longer I who live, but Christ who lives in me" (2:20),

Hence, the essential identity of my life is changed through Baptism, and I continue to exist only in this changed state.

My own self is taken away and I am filled with a new and greater subject, in which my "I" is still there but transformed, purified, "open" through the insertion into the Other, who acquires new space in my existence. Thus, we become "one in Christ" (Gal 3:28), a unique new subject, and our "I" is freed from its isolation.

"I, but no longer I": this is the formula of Christian existence established in Baptism, the formula of the resurrection in time, the formula of the Christian "novelty" called to transform the world.

Here lies our Paschal joy. Our vocation and our Christian duty consist in co-operating so that they reach effective fulfilment in the daily

## The Christian Way

REPAY no one evil for evil; for it is written 'Vengeance is mine, I will repay, says the Lord'. No, if your enemy is hungry, feed him; if he is thirsty, give him drink. Do not be overcome by evil; but overcome evil with good.

- St Paul, Epistle to the Romans, 12, 17-21.

reality of our life, what the Holy Spirit accomplishes in us with Baptism. In fact, we are called to become new women and men, to be able to be true witnesses of the Risen One and thus bearers of Christian joy and hope in the world, concretely in that community of men and women in which we live.

## Church of Italy's Service

So, from this fundamental message of the Resurrection present in us and in our daily work, I come to the theme of the Church in Italy's service to the Nation, to Europe and to the world.

The Italy of today presents itself to us as a profoundly needy Land and at the same time a very favourable place for such a witness.

It is profoundly needy because it participates in the culture that predominates in the West and seeks to present itself as universal and self-sufficient, generating a new custom of life. From this a new wave of illuminism and laicism is derived, by which only what is experiential and calculable would be rationally valid, while on the level of praxis, individual freedom is held as a fundamental value to which all others must be subject.

Therefore, God remains excluded from culture and from public life, and faith in him becomes more difficult, also because we live in a world that almost always appears to be of our making, in which, so to speak, God no longer appears directly but seems to have become superfluous, even out of place.

In strict relationship with all of this, a radical reduction of man has taken place, considered a simple product of nature and as such not really free, and in himself susceptible to being treated like any other animal. Thus, an authentic overturning of the point of departure of this culture has come about, which started as a claim of the centrality of man and his freedom.

Along the same lines, ethics is brought within the confines of relativism and utilitarianism with the exclusion of every moral principle that is valid and in itself binding.

It is not difficult to see how this type of culture represents a radical and profound break not only with Christianity but more in general with the religious and moral traditions

of humanity. It is therefore not able to establish a true dialogue with other cultures, in which the religious dimension is strongly present, besides not being able to respond to the fundamental questions on the sense and direction of our life.

Therefore, this culture is marked by a deep privation, but also by a great and poorly hidden need of hope.

As I mentioned, however, Italy at the same time constitutes a land favourable for Christian witness. Here, in fact, the Church is a lively reality – and we see it! – which conserves a capillary presence in the midst of people of every age and level.

Christian traditions often continue to be rooted and to produce fruit, while a great effort of evangelization and catechesis is taking place, addressed particularly to the new generations, but now even more so to families. Besides, with growing clarity the insufficiency of a rationality closed in on itself and an over individualistic ethic is felt: in practice, the grave risk of detaching itself from the Christian roots of our society is sensed.

This sensation, diffused in the Italian People, is expressly and strongly formulated by many important cultural figures, also among those who do not share, or at least who do not practise, our faith.

The Church and Catholic Italians are called, therefore, to welcome this great opportunity, and above all to be aware of it. Consequently, our attitude must never be renunciatory or closed in on ourselves. Instead, we must keep alive, and if possible increase, our dynamism, trustingly open to new relationships, without wasting any energy that can contribute to the cultural and moral growth of Italy.

It is up to us, in fact, not with our poor resources but with the strength that comes from the Holy Spirit, to give positive and convincing responses to the longings and questions of our people.

If we can do it, the Church in Italy will render a great service not only to this Nation, but also to Europe and to the world, because the trap of secularism is present everywhere and the need for a faith lived in relation to the challenges of our time is likewise universal.

## Good Advice

One should not alienate the moderate elements by prejudice or ignorant narrow-mindedness. One should know the irreconcilable elements, should be aware of every new movement, and possess the means to estimate its importance.

- C. Snouck-Hurgronje, (1857-1936) *Mekka in the Latter Part of the 19th Century*, Brill, 1931 p.291. The author was a Dutch scholar of Oriental cultures and languages and Advisor on Native Affairs to the colonial government of the Netherlands East Indies i.e. Indonesia.

### Showing the “yes” of Faith

Dear brothers and sisters, now we must ask ourselves: how, and on what foundations, can we accomplish such a task? In this Convention you have rightly held it indispensable to give concrete, practicable content to Christian witness, examining how it can be carried out and developed in each of the great areas of human experience.

We will therefore be helped by not losing sight in our pastoral activity of the link between faith and daily life, between the Gospel proposition and the preoccupations and aspirations that most people have at heart.

Thus, in these days you have reflected on the affective life and on the family, on work and on holidays, on education and the culture, on situations of poverty and illness, on the duties and responsibilities of social and political life.

Above all, I would like to emphasize for my part how, through this multiform witness, that great “yes” must emerge which God, through Jesus Christ, has said to man and to his life, to human love, to our freedom and our intelligence; how, therefore, faith in the

God with a human face brings joy to the world.

Indeed, Christianity is open to all in cultures and society that is just, true and pure, to that which gladdens, consoles and strengthens our existence. St Paul in the Letter to the Philippians wrote: “Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things” (4:8).

So, the disciples of Christ recognize and gladly welcome the authentic values of the culture of our time, such as scientific knowledge and technological advancement, human rights, religious freedom, democracy. They do not overlook or undervalue, however, that dangerous fragility of human nature which is a threat for man’s advancement in every historical context; in particular, they do not neglect the interior tensions and contradictions of our age.

Therefore, the work of evangelization is never a simple adaptation to culture, but it is always also a purification, a courageous break that leads to maturation and healing, an openness that brings to birth that “new creation” (II Cor 5:17; Gal 6:15) which is the fruit of the Holy Spirit.

As I wrote in the Encyclical “Deus Caritas Est,” at the origin of the Christian being – and therefore at the origin of our witness as believers – there is no ethical decision or great idea, but the encounter with the Person of Jesus Christ, “which gives life a new horizon and a decisive direction” (n. 1).

The fruitfulness of this encounter is also manifest in a peculiar and

### A Warning to Godless Family Planners

‘... Christ from this creative purity  
Came forth your sterile appetites  
to scorn.

Lo – in her house Life without Lust  
was born;  
So in your house Lust without Life  
shall die’.

- G.K. Chesterton, *An Agreement*, written  
to a Mr William Clissold who regarded  
those in favour of Birth Control as in favour  
of the Progressive Revolution.

creative manner in the actual human and cultural context, above all in relation to reason which has given life to modern science and to the related technologies. A fundamental characteristic of the latter is, in fact, the systematic employment of mathematical instruments to be able to work with nature to harness its immense energies for our service.

Mathematics, as such, is a creation of our intelligence: the correspondence between its structures and the real structures of the universe – which is the presupposition of all modern scientific and technological developments, already expressly formulated by Galileo Galilei with the famous affirmation that the book of nature is written in mathematical language – arouses our admiration and raises a big question.

It implies, in fact, that the universe itself is structured in an intelligent manner, such that a profound correspondence exists between our subjective reason and the objective reason in nature.

It then becomes inevitable to ask oneself if there might not be a single original intelligence that is the common font of them both.

Thus, precisely the reflection on the development of science brings us towards the creator Logos. The tendency to give irrationality, chance and necessity the primacy is overturned, also to lead our intelligence and our freedom back to it. Upon these bases it again becomes possible to enlarge the area of our rationality, to reopen it to

the larger questions of the truth and the good, to link theology, philosophy and science between them in full respect for the methods proper to them and of their reciprocal autonomy, but also in the awareness of the intrinsic unity that holds them together.

This is the task that is before us, a fascinating adventure that is worth our effort, to give a new thrust to the culture of our time and to restore the Christian faith to full citizenship in it.

The “cultural project” of the Church in Italy, with this object in view, is without doubt a happy intuition and can make a very important contribution.

### **The Human Person: Reason, Intelligence, Love**

The human person is not, on the other hand, only reason and intelligence, although they are constitutive elements. He bears within himself, written in the most profound depths of his being, the need for love, to be loved and in turn to love. Therefore, he questions himself and often feels lost before the harshness of life, the evil that exists in the world and that appears so strong and at the same time radically devoid of sense.

Particularly in our age, notwithstanding all the progress made, evil has certainly not been overcome. Indeed, its power seems reinforced and all the attempts to hide it are quickly unveiled, as both daily experience and great historical events demonstrate.

The recurring questions therefore return: can there be a safe space in our life for authentic love, and in the final analysis, whether the world is truly the work of God’s wisdom. Here, much more than any human reason, the upsetting novelty of Biblical revelation comes to our aid: the Creator of Heaven and earth, the one God who is the source of every being, the sole Creator Logos, this creative reason knows how to love man personally, or rather, loves him passionately and wants to be loved in his turn. This creative reason, who at the same time loves, therefore gives life to a history of love with Israel, his people, and in this affair, in the face of the betrayal of the people, his love shows itself rich in inexhaustible fidelity and mercy. It is a love that forgives beyond all limits.

In Jesus Christ such an attitude reaches an extreme, unheard-of and dramatic level: in him, in fact, God makes himself one of us, our brother in humanity, and what is more, sacrifices his life for us.

Through death on the Cross, apparently the greatest evil in history, is brought about “that turning of God against himself in which he gives himself in order to raise man up and save him. This is love in its most radical form” (“Deus Caritas Est,” n. 12), in which is made manifest what “God is love” means (1 Jn 4:8), and one also understands how authentic love must be defined (cf. *ibid.*, nn. 9-10, 12).

Precisely because he truly loves us, God respects and saves our freedom. He does not counter the power of evil and sin with a greater power, but – as our beloved Pope John Paul II told us in the Encyclical “Dives in Misericordia,” and later in the book “Memory and Identity,” his true spiritual testament – he prefers to put a limit on his patience and his mercy, that limit which is, in fact, the suffering of God’s Son. In this way our suffering is also transformed from within, appears in the dimension of love and contains a promise of salvation.

Dear brothers and sisters, all this John Paul II not only thought, and even not only believed with an abstract faith: he understood it and lived it with a faith matured in suffering. Upon this road, as Church, we are called to follow him, in the way and in the measure that

### **Unforgettable CD**

## **A Festival Mass with Jazz Soloists to honour the Blessed Virgin Mary**

Composed by John Colborne-Veel

Featuring some of Australia’s best-known Jazz musicians and singers

[As performed at Masses for members of The House of Mary, in the Church of our Lady of the Sacred Heart, Randwick NSW and other Catholic Churches in NSW]

**Price: \$10**

[includes GST and postage]

Copies available from Annals/Chevalier Press

PO Box 13, Kensington NSW 2033

Ph: 02-9662-7894 Fax: 9662-1910 Email: annalsaustralasia@nareg.com.au

God sets for each one of us.

Rightly, the Cross causes us fear, as it provoked fear and anguish in Jesus Christ (cf. Mk 14:33-36); but it is not a negation of life, of which in order to be happy it is necessary to rid oneself.

It is rather the extreme "yes" of God to man, the supreme expression of his love and the source of full and perfect life. It therefore contains the most convincing invitation to follow Christ on the way of gift of self.

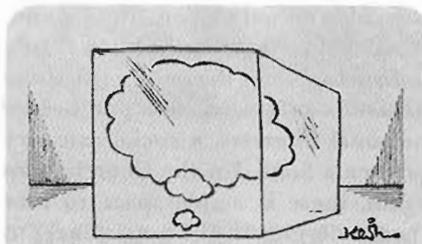
Here, I would like to address a special affectionate thought to the suffering members of the Body of the Lord. In Italy, as in every part of the world, they complete what is lacking in the sufferings of Christ in their own flesh (cf. Col 1:24), and so they contribute in the most effective manner to everyone's salvation. They are the most convincing witnesses of the joy that comes from God and that gives strength to accept the cross in love and in perseverance.

We know well that this choice of faith and of following Christ is never easy. Instead, it is always opposed and controversial. The Church remains, therefore, a "sign of contradiction" in the footsteps of her Master (cf. Lk 2:34), even in our time.

But we do not lose heart because of this. On the contrary, we must always be ready to give a response ("apo-logia") to whoever asks us the reason ("logos") for our hope, as the First Letter of St Peter (3:15) invites us, which you have chosen very opportunely as a biblical guide for the itinerary of this Convention. We must answer "with gentleness and reverence", with a "clear conscience" (3:15-16), with that gentle power that comes from union with Christ.

We must do it full time, on the level of thought and action, of personal behavior and public witness. The strong unity that was present in the Church of the first centuries between a faith that befriends intelligence and a life praxis characterized by reciprocal love and caring attention to the poor and suffering, made the great missionary expansion of Christianity in the Hellenistic-Roman world possible. So it also happened later, in the different cultural contexts and historical situations.

This continues to be the high road



**"If the mind lives alone, if the mind tries to survive on its own nourishment or on its own waste, it becomes disordered. Sanity is a function of purpose. Remove the spiritual props, the cultural reinforcements, the time-tested morale builders, the four-dimensional insurance of family, race, nation, and church, and the delicate balance of the human mentality can easily crack. Even a brain as powerful as Nietzsche's could not stand the strain of continuous isolation"**

—Wilmot Robertson, *The Dispossessed Majority* (Cape Canaveral, Florida, 1976)

for evangelization. May the Lord guide us to live this unity between truth and love in the conditions proper to our time, for the evangelization of Italy and of the world today. And so I come to an important and fundamental point: education.

## Education

Basically, in order for the experience of Christian faith and love to be welcomed and lived and transmitted from one generation to the next, there is the fundamental and decisive question of the education of the person. The formation of his mind must be a concern, without neglecting his freedom and capacity to love. This is why recourse to the help of Grace is necessary.

Only in this way can that risk for the fate of the human family be effectively opposed, which is represented by the imbalance between the very rapid growth of our technological power and the more laborious growth of our moral resources.

A true education must awaken the courage to make definitive decisions, which today are considered

a mortifying bind to our freedom. In reality, they are indispensable for growth and in order to achieve something great in life, in particular, to cause love to mature in all its beauty: therefore, to give consistency and meaning to freedom itself.

From this solicitude for the human person and his formation comes our "no" to weak and deviant forms of love and to the counterfeiting of freedom, seen also in the reduction of reason to only what is calculable or manipulatable. In truth, these "nos" are rather "yesses" to authentic love, to the reality of man as he has been created by God.

I want to express here my wholehearted appreciation for the great formative and educative work that the single Churches never tire of carrying out in Italy by their pastoral attention to the new generations and to families; thank you for this attention!

Among the multiple forms of this commitment, I cannot but think of Catholic schools in particular, because in their regard there still exists, in some measure, antiquated prejudices which cause damaging delays, and are no longer justifiable, in recognizing their function and in permitting their concrete work.

## Witnesses of Charity

Jesus told us that whatever we would have done to the least of the brethren we would have done it to him (cf. Mt 25:40). Therefore, the authenticity of our adherence to Christ is verified especially in the concrete love and solicitude for the weakest and poorest, those most threatened and in serious difficulty.

The Church in Italy has a great tradition of closeness, help and solidarity towards the needy, the sick, the marginalized, which finds its highest expression in a wonderful succession of "Saints of charity". This tradition still continues today, and it deals with the many new forms of moral and material poverty through Caritas, volunteer organizations, the often hidden works of many parishes, religious communities, associations and groups, individual people moved by love of Christ and neighbor.

What is more, the Church in Italy shows extraordinary solidarity towards

the immense multitudes of poor on the earth. Therefore, it is very important that all these witnesses of charity always keep their specific profile aloft and alight, nourishing itself on humility and trust in the Lord, keeping itself free from ideological suggestions and party sympathies, and above all measuring its own vision on the vision of Christ. The practical work is important, therefore, but the personal sharing with the needy and with the suffering of one's neighbor counts even more.

Thus, dear brothers and sisters, the Church's charity makes visible God's love in the world and so makes our faith in the Incarnate, Crucified and Risen God convincing.

### Civil and Political Responsibility of Catholics

Your Convention has rightly considered the theme of citizenship, that is, the question of the civil and political responsibility of Catholics. Christ has come to save the real, concrete man who lives in history and in the community, and so Christianity and the Church have had a public dimension and value from the beginning.

As I wrote in the Encyclical "Deus Caritas Est" (cf. nn. 28-29) on the relationship between religion and politics, Jesus Christ brought a substantial novelty, opening the way towards a more human, freer world through the reciprocal distinction and autonomy of the State and the Church, that is, between what belongs to Caesar and what belongs to God (cf. Mt 22:21).

The very religious freedom that we hold as a universal value, particularly necessary in the world today, has its historical roots here. The Church, therefore, is not and does not intend to be a political agent. At the same time she has a profound interest in the good of the political community, whose soul is justice, and offers it her specific contribution at a double level.

Indeed, Christian faith purifies reason and helps it to be better: as a result, with its social doctrine whose argument begins from what is conformed to the nature of every human being, the Church's contribution is to enable whatever is just to be effectively recognized and

then also accomplished. To this end, moral and spiritual energies are clearly indispensable as they ensure that the demands of justice are put before personal interests, a social category or even a State. For the Church, here again, there is ample space to root these energies in the conscience, to nourish them and fortify them.

The immediate duty to act in the political sphere to build a just order in society is not the Church's task as such, but that of the lay faithful, who work as citizens under their own responsibility. This is a duty of great importance to which Italian lay Christians are called to dedicate themselves with generosity and courage, illuminated by faith and by the Magisterium of the Church and animated by the charity of Christ.

Special attention and extraordinary commitment are demanded today by those great challenges that endanger vast portions of the human family: war and terrorism, hunger and thirst, some terrible epidemics. But it is also necessary to face, with equal determination and clear policies the risks of political and legislative choices that contradict fundamental values and anthropological principles and ethics rooted in the nature of the human being, in particular, regarding the guardianship of human life in all its stages, from conception to natural death, and to the promotion of the family founded on marriage, avoiding the introduction in the public order of other forms of union that would contribute to destabilizing it, obscuring its particular character and its irreplaceable role in society.

The open and courageous testimony that the Church and Italian Catholics have given and are giving in this regard is a precious service to Italy, useful and stimulating also for many other nations. This commitment and this witness are

certainly part of that great "yes" that as believers in Christ we say to man loved by God.

### To Be United to Christ

Dear brothers and sisters, the duties and the responsibilities that this Ecclesial Convention is highlighting are certainly great and multiple. We are encouraged to keep ever in mind that we are not alone in carrying the burden. In fact, we support one another, and the Lord himself above all guides and sustains the fragile boat of the Church.

Hence, we return to the point of departure: our being united in him is decisive, and therefore among ourselves, to be with him to be able to go out in his Name (cf. Mk 3:13-15).

Thus, our true strength is to nourish ourselves on his Word and his Body, to unite ourselves to his offering for us, as we will do in the [Eucharistic] celebration this afternoon, adore him present in the Eucharist: in fact, adoration must precede our every activity and program, that it may render us truly free and that we may be given the criteria for our action.

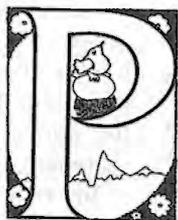
May the Virgin Mary, so loved and venerated in every part of Italy, precede and guide us in our union with Christ. In her we meet, pure and undeformed, the true essence of the Church, and so through her, we learn to know and love the mystery of the Church that lives in history, we deeply feel a part of it, and in our turn we become "ecclesial souls", we learn to resist that "internal secularization" that threatens the Church of our time, a consequence of the secularization process that has profoundly marked European civilization.

Dear brothers and sisters, together we raise our humble but confident prayer to the Lord, that the Italian Catholic community, inserted in vital communion with the Church of every place and time and closely united to its own Bishops, may bring with renewed impetus to this beloved Nation, and to every corner of the earth, the joyful witness of the Risen Jesus, hope of Italy and of the world.



Translation issued by the Holy Sec. © Copyright 2006 - Libreria Editrice Vaticana Source: ZENIT - ZE06102801

## ST GEORGE'S CROSS OFFENDS MUSLIMS



RISON officials in Britain are concerned that tie pins worn by officers featuring the St. George's Cross – the symbol on England's flag – could offend Muslims who might associate it with the Crusades of the 11th, 12th and 13th centuries.

In a report on 'race' in a jail in the northern English city of Wakefield, Chief Inspector of Prisons Anne Owers said the banner of St. George, the red cross of a martyr on a white background, could be 'misconstrued,' CNN reported.

English soldiers adopted the symbol during the military expeditions by European powers to recapture the Holy Land from Muslims. It later became the national flag of England.

Owers' report said her staff was concerned to see a number of prison officers wearing the pin.

'While we were told that these had been bought in support of a cancer charity there was clear scope for misinterpretation, and Prison Service Orders made clear that unauthorized badges and pins should not be worn,' she said, according to CNN.

The red cross is an insensitive reminder of the Crusades, said Chris Doyle, director of the Council for the Advancement of Arab-British Understanding.

Doyle thinks England needs to find a new flag and patron saint 'not associated with our bloody past and one we can all identify with.'

'A lot of Muslims and Arabs view the Crusades as a bloody episode in our history,' he told CNN. 'They see those campaigns as Christendom launching a brutal holy war against Islam.'

But as Robert Spencer shows in his book *The Politically Incorrect Guide to Islam (and the Crusades)*, the aggression was not unprovoked. In obedience to core teachings of the Islamic faith, Muslims armies overran the predominantly Christian Middle East, then drove deep into Europe long before any Crusade was even contemplated.

Doyle insisted, however, that 'Muslim or Arab prisoners could take umbrage if staff wore a red cross badge.'

'It's also got associations with the far-right,' he said. 'Prison officers should be seen to be neutral.'

*An instinctive empathy with ordinary people*

## A GENTLEMAN GENERAL

Reviewed by MICHAEL O'CONNOR



UPON meeting Peter Cosgrove for the first time, one quickly becomes aware that he is at least as interested in you as you are in him. That applies as much to the ordinary private soldier or civilian as it does to the great and powerful. 'Cos,' as he is widely known, is a people person who values the dedication and skills that individuals bring to their society. Perhaps the most attractive feature of this autobiography is the way in which Cosgrove names those who have done well while those who have earned his ire remain - with two exceptions - anonymous. This is not to suggest that he is always easygoing; I once heard him bark at a group of senior officers who scuttled like recruits. There are surely many soldiers of all ranks who have earned his ire and lost several square centimetres of skin in the process.

Ordinarily, Australia's senior military officers are an unknown quantity to a largely indifferent society. That is perhaps less true for political journalists and grandstanding parliamentarians ever on the look out for a victim who is not permitted to answer back.

It is certainly not true of General Peter Cosgrove AC, MC, who retired as Chief of the Defence Force in July 2005 after 40 years service in the Army. 'Cos' rocketed to prominence when he headed the INTERFET mission that pacified East Timor in 1999. Given the intense media and popular interest in the mission coupled with Cosgrove's most un-military frankness with journalists from around the world, he quickly became an important and widely respected public figure.

From what he himself considered to have been a major general close to retirement, he was quickly and predictably promoted through two ranks

---

General Peter Cosgrove  
*My Story*  
HarperCollins, Sydney, 2006

---

to head, firstly, the Australian Army and then the whole Australian Defence Force. He became a popular Australian of the Year in 2001.

Writing an autobiography is a risky business. Such a book for a prominent person is easily interpreted by the cynical as a self-justification. Or it can be a collection of reminiscences, nice for the family but not much more than an exploitation of the celebrity factor. In this case, the production of an autobiography so soon after retirement from public life and while still a relatively young man is somewhat surprising. It has meant that much of the information relative to his official life cannot yet be published so that his work at the very senior levels of government necessarily and unfortunately remains hidden.

### Sacrament of Anointing

Be sure not to regard the chrism merely as ointment. Just as the bread of the Eucharist after the invocation of the Holy Spirit is no longer just bread but the Body of Christ, so when the Holy Spirit has been invoked on the Holy Chrism it is no longer mere or ordinary ointment; it is the gift of Christ which through the presence of the Holy Spirit instills his Divinity into us. It is applied to your forehead and organs of sense with a symbolic meaning; the body is anointed with a visible ointment, and the soul is sanctified by the Holy, hidden, Spirit.

- Maximus the Confessor [580-662 AD]  
Instructions to the newly-baptised at Jerusalem, *Mystagogia* 3,1-3. From *The Roman Breviary*, Friday in the Octave of Easter, Office of Matins, second reading.

For most Australians, that will not be a problem. The book is entertaining and informative and will appeal to the general reader. As one might expect, it is well written and, being somewhat understated, gives a good insight into the personality of a very attractive character.

In essence, the book is in two parts. The first covers Cosgrove's life from boyhood in working-class Paddington through the Royal Military College at Duntroon, a year as an infantry platoon commander in Vietnam and his progression through the ranks and a fairly normal career path for an infantry officer until his promotion to major general and command of the 1st Division. There is a strong emphasis on his family life and his intense devotion, clearly reciprocated, to his wife Lynne and their three sons. For me, this is one of the best elements of the story, showing the development of a well-rounded and uncomplicated person.

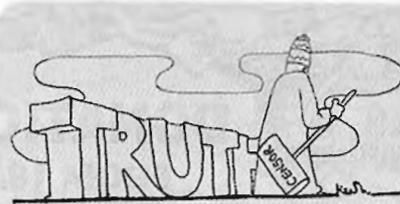
In the days before so many religious orders lost members, vocations and their devoted service, Cosgrove was educated by the Christian Brothers at Waverley College and the quality of that education shows in many ways. His mentor there was Brother Michael (Mad Mick) O'Connor but your reviewer claims no connection. He is a devout Catholic whose moral formation has clearly defined his attitude to combat operations. Personally, I would have liked to have seen some reflection on the moral dimension of a true Christian's participation in war. Perhaps our editor might invite him to contribute something on the topic to *Annals*.

In this first section, he portrays himself as something of a loveable larrikin, a most attractive character but one who was not particularly ambitious. His staff course was at the US Marines Command and Staff

College, good grounding one would think for his future tasks commanding sailors, soldiers and airmen as INTERFET commander and as Chief of the Defence Force. He studied at the Indian National Defence College and taught at the British Staff College, valuable experience for command of the multinational INTERFET force.

Cosgrove admits that his command of INTERFET was fortuitous although he mentions a somewhat undignified scramble for the job among some of his peers. Clearly though, his job as commander of 1st Division and the deployable joint force headquarters made him the logical choice. Indeed, if he had been replaced it would have marked a serious lack of confidence in him as a commander.

To this point, Cosgrove had commanded troops at every level in the Army and had presumably done so successfully. But the INTERFET task brought him to public notice in an almost unprecedented way. Few would doubt that INTERFET was successful within the terms of its mandate. As such, Cosgrove is entitled to the credit although there are nitpickers who suggest that others deserve greater credit and that Cosgrove does not recognise them adequately. On the specifics mentioned to me, I believe they are wrong but the querulous nitpicking that has followed 'Cos' ever since has been one of the persistent and unsavoury features of the Australian Army for almost the whole of its history. Cosgrove is entitled as commander to much of the credit. Yet



## Guarding the Truth

Outside the Church the very conception of a divine revelation to be protected from corruption is gradually disappearing and, of course, to a man who does not believe that God has revealed certain truths which man rejects at his peril, the Church's machinery for safeguarding those truths must necessarily appear oppressive. We all accept censorship as inevitable in time of war because we do not doubt that it would be disastrous for an enemy to conquer England, and if we were equally convinced that it would be disastrous for religious error to conquer religious truth we should see nothing oppressive in a religious censorship. Of course, the expediency of censorship is a different problem, and for my own part I am very dubious as to whether the Church has ever gained by suppressing criticism and free discussion.

- Arnold Lunn, writing in 1949 to Monsignor Ronald Knox

he is emphatically clear that the credit is due not only to his troops in the theatre but to those who supported INTERFET from Australia.

The INTERFET operation was only the largest and most public of a number that have engaged the Australian Army since Vietnam. Many have been misnamed peacekeeping, misnamed because there has been no peace to keep. Legally, the Timor task was peace enforcement under Chapter VII of the United Nations Charter. The term, however, understates the challenges

for the troops and their commander. The task is as much one for diplomacy as combat but every soldier has to be a diplomat in circumstances where fighting can easily erupt, often as a result of deliberate action by hostile irregulars but occasionally through misunderstanding.

Cosgrove gives a number of examples that occurred in East Timor and the book is worth reading for the insight it gives into the modern phenomenon of the 'strategic corporal,' the junior, usually very young, soldier upon whose shoulders rest the success or otherwise of the mission. The Australian Army has earned great credit around the world not only for the performance of its young men and women in these situations but also for the doctrine and training it has developed to enforce peace and protect the innocent who are the usual victims of conflict.

As INTERFET commander, Cosgrove had to deal with the Indonesian commanders in Timor, initially in a very tense situation as the Indonesian Army withdrew its garrison. He pays generous tribute to Major General Kiki Syahnakri for his willing co-operation, but Syahnakri's successor in West Timor, Major General Adam Damiri, is one of the two people named in the book who attracted Cosgrove's ire. (Unsurprisingly, the other is Cough Whitlam.)

There is a hint in this part of the book that Cosgrove is something of a political naif. In a military sense, he was on strong ground in getting rid of the senior British officer appointed,



NEW  
pulpit/lectern  
microphone  
for any  
voice - even  
'whisperers'

## Perfect Sound Solutions

- Microphones
- Mixers
- Speakers
- Hearing Aid Loops
- Amplifiers
- Screens
- Data Projectors
- Digital Bell Systems

Call Donal O'Sullivan for a free consultation or for more information visit our website  
[www.clarecom.com.au](http://www.clarecom.com.au)



Clare Communications Co.  
Pty Ltd

Phone: 02 9519 4443 ■ Fax: 02 9565 4545

Mobile: 0408 290 038 ■ E: [sound@clarecom.com.au](mailto:sound@clarecom.com.au)

Preferred supplier to churches and schools since 1975

Clarecom Sound Is Perfect Sound

possibly. to try to control him. On the other hand, he makes excuses for the intensive effort by Portugal to re-establish influence, if not control, over the new nation. That this effort has been successful has been part of the cause for the most recent unrest that has led to yet another deployment of Australian troops to this unhappy country.

Cosgrove is immensely popular among the troops of all three Services. I have observed it on a number of occasions and have spoken to soldiers who are frank in their admiration. Of course, as an infantryman, he is less of a technocrat than many of his colleagues and has commanded ordinary soldiers throughout his career. He has an instinctive empathy with ordinary people, both military and civilian, and does not have to work at it.

The book is much more defensive when it deals with his time as Chief of Army and Chief of the Defence Force. This was a period when, as the tallest of military poppies, he was subject to direct attacks from the ignorant and whispering campaigns by the jealous. I know; many were addressed to me in the hope that I would bell the cat for them. Frequently they originated with grandstanding parliamentarians or ignorant journalists, fed gossip by the jealous or the malicious. As Army Chief, then as Chief of the Defence Force (CDF), Cosgrove had to deal with the most ponderous and reactionary bureaucracy in a city of self-satisfied bureaucracies. He could be forgiven if he had lashed out against this mire of inaction which demanded performance of the Defence Force without providing the resources in a timely way, but he did not. Perhaps, one hopes, he will do so in the future.

Similarly, Cosgrove merely skims the political relationship between the CDF and the government. He unequivocally confesses to his duty of obedience to the elected government but, true to the convention that his advice to government is privileged, he gives no indication that he ever fought for necessary reform.

This is a very readable book, well produced, by a prominent and engaging Australian.

MICHAEL O'CONNOR retired as executive director of the Australia Defence Association not long after Peter Cosgrove became Chief of the Defence Force. He happily confesses to bias.



## DONATIONS RECEIVED FROM 18/05/06 TO 20/06/06

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*

2135	MR DES MCNAMARA SNR	\$67.00
2219	MRS S DE DOMIZIO	\$7.00
3163	MR DARCY J O'BREE	\$7.00
2030	MR SANDOR VASS	\$17.00
2617	MR KEVIN CONNOR	\$29.00
7113	MR PETER HUNT	\$50.00
3350	RAY HARMAN	\$50.00
	THOMAS SIGLEY	\$44.00
3913	MRS P DE GROOT	\$7.00
3130	MR PHILIP YOUNG	\$6.00
2763	MRS JAROSLAVA KNOTEK	\$33.00
2334	MR T F BAILEY	\$67.00
2300	MRS M A MATHER	\$4.00
2117	MRS V ELLISON	\$4.00
3163	MISS PATRICIA DEEGAN	\$17.00
2614	MR KEITH WHEATLEY	\$17.00
2135	MR JOHN P BRIDGE	\$7.00
2267	MR FELIX GRUSZYNSKI	\$200.00
2430	MR H P KEMPERS	\$9.50
2120	MRS M CONNOR	\$9.00
7325	MR G A FLINT	\$74.00
2033	MR & MRS LAURIE BRERETON	\$17.00
2034	MAURICE & FRANCES DOYLE	\$52.00
2121	MR P J HANNAGAN	\$4.00
2212	MRS S M HARTNEY	\$37.00
2221	FR P J LINDER	\$33.00
7052	MRS M BRENNAN	\$24.00
2190	MRS M CURRINGTON	\$74.00
2122	MR E A PEREIRA	\$47.00
2565	MR F B FITZGERALD	\$7.00
4573	MRS I M CUSKELLY	\$10.00
2219	MRS M MASSA	\$67.00
2484	MRS ROSINA FOGARTY	\$7.00
3460	MR J J EGAN	\$27.00
4740	MRS J F FARRY	\$10.00
2350	THERESIA TURNER	\$9.00
2138	MR & MRS A MCGRATH	\$7.00
2650	MRS F JOSEPH	\$17.00
3101	MRS MARGARET MATHAI	\$24.00
2640	A B WILSON	\$67.00
4104	MR R HARTY	\$17.00
4501	DOROTHY NUGENT	\$14.00
2095	BRIAN GALLAGHER	\$7.00
2065	MISS J NICHOLSON	\$4.00
2110	SR ANN BRENNAN	\$4.00
2154	PAUL & DENISE HICKS	\$17.00
4122	MICHAEL DUNLEA	\$17.00
2233	MR J R BOWERING	\$67.00
2229	MR C P OBORN	\$17.00
4170	MR A V HUNT	\$10.00
2602	MRS E JAMIESON	\$7.00
2023	MR B J NOLAN	\$17.00
2612	MR & MRS W WALSH	\$17.00

Total: \$1480.50

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.

*Will the Democrats back off from their diehard embrace of far-out views' on abortion?*

## PRO-LIFE UNDER THE DEMOCRATS

*by* Russell Shaw

OVER the years the pro-life movement in the United States has become awkwardly impaled on the horns of a dilemma. On November 7, you might say, the dilemma came home to roost.

Here's the problem. To advance its political agenda, the pro-life movement has moved steadily closer to the Republican party. But in doing so it becomes vulnerable to whatever misfortunes befall the GOP. The strategy makes sense when Republicans are in the ascendancy. When the GOP goes down in flames, as happened this year, so does pro-life.

Voters didn't turn against the pro-life agenda on November 7 – they turned against Republican candidates over Iraq and congressional corruption. Even in South Dakota a tough anti-abortion law was overturned in a referendum because of pro-life miscalculations and heavy spending by Planned Parenthood, not because of pro-abortion sentiment as such.

But the blow to the GOP was a blow to pro-life anyway. The loss of pro-life senators like Rick Santorum of Pennsylvania, Mike DeWine of Ohio, and James Talent of Missouri unquestionably hurts. There will be no new pro-life legislation in the 110th Congress, and pro-lifers will have to fight to defend gains they've already won.

Potentially worst of all, Democratic control of the Senate radically limits President Bush's options if he gets another chance to nominate someone for the Supreme Court. If there's another Bush nominee in the next two years, he or she will likely be substantially to the left of John Roberts and Samuel Alito.

The pro-life movement didn't seek its political dependence on the Republican party. It was thrust on pro-lifers by the Democrats, who've gone out of their way to alienate them for the last 30 years. But now winds of change may have started to blow.

In recent months prominent Democrats like Hillary Rodham Clinton and Barack Obama, both potential presidential contenders in 2008, have begun urging their party to moderate its stance on social issues like abortion. This shift was reflected in some of the Democratic candidates for office this year.

From that perspective, wins by people like Bob Casey, Jr., the new junior senator from Pennsylvania, and Bill Ritter, the newly elected governor of Colorado, could be a bellwether. Casey, Ritter, and others call themselves pro-life, and if the pro-life movement is smart, it will take them at their word – at least for now – and press them to exert leverage on their party to move away from extreme views.

This doesn't mean pro-life abandonment of the Republicans. But it does suggest the need to take a fresh look at a fundamental question: Does the pro-life movement wish to be forever a part of the Republican coalition, with its fate tied to that of the party and its candidates, or would it rather be an independent force able to throw its weight around in both the Republican and Democratic camps?

Committed Republican pro-lifers unquestionably will call this line of thought hopelessly unrealistic. The Democrats, they will say, will never back off from their diehard embrace of far-out views on social issues, and their talk of moderation is just window dressing. Pro-life overtures to people like Casey and Ritter would be a betrayal of the movement's only real hope – the GOP.

That may be the voice of political wisdom. But then again, it may not. There's just one way to find out – try. The alternative is standing pat and hoping the electorate swings the other way in 2008. And if there's anything certain in this uncertain world, it's that there's no certainty it will.

---

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](mailto:Rshaw10290@aol.com).

*The facts of Muhammad's life, and Jihadist Terror*

## LIVING BY MUHAMMAD'S WORDS AND DEEDS

Reviewed by Bruce Thornton



Ambrose Bierce once quipped that war was God's way of teaching Americans geography. He could have said "teaching us history," for the enemy is emboldened by our ignorance not just of where he lives but of how he lives, his beliefs and values, and to understand these traditions we must understand their history. Unfortunately, in the current war against Islamic jihad we persist in ignoring the documented history of Islam and its beliefs, accepting instead the spin and distortions of various propagandists, apologists, and Western useful idiots.

This imperative to know the enemy's beliefs is particularly important for understanding the jihadists, for Islam is a fiercely traditional faith, one brooking no deviation from the revelation granted to Muhammad and codified in the Koran, Hadith, and the *sira* or biography of the Prophet. As Robert Spencer shows in his invaluable resource *The*

---

*The Truth about Muhammad*  
by Robert Spencer.  
Regnery Publishing, 2006

---

*Truth about Muhammad*, in these sources Muhammad is presented as "an excellent model of conduct," as the Koran puts it, his words and deeds forming the pattern for all pious Muslims to follow. "Muslims," according to Muqtedar Khan of the Centre for the Study of Islam and Democracy, "as a part of religious observance, not only obey, but also seek to emulate and imitate their Prophet in every aspect of life." The facts of Muhammad's life, then, are paramount for understanding the beliefs that warrant and validate jihadist terror.

Presenting those facts clearly and fairly is precisely what Spencer accomplishes in his new book. Spencer has been for years a bastion of plain-speaking truth. Through books like *Islam Unveiled*, *Onward Muslim Soldiers: How Jihad Still Threatens America* and

the West, and *The Politically Incorrect Guide to Islam (And the Crusades)*, and as director of Jihad Watch, Spencer has courageously presented the simple facts of Islamic history and thought that too many Americans, including some in the current administration, ignore or distort. Spencer's new book continues this important service of arming us with the facts we need in order to understand an enemy who wants nothing from us other than our conversion, death, or subjection.

Basing his description of Muhammad on the same Islamic sources revered by believers themselves, Spencer paints a portrait of the Prophet unrecognizable to any who have been deceived by the idealizations of apologists like Farida Khanam, whom Spencer quotes as claiming that Muhammad's "heart was filled with intense love for all humankind irrespective of caste, creed or color," or the British religious writer Karen Armstrong, who claims that "Muhammad eventually abjured violence and pursued a daring, inspired policy of non-violence that was worthy of Ghandi." Such fantastic delusions cannot stand up to the relentless quotations and facts Spencer gathers from Islamic sources, all of which show us a Mohammad justifying and practising violence in the service of the faith he invented.

As Spencer traces Muhammad's life, we see the behaviors practised by today's jihadists, who continually cite the Prophet as their justifying model. The arrogant intolerance of any other religion finds its source in Muhammad's assertion to Muslims, "Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." The rationalization of violence by invoking the hostility of unbelievers is also warranted by Muhammad: because of the rejection of him by his tribesmen the Quraysh, Allah "gave permission to His apostle to fight and to protect himself against those who

### Succumbing to PC Propaganda

UNFORTUNATELY, Jihad-supporters are allowed to stifle Western defence capabilities by feeding them Politically Correct propaganda. U.K. police officers were given "diversity training" at an Islamic school southeast of London, the private Jameah Islameah school in East Sussex, that later became the centre of a terrorism investigation. The county's police officers visited the school as many as 15 times for training to improve their awareness of Muslim culture and for advanced training so that they could themselves become diversity trainers.

In August 2006, following the unveiling of a plot to blow up several airliners between Britain and the USA, Muslim leaders summoned to talks with the Government on tackling extremism made a series of demands, which included the introduction of sharia law for family matters. Dr Syed Aziz Pasha, secretary general of the Union of Muslim Organisations of the UK and Ireland, said: "We told her [the minister] if you give us religious rights, we will be in a better position to convince young people that they are being treated equally along with other citizens."

- The Fjordman Report, Friday, September 08, 2006 "Why We Cannot Rely on Moderate Muslims," by Baron Bodissey

wronged them [Muslims] and treated them badly.” Hence the various offenses fabricated by today’s jihadists to justify their aggression against the West. But Muhammad justifies not just defensive warfare but also violence in the service of the faith: “Fight them [unbelievers] so that there be no more seduction, i.e., until no believer is seduced from his religion. ‘And the religion is God’s,’ i.e. until God alone is worshipped.” We see here the jihadist’s hatred of the West and globalization, whose political freedoms and hedonistic prosperity “seduce” believers from the faith.

As Spencer concludes, “The Qur’an . . . commands much more than defensive warfare: Muslims must fight until ‘the religion is God’s’ – that is, until Allah alone is worshipped. Later Islamic law, based on statements of Muhammad, would offer non-Muslims three options: conversion to Islam, subjugation as inferiors under Islamic law, or warfare.” So much for the protestations of tolerance and co-existence constantly peddled by jihad’s Western publicists.

Every aspect of Islamic practice and belief finds its basis in Muhammad’s words and deeds. When Muhammad’s lieutenant Abdullah attacked a Quraysh caravan during a month when fighting was prohibited, Muhammad’s initial displeasure was changed by a “revelation” [i.e. from the angel Gabriel, who dictated the Koran to Mohammad] saying “persecution [i.e. of Muslims] is worse than killing,” and Abdullah was forgiven. “This was a momentous incident,” Spencer concludes, “for it would set a pattern: good became identified with anything that redounded to the benefit of Muslims, and evil with anything that harmed them, without reference to any larger moral standard. Moral absolutes were swept aside in favor of the overarching principle of expediency.”

As Spencer progresses through the Prophet’s life, the evidence for Muhammad’s model as the source of modern jihadist practice becomes overwhelming. The penchant for beheading enemies displayed by jihadists is validated by Muhammad’s decapitation of his enemy Abu Jahl after the battle of Badr against the Quraysh. A “revelation” after the battle codified this practice and linked it to the terrorizing of the enemy that would help Muslims



## Verbal Trickery

We must distinguish between these two very different pieces of verbal trickery. Both are well-known and tried ways of keeping a name while you change a thing. In the first case you take the name off one institution and put it on another. The classic example in English history is the case of the Church of England. In the other case you preserve the name attached to the fossil of the thing, but you transfer its active principle (in the case of the House of Commons, Sovereignty) to another thing. The classic example of this second policy in English history is the change in the function of kingship, the old established authority of which was taken away and given to the Aristocratic rule of Parliament, while the name “King” and some few ritual trappings of the old kingly function were retained. In the first policy you call a new thing by an old name, and pretend you have the old thing still, because you have the old name. In the second policy you keep alive the mere name of a dead thing, and you pretend it is not dead because its name is alive.

—Belloc. THE HOUSE OF COMMONS AND MONARCHY (1920)

prevail: “I [Allah] will instill terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them.” This because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.” Given that “contend against” can be defined as any activity that “seduces” believers or stands in the way of Muslim interests, the divine justification for the violence and terror perpetrated by jihadists from Indonesia to Africa, Israel to England is obvious.

So too with the practice of making

tactical treaties and truces only to break them later. “If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous,” a statement also revealing of the double-standard many Muslims take for granted when dealing with non-believers. Armed with this loophole, Muhammad moved against the Banu Qaynuqa, a Jewish tribe who had resisted Islam but with whom Muhammad had a truce. As Muhammad famously said, “War is deceit.” This precedent of deceit is obviously pertinent today, particularly for Palestinian Arab dealings with Israel. We have seen agreement after agreement signed by Arafat and others, only to be violated when circumstances seem to favor force.

The mistreatment of women, polygamy, child-marriage, stoning of adulterers, cutting off the hands of thieves, mutilation of enemy corpses, the sentence of death for apostasy, the subjection of dhimmi or Christians and Jews, even the killing of writers who displease the faithful – remember the sentence of death against Indian novelist Salman Rushdie, still in force – all have their precedents in the things Muhammad said and did. And as Spencer documents in his conclusion, this invocation of Muhammad is continually made by the jihadist terrorists themselves, who accurately link their violence to incidents and sayings from the life of Muhammad. To pretend that these devout Muslims are ignorant of their own religion’s traditions or are “hijacking” them is wilful blindness.

Perhaps the most important precedent established by Muhammad, however, and one at the root of modern jihadist violence, is the demonization of Christians and Jews. Centuries before the existence of Israel, the actions and words of Muhammad legitimized the hatred of Jews. As Spencer shows, this disdain and resentment reflected the powerful barrier the Jews of western Arabia presented to Muhammad’s new faith and ambitions, not to mention the extent of Muhammad’s borrowings from Jewish scripture and traditions. But the continuing refusal of the Jews to accept that Muhammad was the “seal of the prophets” eventually led to his war against these potent rivals, including the Qurayzah of Medina, 600-700 of

whom were beheaded. This hatred was justified by calling the Jews along with the Christians "renegades" who had turned against God and the true faith of their ancestors. Thus throughout the Koran one finds codified an intolerance and hatred of Jews still infecting the Islamic world today. The notion of apologists that Islam offers tolerant accommodation to Jews and Christians is belied by verses in the Koran such as. "Oh ye who believe! Take not the Jews and the Christians for your friends and protectors," and most notoriously of the Jews, "You brothers of monkeys, has God disgraced you and brought His vengeance upon you?"

Given all this evidence, as Spencer writes, "It is nothing short of staggering that the myth of Islamic tolerance could have gained such currency in the teeth of Muhammad's open contempt and hatred for Jews and Christians, incitements of violence against them, and calls that they be converted or subjugated." And this historical evidence is ratified by contemporary events that show modern Muslims following to the letter the example of Muhammad, from continuing persecution of Jews and Christians in Muslim lands, to the riots and calls for violence that attended (and validated) the Pope's quotation of a Byzantine emperor's observation that violence in the service of religion is Islam's sole innovation.

Spencer concludes with some common-sense suggestions, most importantly demanding that so-called "moderates" condemn jihad and teach against religious intolerance in their schools and mosques. Unfortunately, this is unlikely to happen, given the power of Muhammad's example of enmity against unbelievers, and given the arrogant intolerance and unwillingness to compromise that typify too many Muslims. The anxiety about appearing "right" and the sentimental idealization of the "other" dominating American society make it even more unlikely that any politician will challenge Muslims about the facts of Mohammad's words and deeds that jihadists today use to justify their actions. Unless we heed people like Robert Spencer, it seems that only another graphic example of jihadist violence within our borders has a chance of teaching us the history of the enemy.



## DONATIONS RECEIVED

### FROM 20/06/06 TO 30/06/06

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*

2034	MR & MRS S CESSARIO	\$17.00
2066	MR J D BYRNE	\$7.00
2145	MR G D O'NEILL	\$67.00
2153	MRS M RODEN	\$20.00
2207	MR & MRS R PHILLIPS	\$7.00
2580	MR K SNARE	\$24.00
2600	MRS L ELLIOTT	\$50.00
2750	MR E J INSKIP	\$26.00
4825	ST KIERAN'S SCHOOL	\$33.00
6061	MRS M METTAM	\$7.00
6154	MRS M BROCKMANN	\$100.00
2259	MR P J BARLOW	\$24.00
2088	MR A J DREW	\$67.00
2206	MR TONY MERLINO	\$33.00
2121	MR R GRAY	\$24.00
4031	FR W M M ROSS	\$2.36
2101	MRS PATRICIA MING	\$4.00
6052	MRS J MERSCH	\$10.00
2110	SISTER MAUR SM	\$4.00
2487	MRS MARGARET BURRELL	\$3.00
2229	MR J J GILLES	\$3.00
3114	R F PORTHOUSE	\$7.00
4064	MRS CARMEL WALSH	\$33.00
2021	M SKRZYNSKI	\$7.00
2063	MR & MRS KEVIN KOK	\$17.00
3101	PAT LEUNG	\$10.00
2114	MRS M BENDEICH	\$14.00
2716	JUDY RYAN	\$50.00
2162	MISS THERESE RILEY	\$7.00
6330	MRS R SPELDEWINDE	\$33.00
2154	JOHN B SULLIVAN	\$33.00
2028	RUSSELL QUINN	\$33.00
2040	MR B PANIZZINO	\$17.00
2110	GEORGE SHAD	\$68.00
6056	JOHN MCKAY	\$7.00
2678	ST FRANCIS COLLEGE	\$20.00
2323	MR ROBERT COMBER	\$7.00
2095	MR PETER COX	\$33.00
2078	MRS N HANCOCK	\$66.00
2041	MR D T ALLEN	\$17.00
2615	D W STRANGMAN	\$72.00
4800	MRS D M SALA	\$7.00
2640	MRS N KIMBALL	\$4.00
2611	REV K V BRANNELLY PP	\$33.00
2425	MRS H G RUTHERFORD	\$33.00
2158	MRS M MCNAMEE	\$20.00
3016	LUKE P DUANE	\$67.00
2047	MRS MARY CONWAY	\$33.00
3150	MR JAMES D TUDEHOPE	\$33.00
2340	MR N J CANNON	\$17.00
4000	EDDIE HOWARD	\$50.00
2060	MRS M NEWLEY	\$67.00
2036	MR JAMES J REILLY	\$4.00
Total:		\$1451.36

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.

*Free-fall or Dead-fall*

BELIEF IN THE BALANCE

By HAMISH MURRAY



HAD a friend in the 'writing business,' as he called it. Like me he was a cradle Catholic. He always said *compliant* was a better description, but I usually let that one go.

He claimed our common inheritance had an inhibiting effect on his writing. Because of this he had ceased to practise his faith. He said this would make him a *born*, but not born-again, Christian.

I told him that his turn of phrase would be helpful in his writing career but would not compensate for his loss of faith.

He said he was not losing anything. He was merely ridding himself of a ghetto complex. The moral stances of Catholicism had a constricting effect on his literary freedom, he said. As far as morality was concerned he would construct his own. He would base it on contemporary social attitudes. This was our emerging Australian culture, he argued - less conformity and more consensus.

I put it to him that if he was going to join the New Enlightenment and separate morality from belief, he would be casting himself adrift on a sea of uncertainty. Did he really intend to abandon absolutes I asked.

He said he was absolutely sure. To express himself freely he had to shake loose from traditional morality. Now that he was liberated he could comfortably relegate morality to a mere reflection of social mores.

He took offence when I described this approach as more reflex than reflective.

I said it was just a turn of phrase. Unrepentantly I observed that if he dispensed with basic moral convictions then his writing would lack conviction.

He said that was another nasty turn of phrase.

I undertook to exercise more restraint in my phrasing. I reminded him that the discounting of moral restraint was

irresponsible in any social activity - including the writing business. J said that morality could not be regarded as a mere mirror of social perceptions. To counter his subjective morality I referred to the works of Graham Greene whose books were written around moral imperatives. Indeed, his characters could not avoid the consequences of their convictions. I threw in Thomas Merton who, I said, steadied us in the steep places. I could have asked him what kind of moral ethos he intended to imbue his characters with, since, as a novelist, he had to create the whole image, beliefs and all. On second thoughts I decided to let him work out these things in his depth of his own conscience. It would be a steep slope for him to climb.

In general he agreed that my arguments sounded forceful in their context but suggested to me that I was confining myself to a closed circle of writers who were convinced Catholics. This was what he had meant when he complained of the ghetto complex - he said.

I assured him that sometimes some of us strayed outside the ghetto for a grasp of the Kantian categorical imperatives and other philosophical propositions. I suggested to him that, as he now felt he had been liberated, he was free in his sense of the word to dwell on these propositions. Some of them he would find contestable for different reasons from mine but the experience would help to make his writing more imperative than empirical.

To clarify my attitude I explained that some of our fellow Catholics had a certain sympathy with voluntary exiles from the faith who questioned. These brave souls were latter-day bedfellows of Thomas Aquinas without his final resolution. At times we all have an urge to 'shake loose' from imperatives embedded in our conscience, I said, but to drift in what direction? My friend said he got my drift. I suppose he was practising his turn of phrase.

HAMISH MURRAY is a Scottish-born Catholic writer who lives in South Australia.



CATHOLIC LEARNING IN THE LIBERAL ARTS  
[www.campion.edu.au](http://www.campion.edu.au)

"The Catholic University... has always been recognised as an incomparable centre for creativity and the dissemination of knowledge for the good of Humanity"

- Pope John-Paul II, Liberal Arts Graduate

Apply now. Call 9896 9300.



# MEDIA MATTERS

By JAMES MURRAY

## Yum Cha Election

Chinese Year of the Pig. What could be more apt in the Year of the Trough, otherwise known as federal election year? The Prime Minister John Howard has shuffled his pack, bringing Malcolm Turnbull and Joe Hockey into cabinet and consigning the unsinkable Amanda Vanstone to tides of rumour which may carry her up the Tiber to Rome.

Thus Howard has demonstrated his riverboat gambler control, the Turnbull card being a possible trump to Peter Costello. But there are elements Howard cannot control, the most crucial being the aftershocks of the AWB-Iraq monopoly scandal.

AWB executive received their golden handshakes. They may need them as the US system grinds into the matter. Disclosures of who knew what and when that did not emerge from the Cole Commission may do so under deeper, wider scrutiny by American congressmen and legal officers.

Howard and Alexander Downer will then find themselves fighting on two fronts, domestic and US, not to mention the shooting war in Iraq where weapons purchased with AWB bribe funds are undoubtedly still in use against Australian soldiers on active service alongside British, American, Iraqi and other allied forces.

## Mushroom Apparatus

The alternative PM, Labor's Kevin Rudd, has been shuffling his pack and showing an intriguing deftness. Or is that daftness? He has acquired the services of Walter Secord. Who? readers outside Sydney may ask. Secord is the mushroomer or spinmeister used by Bob Carr in his decade as premier of New South Wales, a decade that has left Carr at Macquarie Bank on \$500,000 a year and his successor Maurice Iemma at the Herculean task of mucking out the state economy before facing his own election challenge.

Why would Rudd, giving a convincing impression of a politician intent on transparency, hire an apparatchik noted for his obfuscatory, spinning talent? Simple. Rudd's other hiring, the lustrous, the redoubtable, the ex-ABC star Maxine McKew, will prevent Secord overdoing the mushrooming.

And in the Year of the Pig, pigs will fly.

Incidentally McKew told Caroline Overington (*Weekend Australian* Jan 27-28) she would serve in

the Rudd apparat for less than she was paid at the ABC (around \$300,000 a year) and that she and her partner Bob Hogg (former Labor Party secretary) had, 'been lucky, as have a lot of people, as the good times have rolled'.

No mention of whether the luck included their shares when John Singleton's advertising agency lost the ALP campaign account. Nonetheless Maxine McKew can add another red letter entry to her justly celebrated CV: first hack to become an apparatchik at less than ABC rates.

## Vaudeville Keating

After a packed-house run at the Belvoir St Theatre, *Keating: The Musical* is scheduled for a season at Sydney's Seymour Centre and will surely go on to tour throughout Australia.

Your correspondent saw the Belvoir final night. Like the rest of the packed house, he was hugely impressed by the cabaret integration of words and music supercharged by Mike McLeish's turn as Paul Keating and Terry Serio's double turn as Bob Hawke and John Howard.

McLeish had the easier task. Writer Casey Bennetto gave him elements of the tragic hero to work with. By contrast Serio's Hawke is a mug lair and his Howard a ratbag pantaloone. Bennetto's John Hewson is a buffoon, his Alexander Downer a fugitive from the Rocky Horror Show. A Cheryl Kernot character gets an irrelevant bit.

Hence the weakness of the show's out of town try-out (Sydney being out of town to Melbourne as the city that counts for theatre). No point in having a tragic hero surrounded by clowns. Macbeth needs his Lady Macbeth and McDuff, Othello his Desdemona and Iago, Lear, his Goneril and Reagan, in other words substantial support.

Bring on Annita Keating and Janette Howard. In the audience was the great Jackie Weaver. Director Neil Armfield should talk to her before calling for re-writes: Weaver to double the parts of Annita and Janette.

## Using Exclusives

Exclusives are the high-octane fuel of journalism. But there's always a price to pay for them, not necessarily by cheque. James Button (and photographer Kate Geraghty) secured an exclusive (initially for *The Sydney Morning Herald*)







OW that we're at the furthest reaches of modernity, perhaps even beyond it, out in the wilds of postmodernity, maybe we can look back and say with greater confidence what the essence of modernity was.

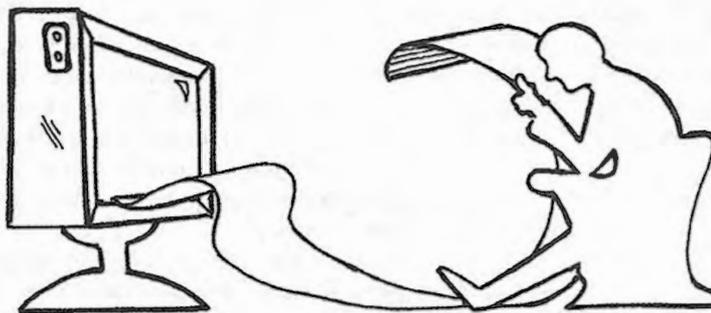
Historians have for some time now attempted to sum up the modern world and have done so by tracing its rise from Renaissance humanism, through the Reformation, up into the rationalism of the Enlightenment. From there they've charted its trail up into the heady clouds of Romanticism and Idealism, only - alas! - to be followed by the awful plunge into nihilistic relativism. Of course there's much else between, but at the outermost reaches, when you look back, the countryside tends to flatten out; all the funny irregularities and anomalous peculiarities tend to disappear.

So what's the essence of modernity? You may want to pay attention here - after all we're talking about the world in which we were all brought up, that in some way has touched us all, and that includes you.

Modernity, some historians say, is the birth of the idea of the individual; others that it's the rise of capitalism proper; some that it's the rejection of tradition and revelation and the rise to dominance of empirical rationalism. There are, of course, other positions but as luck would have it few of them are mutually exclusive. In short, there's something of a general unanimity among scholars as to the nature of modernity, although they may differ on where they place their accent.

Now I'm certainly not going to oppose such a great assembly, but I do think there's something often overlooked, something, I'd argue, that lies behind all their explanations. Where, then, should the accent fall? Well, here goes: the essence of modernity - that which distinguishes it from what went before (the medieval if you like) - is the separation of Jesus Christ from the Church.

Think Hollywood, the movies love Jesus and films like the Matrix and Superman plunder the Gospels for their themes. But Hollywood hates the Church, and be they in black or white cassocks, the clergy are always the villains. Modernist biblical criticism beat Hollywood to the punch, for from its inception its fundamental premise has been that the 'Historical Jesus' is distinct from the 'Jesus of the Creeds' (meaning the Church). By separating them out like this the modern world frees Jesus from



## THE ESSENCE OF MODERNITY

By ROBERT TILLEY

the notion that one's direct, immediate, relationship with Jesus took precedence over the Church. The modern sense of the individual came with the birth of the so-called 'personal Jesus', a birth that boded ill for communion. Finally, think too of the modern concept of spiritual - what else does this mean but non-religious and thus non-Church?

Evangelicalism, New Age, liberal biblical criticism, and Enlightenment reason, all these and more are based upon the separation of Jesus and the Church. Yes, there are churches but they're more like lively meeting halls, full of music and amusements, as well as learned lectures, but that's not Church.

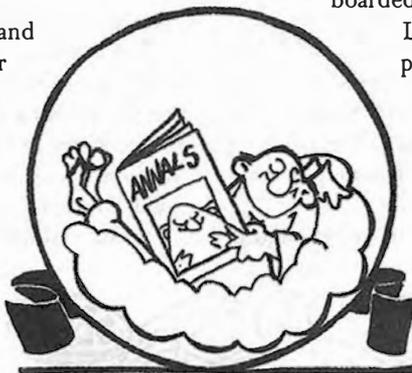
In a time when the Church is emptying, Jesus has never been so popular. In the JesusWorld the Church will be boarded up, preparatory to being converted into quirky apartments. Jesus now is owned by everybody, he's in every niche market imaginable. He's out there in the streets giving his message, eating and drinking with us, on posters, mugs, movies, comics, blogs... you name it, he's there! He's everyone's *personal* friend. Who needs Church, priests, and intercessions? Who needs the communion of the saints?

This is the essence of modernity.

Here we are, then, at the outermost reaches of modernity, what now? What happens if the postmodern is post-everything? Post-history? The end; dark tidings and all that stuff? Flee for sanctuary? Where to? the Church is boarded up.

Listen, can you hear that voice inside? We pound the door and cry, "Let us in! You must remember us, we heard you in our streets, ate and drank with you, you're our personal friend! You're *my* personal friend." "What was that he said?" Jesus' reply, coming as it did from deep within the Church, sounded positively medieval. "I never knew you."

Be it medieval or postmodern, or even something else besides, whatever Luke 13:22-27 is it doesn't sound very modern.



## CHRISTMAS IN KIRIBATI

by ALBERT YELDS MSC

The Christ Child is the Son of God, and that is why He can make His birth special in every parish.

During Advent, confessions doubled in every village for more than ten hours a week. And first Communicants often slipped into the queues, proud to mix with the big sinners.

The midnight Mass was early because there were many children, They dramatized the first reading - 'A child being born for us.' They did it well. and the 'child' insisted on wearing his yellowcardboard crown for the rest of the Mass.

The village of Bentekota dramatised the gospel. Joseph and Mary struggled through a thousand people. The soldiers who organized the census had big voices, and Mary won the sympathy and laughter of the people with her complaints to Joseph. Then the shepherds were seen, looking like fishermen, and children *baa'd* like sheep while the sanctuary filled with angels who sang 'Glory to God'.

We gave 1500 Communion at that Mass and I heard confessions and gave Holy Communion for an hour and a half afterwards, while I watched children visiting the Crib and crawling inside to kiss the Baby Jesus.

Thunder and lightning woke us during the night, and storms kept many in bed. I had four Masses with confessions in distant villages, and then my principal Mass at 11.00am. The Offertory procession had young warriors singing and dancing and then falling on their knees before the bread and wine they carried in procession. Another 1500 came for Holy Communion, followed by confessions and Holy Communion for an hour and a half.

Then a quick sandwich and I went to the Maneaba - the Community Area - for a choir competition until 6.30 p.m. That wasn't enough for the catechists and their wives. They put on a Christmas party at 8 30 pm where the wives showed that the two Ronnies were second-best comedians. Their husbands apologized for mistakes during the year, and thanked me for what they had learnt.

The next day, Tuesday, the villages had an eight-hour dancing competition. The noise was deafening as they sang and clapped and accompanied the dancers by beating on a wooden box. The faith has given unity and happiness to our Kiribati people. It is a blessing to share it with them.

---

Kiribati, formerly the Gilbert Islands, consists of three widely separated main groups of southwest Pacific islands: the Gilberts on the equator, and the Line Islands farther east. Ocean Island, producer of phosphates until it was mined out in 1981, is also included in the 2 million square miles of ocean. Most of the islands of Kiribati are low-lying coral atolls built on a submerged volcanic chain and encircled by reefs. The population in 2006 was 105,000. 55% of the people are Catholic. The Missionaries of the Sacred Heart have charge of the diocese. Father Albert Yelds MSC has been there since 1989.

*Coping with the end of the 'sunniest dreams of youth'*

## RESTRAINT IN HENRY JAMES

By SUSAN REIBEL MOORE



If readers who thrive on 19th century English literature are asked to name their favourite comic novelists, the immediate answer is usually Jane Austen, Charles Dickens, and Henry James. If, in a follow-up question, they are asked which of these novelists have the most in common, the usual response is Austen and James. Perhaps the popularity of two recent novels about Henry James – *Author*, *Author* and *The Master* – has made it easier for readers to make this link.

What, in addition to sparkling wit, links Jane Austen and Henry James? Chiefly, I think, the fact that they both dramatise situations requiring the fortitude customarily associated with restraint. Typically, their major characters are free spirits who are unable to express themselves fully because they are surrounded by people who are much less sensitive, intelligent, and imaginative than they are. But Jane Austen's novels end with the major characters facing a happy future with suitable spouses in agreeable domestic settings. In James's fiction the final prospects for almost all of the major figures are very much darker.

In Jane Austen's world gossip, silliness, superficiality, selfishness, vanity, and unmerited pride of place try all of the most discerning women and men, old and young. Habitually, her protagonists have to endure dullards obsessed with trivia. Yet because they are able to spend time with friends and family who appreciate them, and to unburden themselves with a select number of kindred spirits, readers are heartened by the feel of their daily round. Their lives, at bottom, do not appear to have been tragically wasted.

In Henry James's universe more restraint is required of the major characters than is usual in Jane Austen's.

As well as having to refrain from speech often, and enduring countless forms of stupidity in social settings, they sustain large emotional shocks from which they never entirely recover. In the unfamiliar settings in which James characteristically places them, their prospects narrow and harden in ways that are unrelievedly painful. By the

time the complete truth about moral turpitude in these new settings emerges undisguised, the sunniest dreams of their youth no longer have any prospect of being fulfilled.

In the end, the characteristic patience of James's protagonists is not rewarded as patience is rewarded in the fiction of Jane Austen. The sheer waiting demanded of them, which sometimes requires extraordinary feats of self-sacrifice, results in material and emotional failure. Typically, large fortunes disappear in the pockets of rogues, merited love is unreturned, and the desire to belong somewhere – anywhere – is dashed. In *The Portrait of a Lady*, the legitimate wishes of everyone – even a child – are sacrificed for the sake of the villains' worldly ambition. Indeed, in many of the tales, as in one of James's most esteemed novels, *What Maisie Knew*, it is children who suffer the most.

Yet in not a single major James work of fiction does a hero or heroine forsake principle. They all do what they can to preserve their own integrity; they never imitate the most striking weaknesses of those who deeply betray and disappoint them; and they acquire a deep understanding of the human soul. Yet because they cannot transform their unregenerate opponents, little is left for them in the end except moral isolation. Almost always, when an ordeal is over, they are unable to share their deepest feelings.

It would be easy for readers to account for James's unhappy endings by concluding that disillusionment must be the end product of the species of cultural clash dramatised in his fiction: especially, the clash between innocent, unworldly Americans and sophisticated, widely travelled Europeans. But much more is implied by the characteristic disappointments suffered by his protagonists than this. For James,



### What a Loss

There is something, too, to be highly respected and praised in the conduct of a country gentleman who, instead of exhausting life in the chase, has dedicated a considerable portion of it to the pursuit of knowledge. There are so many temptations to complete idleness in the life of a country gentleman, so many examples of it, and so much loss to the community from it, that every exception from the practice is deserving of great praise. Some country gentlemen must remain to do the business of their counties; but, in general, there are many more than are wanted; and, generally speaking also, they are a class who should be stimulated to greater exertions. Sir Joseph Banks, a squire of large fortune in Lincolnshire, might have given up his existence to double-barrelled guns, and persecutions of poachers—and all the benefits derived from his wealth, industry, and personal exertion in the cause of science, would have been lost to the community.

— Sydney Smith, 1771-1845, Anglican Clergyman and satirist and co-founder of *The Edinburgh Review*. From *The Edinburgh Review*, 1826.

happy endings in the form of *shared* spiritual blessings are no more possible than they are in the lives of the saints who have experienced martyrdom. For those whose rigorous conception of honour cannot be compromised, profound loneliness is inevitable.

In Henry James's major fiction innocents are vanquished by sophisticates who take it for granted that it is legitimate to use people one likes. Isabel Archer is no more a match for Madame Merle and Gilbert Osmond in *The Portrait of a Lady* than is Milly Theale for Kate Croy and Merton Densher in *The Wings of the Dove*. Although, in the end, James's protagonists attain a stature well beyond anything imaginable for those who take advantage of them, they can no longer – in Ralph Touchett's terms – 'spread their wings'. It is too late.

It is of course not simply inexperience in settings with much older, much more tainted, histories that defeats James's major figures. It is their incurable addiction to moral scruple. They are simply incapable, as those who exploit their generosity are not, of wilful cruelty. Working out what it is right to do in complex circumstances is sometimes excruciatingly hard, and very time-consuming, for them; but they do work it out. How they manage to do this is what creates and sustains dramatic interest in their plight.

In many of the novels of Henry James, unworldly protagonists are often victimised by people who have in

common, not a form of transplantation (e.g. Serena Merle, Gilbert Osmond, or Chad Newsome in Europe), but self-centredness. Heroic characters frequently reside for most or all of their lives in the same region of the world as those who do them in. Three obvious instances are Fleda Vetch in *The Spoils of Poynton*, Hyacinth Robinson in *The Princess Casamassima*, and Nanda Brookham in *The Awkward Age*. In each case these characters are defeated by a love of power and/or money linked with a love of things. The dramatised clash is not cultural. It is moral, and it transcends its immediate time and place.

Many readers or movie goers who love the films made of Jane Austen's novels do not realise that her father was a clergyman; they do not know that the emphasis on her gravestone in Winchester Cathedral is Anglican; and they don't realise that major characters in Jane Austen's fiction, such as Jane Fairfax in *Emma* or Anne Elliot in *Persuasion*, often suffer deeply because their principles are Christian. Readers of Henry James novels or movie goers who have loved *The Bostonians* or *Washington Square* are often similarly in the dark about James's moral consciousness, whose roots are Judaeo-Christian.

The self-sacrifice that is fundamental to the protagonists of James's fiction, the sympathy that he encourages us to feel for all of his characters (even those who are as cold as Dr Sloper in *Washington Square*), and the painfully

mysterious workings of fate in the lives of his most heroic figures are anchored in a dimension of experience never explored directly by Jane Austen. T.S. Eliot, who was high Anglican, and arguably the finest English poet of the 20th century, is the only major literary critic who deeply understood this aspect of James's imaginative achievement.

When T.S. Eliot famously remarked of Henry James that he offered to readers a "another world of thought and feeling" – a world much less violent than Dostoevsky's, and suffused with an enviable, unusually reasonable, resignation – he did not make an explicit point about tragedy.<sup>1</sup> Understandably, he took it for granted that we expect to find in all tragic literature what we do not find in James's fiction: at the end of the drama utter, irremediable ruin – dead bodies cluttering the stage, lives ruined beyond repair. Nevertheless, the fact that the fulfilment of youthful dreams is shown to be beyond the reach of the usual James protagonist is not an ordinary staple of the comic novel or tale. More usually we find it in religious writers ancient and modern, from Dante to Mauriac, who thrive on tragi-comic circumstance.

What these religious writers share is a view about suffering that cannot be avoided in life by anyone who resembles Henry James's protagonists. This suffering is not transitory. It is lodged in an enduring attachment to a form of restraint that is at bottom spiritual.

What human beings, seen from this perspective, must be restrained about is the gap between what T.S. Eliot called the "vision of an ideal society" and the actual attainments of those who are as preoccupied as Henry James was with such a vision. No imaginative writer, Eliot said, has ever been more aware than James, "with more benignity, and less bitterness", of "the disparity between possibility and fact." The benignity is dramatised by his wit. The gap between possibility and fact is dramatised by his endings.



DR SUSAN MOORE is a grandparent raised in America, who has lived in Australia for 35 years. Her most recent book is *Text Types: A basis for Classroom Study* (Five Senses, Sydney).

1. This allusion to Eliot's brilliantly compressed view of James is cited at the start of Dorothea Krook's *The Ordeal of Consciousness in Henry James*.

**A FAMILY BUSINESS**



## 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**

## MOVIES

### Stranger than Fiction

The hyper-active Will Ferrell restrained? Incredible. Yet here he is playing inland revenue agent Harold Crick straitjacketed by numbers and habit until he learns he is also a character in a potential best-seller being written by Kay Eifell (Emma Thompson) in which he is doomed to die.

Director Marc Forster works to the limit of risibility script writer Zach Helm's highly ingenious premise of a character seeking to meet his author before she can think of a way of killing him.

The race is further complicated when Crick seeks help, first a psychiatrist Dr Mittag-Leffler (Linda Hunt) a schizophrenia expert and then a fiction specialist, Jules Hilbert (Dustin Hoffman). In parallel Eifell is confronted by her anxious publisher's specialist Penny (Queen Latifah), eager to help her in the killing of Crick.

What seems like the solution comes in the form of an anti-tax, pastry cook Ana Pascal (Maggie Gyllenhal), seems being the operative word when fable meets stark reality.

\*\*\*\*NFFV

### Miss Potter

Star power made this tale of Beatrix Potter - the bankable star power of Renee Zellweger, yet, paradoxically, it is by dimming her star power to a countrywoman's weathered simplicity that Zellweger brings Potter a visual immortality akin to Mrs Tiggywinkle and Jemima Puddleduck

Director Chris (Babe) Noonan, working from Richard Maltby's script, resists animatronic versions of the Potter animals, relying instead on minimal animation as she creates them. Nor does he make use of the fact that the Potter stories began as illustrated letters to children, preferring the more dramatic submission to the publishing brothers Warne of a draft MS which they decide may make a small profit.

The youngest of the brothers, Norman (Ewan McGregor), is given carriage of the project to which was later attached a proposal of marriage broken by his untimely death.

In 1902, 8,000 copies of *The Tale of Peter Rabbit* were published at one shilling each. On a ten per cent royalty this would equate to 400 pounds for

By JAMES MURRAY

Miss Potter. It says something about the decline in the purchasing power of money that from this and equivalent subsequent royalties, Beatrix Potter was able to acquire 40,000 acres of land in the Lake District and donate them to the nation.

The original greenie. By coincidence, it was a Graham Greene essay that led to revival of interest in the Potter books and all the merchandising attached. These make the Warne family exemplary risk takers (no relationship traced with Shane Warne, English bunny trapper)

G\*\*\*\*SFFV

### The Illusionist

Writer/director Neil Burger goes back to the Vienna of the 1900s (location: Prague) and takes Ed Norton with him as the conjuror Eisenheim, whose tricks infuriate Crown Prince Leopold (Rufus Sewell) and win the love of Leopold's intended, Sophie von Teschen (Jessica Biel).

How Eisenheim spirits Sophie away is his greatest trick, done without mirrors or sawing her in half to make her more packable. We watch through the wary eyes of Chief Inspector Uhl (Paul Giamatti, playing like Dr Watson bereft of Sherlock Holmes). Yet we do not fully comprehend until Uhl flashbacks reveal the secret.

Austro-Hungarian-Hollywood hokum but Norton and his fellow players bring such high definition to their roles you identify. Prague? So magisterially beautiful you are convinced that an avatar of Paul Keating must have had a say in its design.

M\*\*\*NFFV

### Becoming Jane

If Jane Austen were ever to do anything so unladylike as turn in her grave, she would do so at this new exploitation of her writing life. The woman who wrote six classy novels has become a box-office mine equivalent to Marvel Comics.

Not that director Julian Jarrold's take on Austen's early life and failed love-match with an Irishman, Tom Lefroy,

is unremarkable. It does have Anne Hathaway playing Austen with the kind of beauty Austen did not see in the mirror. If James McAvoy doesn't quite match the Hathaway charm as Austen, there is the irrepressible Julie Walters as her mother and Maggie Smith to show her fellow dame Judi Dench (who appeared in *Pride and Prejudice*), a thing or two about aristocratic hauteur. Smith's grimace has the frozen horror of the curate confronted with his egg.

PG \*\*\*SFFV

### Scoop

Writer/director/actor Woody Allen's middle-name is Chutzpah. But in using the title of Evelyn Waugh's ironic comedy, he has fatally handicapped his romantic comedy. Madcap speed is the mark of Waugh's tale of war correspondents (arguably presaging Phillip Knightley's classic, *The First Casualty*).

By comparison Allen's script is a rusty, wind-up toy. He plays Sid (Splendini) Waterman, a magician alongside fragrant hackette Sondra Pransky (Scarlett Johanssen) as she pursues an alleged posh serial killer Peter Lyman (Hugh Jackman) with help from the ghost of a Fleet Street immortal. Joe Strombe (Ian McShane, in strenuously imitating the legendary Lunchtime O'Booze).

The script includes the kind of American gags about the English class system that had an antique patina in *A Yank at Oxford*, circa 1938 Allen should apologise to all concerned on the BBC (which had a finger in the production) and write on a TV white board one thousand times: *I am supposed to be an original writer, I should not have lifted Evelyn Waugh's title Scoop for my quickie comedy.*

M\*\*NFFV

### The Singer

He's four times the size of Frank Sinatra and twice the size of Tony Bennett. Nonetheless Gerard Depardieu brings to the part of dancehall singer Alain Moreau a melancholy charm that makes you forget he seems ready for a weight-loss reality show.

In part this is due to his casting alongside the lustrous Cecile de France (Belgian, in fact), playing Marion, a woman half his age, trying to remake a

life for herself and her young son as a real estate agent after a failed marriage.

More crucially it is due to the way writer/director Xavier Giannoli (and his cinematographer Yorick Le Saux) capture the seedy, glittering witch-ball glamour of the provincial circuit (main location: Clermont-Ferand) where patrons dance to slow chansons (including a French version of *Save the Last Waltz for Me*).

Does Marion save that waltz for Moreau is a question Giannoli is clever enough to conceal to the surprising end like a conjuror's rose - with thorns.

M\*\*\*\*NFFV

### Half Nelson

This classroom drama can be summed up as Goodbye, Mr Chips. Hello, Mr Cokehead. The latter is Dan Dunne (Ryan Gosling) a clever teacher in a Brooklyn junior high school who is saved from self-destruction by one of his students (Shareeka Epps) herself at risk from the drug-trafficking of the streets.

Gosling's Dunne is a tour de force but director Ryan Fleck handicaps him by having come on bearded like an Ed Norton wannabe. No wannabe, Gosling but a totally accomplished player. Epps? Inimitable in her wry, shy determination to make a friend of her teacher and save him as he has saved her.

TBA\*\*\*NFFV

### Freedom Writers

Another classroom drama in which Hilary Swank deploys her mighty teeth, skinny legs and charm as Erin Gruwell who transformed a racially diverse class of academic no-hopers into high-achievers by bringing them to *The Diary of Anne Frank* and persuading them to write about their travails as she did about hers.

Simple as ABC? Not quite. Writer/director Richard LaGravenese's script is based on Erin Gruwell's *The Freedom Writers Diary* and makes it abundantly clear that her achievement came at great personal cost, financial and emotional. She moonlighted as a hotel flunkey to earn money to pay for books, her marriage broke up and her efforts were blocked by an antagonist her fellow teacher Margaret (Imelda Staunton in dauntless form).

M\*\*\*\*NFFV

### Official Classifications key

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

### Annals supplementary advice

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

### The Valet

(La Doublure)

Writer director Francis Veber's comedies work to a formula. So does champagne, hence the bubbles. Intrinsic to the formula is a character called Francois Pignon (closely related to the French Everyman, Jacques Bonhomme).

Here he is a car valet (Gad Elmaleh) who through a paparazzo shot becomes involved in the love life of a billionaire entrepreneur Pierre Levasseur (Daniel Auteuil), his wife and majority shareholder Christine (Kirstin Scott-Thomas) and his mistress-model Elena (Alice Taglioni).

It is an involvement with risky compensations, Pignon is paid enough to cover the debts of his true love Emilie (Virginie Ledoyen) but, under scrutiny from detectives hired by Levasseur and Christine, he must pretend to live with Elena who, played by Alice Taglioni, is as tall and entrancingly engineered as the Eiffel Tower.

M\*\*\*\*NFFV

### The Pursuit of Happiness

The misspelling of the key title word is an in-joke of this melodrama in which Will Smith plays the real-life Chris Gardner, a medical salesman who in the 1980s talked his way into an internship at a San Francisco brokerage house and went on to establish his own shop and sell it for millions: the American dream in glorious, greenback colour.

Director Gabriele Mucino avoids the facile by having Gardner scabble hard to pay his rent and, when evicted, to live in public toilets and refuges for

the homeless even after he wins the internship.

Mucino, however, is a long way from classic Italian neo-realism: no clarification on whether the internship was totally unpaid. No economic nexus between the broking activities and the homeless queues. No irony that the brokers are so benign you wonder where they left their Santa Claus suits

Nevertheless his direction and Smith's performance give full measure to the word pursuit. For most of the movie Gardner goes pell-mell seeking to balance two jobs, his failing marriage to Linda (Thandie Newton, cast against type as sweet woman gone shrewish under pressure) and his protection of his son, Chris (Jaden Smith who in some kind of trivia first steals scenes from his own father).

M\*\*\* NFFV

### Venus

Maurice Russell is a matinee idol on the slippery slope from quixotic survival to total decrepitude when he meets Jessie, the niece of his Sancho Panza, Ian. Under director Roger (*Notting Hill*) Mitchell the trio, played by Peter O'Toole, Jodie Whittaker and Leslie Phillips, keep the matter this side of maudlin, not to mention dirty old manism.

The script by Hanif Kureishi's gives the veteran mums plenty of raw diamonds to polish; at the end you feel neither should make another movie. This is their triumphal *hail and farewell*.

M\*\*\*\*NFFV

### The Notorious Bettie Page

Director Mary Harron's bio-pic focuses, and re-focuses, on Bettie Page (Gretchen Mol) - a notable pin-up of the 1950s whose modelling shaded through from naturist club photography to darker pornography.

Gretchen Mol's performance catches the charm and relative innocence with which Page, a Southern Baptist, approached her work and her decision to give it up and return to her childhood religion.

The amateurism of Page's exploiters is also treated sympathetically; they are bumbling trying to get by. David Strathairn plays a predictably stern congressman investigating the effect of pornography on the young.

In her detached emphasis on the naivete of the subject matter, Mary Harron fails to examine the unsentimental fact that the work of the 1950s has morphed into an industry that is by no means amateurish and comprises every kind of pornography, including child pornography and the images from Baghdad's Abu Greib prison.

MA\*\*\*NFFV

## Apocalypto

Director Mel Gibson's new work is a chase movie, a genre encompassing John Ford's *Drums Along the Mohawk*, Samuel Fuller's *Run of the Arrow* and Cornel Wilde's *The Naked Prey*. Accordingly Gibson is in fine company. Unlike his predecessors, however, he takes too long to cut to the chase, preferring the prolonged establishment of a noble savage environment in the jungles of South America.

But when the chase of Jagur Paw (Rudy Youngblood) does begin, Gibson, his co-writer Farhad Safinia and cinematographer Dean Semler (using digital camera technology) put us directly into the adrenaline and sweat of the hunted and the hunters, all speaking Mayan dialect, the hunted intent on saving his wife and child, the hunters on his death.

Behind the thrills lurks a parable with modern pertinence about the way a cult of death ended a thousand-year Mayan civilization. This is defined in the movie's epigraph by historian Will Durant: 'A great civilization is not conquered from without until it has destroyed itself from within.'

The epigraph and the ending suggest that Gibson plans a sequel involving the Spanish conquests in South America. If so, more clarity, less gore might be in order.

MA15+\*\*\*NFFV

## Leonard Cohen: I'm Your Man

Director Lian Lunson documentary combines interviews and the songs of Leonard Cohen performed by a constellation of stars at the Sydney Opera House. They include Cohen's compatriots Kate and Annie McGarrigle and Rufus Wainright as well as Nick Cave and Jarvis Cocker.

The religious overtones and undertones of Cohen's work receive

appropriate notice and the climactic number features a collector's item: Cohen singing along with U2.

FG\*\*\*SFFV

## The Good Shepherd

Director Robert De Niro's thriller about the genesis of the Central Intelligence Agency would be fascinating if only for its recreations of the tortuous, quasi-Masonic secret rituals of Yale's Skull and Bones Club (of which rival presidential candidates the Baptist George W Bush and the Catholic John Kerry were members).

Intriguingly, De Niro does not query the incompatibility of such secrecy with open democracy. Working from Eric Roth's script, he is more intent on showing the CIA's evolution from the World War II OSS (Office of Strategic Services). For reasons not explained, De Niro plays its founder under the fictional guise, Bill Sullivan without even a Hail Mary pass to suggest that the real founder, William Joseph (Wild Bill) Donovan, was a Catholic.

The De Niro cameo is central to a

## Spelling it out

The fierce struggle between the Islamic thoughts and the Kufr [Infidel] thoughts, and between the Muslims and the Kuffar [Infidels], has been intense ever since the dawn of Islam. .... The verses of Jihad were revealed and the struggle went on. It will continue in this way - a bloody struggle alongside the intellectual struggle - until the Hour comes and Allah inherits the Earth and those on it. This is why Kufr [Infidel] is an enemy of Islam, and this is why the Kuffar [Infidels] will be the enemies of the Muslims as long as there is Islam and Kufr [Infidels] in this world, Muslims and Kuffar, until all are resurrected. This is a decisive and a constant fact. Hence the understanding of it should remain clear to the Muslims at all times throughout the whole of their life, and it should be taken as a criterion to judge the relationships between Islam and Kufr and between the Muslims and the Kuffar.

- *How the Khilafah [Caliphate] was Destroyed*, by Abdul Qadeem Zallum. This quotation [and this book] were recommended reading at the recent conference on the Khilafah held in Lakemba by the Hizb ut-Tahrir, allegedly a non-violent Islamic sect.

fine cast which includes Alex Baldwin, Billy Crudup, William Hurt and Ireland's Michael Gambon playing an English spy (effete, natch)

To the title role of Edward Wilson, Matt Damon brings a po-faced, WASP fortitude. Angelina Jolie subdues her exoticism to play his wife Clover (a name more apt for a Bond Girl). His offside Ray Brocco (John Turturro) has had a Jesuit education. When it comes to interrogating a suspect, it is not Wilson, who does the slapping around but Brocco. Perhaps Wilson's Bones Club bastardisation made him too sensitive.

By contrast, Soviet counterparts Valentin (John Sessions) and Stas Siyanko (Oleg Stefan) are played simpatico. Again intriguing: Surely under the continuing shadow of September 11 when counter intelligence, not military force, is the key to nullifying potentially totalitarian Islamism, De Niro is not going for the insidious equivalence that marred George Clooney's *Syriana*.

Yet De Niro does imply little difference between the CIA and Komitat Cosudarstvennoy Bezopasnosti (Committee of State Security) otherwise known as the KGB.

Glasnost and perestroika for ever. Where exactly was America's Gulag Archipelago? And where, oh, where is its heroic Alexander Solzenitsyn who survived to tell of one of history's most murderous regimes?

M\*\*\*NFFV

## Little Children

Director Todd Field and his co-writer Tom Perrotta sow a minefield: into a prosperous suburban community a paedophile, Ronald James McGorvey (Jackie Earle Haley), is released to live with his mother May (Phyllis Somerville).

Inevitable outrage. To the minefield Field and Perrotta add the private lives of two families Sarah Pierce (Kate Winslet), her husband Richard (Greg Edelman) and their daughter Lucy (Sadie Goldstein) and Kathy Adamson (Jennifer Connolly) and her husband Brad (Patrick Wilson).

Winslet morphs from suburban drab to a passionate love for Brad, intensified by the discovery that her husband is into internet porn while Brad's wife is a detached documentary maker whose

current project involves video interviews with child victims.

Run for the cleaner, greener hills of anywhere else? Field and Perrotta have a more enduring denouement: one that involves McGorvey's fate, the protection of the child and reconciliation.

MA15+\*\*\*NFFV

### My Best Enemy.

Achille De Bellis (Carlo Verdone) manages a hotel chain jointly owned by his wife Gigliola (Agnese Nano) and her brother Guglielmo (Paolo Triestino) who is married to Ramona (Caterina Morariu) - a four-square foundation disrupted when the feckless Ofeo (Silvio Muccino) intervenes to try to save the job of his mother (Sara Bertela) accused of theft, and falls in love with Cecilia (Ana Caterina Morariu), daughter of De Bellis.

From the ruins Verdone, also writer and director, creates a non-stop romantic comedy.

M\*\*\*NFFV

### Blood Diamond

Africa is the location for director producer Edward Zwick's message-stick thriller about the way illegal diamond trafficking helped fund Sierra Leone's the internecine wars of the 1990s with the connivance of the international industry.

The Maguffin in Zwick and scriptwriter Charles Leavit's story is a pink diamond found and hidden by Mende fisherman Solomon Vandy (Djimon Hounsou) and desired by soldier of fortune Danny Archer (Leonardo DiCaprio).

Hounsou is magnificent as the father determined to use the diamond to free his wife and child and find his son, taken as a boy soldier. DiCaprio, his Rhodesia/Zimbabwe accent impeccable, is equally determined to soldier no more and make the diamond his ticket of leave to a new life.

Enter Maddy Bowen (Jennifer Connelly), a cool-eyed journalist hot to establish the truth about the international trade of the diamonds that have become the sinews of war. In a context of unrelenting chaos, Zwick contrives a journey towards hope and a final plot twist that depends on the nobility of the mercenary.

MA15+\*\*\*NFFV



## OOOps

In *Politics and Christianity on Campus* by Edwin Dyga [Annals 9/10 2006 p.40] for 'This is merely a "storm in a teacup," read 'This is not merely a "storm in a teacup".' We are sure that Annals readers would have spotted the error. Apologies to the beleaguered author. Ed.

### Arthur and the Invisibles

Writer/director Luc Besson's children's drama combining live action and computer generation is unfailingly beguiling. Its child star, Freddie Highmore, is fazed neither by that Sixties wildchild Mia Farrow as his grandma nor by his fast and furious hunt for his grandpa and treasure in an underworld inhabited by micro-mini people who come on like animatronic crosses between leprechauns and jelly babies.

Highmore is supported by a superlative voice cast, including Robert De Niro, David Bowie, Harvey Keitel, Chazz Palminteri and Madonna.

The provenance of the movie and its visual universe, created by Patrice

## Atheists' Short Memories

Dawkins, Harris, and Christopher Hitchens, now joined by Elton John, contend that religion does such immense harm that the world would be better off without it. I see their point. Think how much finer life in Russia was under the enlightened Lenin and Stalin than under the superstitious tsars.

I would humbly suggest that during the last century the atheists had sufficient opportunities to prove that they could rule more humanely than Christians, and I would just as humbly inquire how many more chances they think they deserve before we are entitled to draw our own conclusions.

- Joseph Sobran, 'Paganism without Gods', *Sobran's Washington Watch*, November 23, 2006

Garcia, is, however, open to question. It incorporates elements of the King Arthur legend, the best known modern version of which is *The Once and Future King* written by TH White. Less well known, but no less fascinating, is White's novel *Mistress Masham's Repose* about micro-mini people living underground. No credit to White.

PG\*\*\*SFFV

### Marie Antoinette

From the sumptuous authenticity of her costumes and her locations at the Palais de Versailles, writer/director Sofia Coppola achieves a boredom so stunning she feels compelled to enliven proceedings with pop-rock music.

Over the whole movie hangs a ghost, the ghost of Bob Hope, costumed as the title character the barber, Monsieur Beaucaire, at the French court in George Marshall's 1946 comedy.

None of this detracts from the performances of the cast. That marvellously scallywag actor Rip Torn does a regal turn as King Louis XV. Jonathan Swartzman is definitively shy-deadpan as the Dauphin and Kirsten Dunst plays Marie Antoinette as simpering Miss Dimples, forgetting that the Vienna court of her mother, the great Marie Therese, was scarcely a finishing school for ingenue cheer leaders.

So much footage does Coppola expend on marzipan frolics that when, towards the movie's end, she allows her historical personages a shred of dignity, she has none left for their escape from the Tuileries and the defence to the 1st man by the mercenaries of their Swiss Guard.

As for their death under the guillotine and the introduction by the revolutionaries of totalitarian state terror, no mention. Too much to expect this from a writer/director who repeats one of history's most enduring lies, Marie Antoinette's alleged remark: 'Let them eat cake.'

Is there a gene for tendentiousness? Sofia Coppola's father, Francis Ford Coppola's take on Vietnam, *Apocalypse Now*, and his take on the mafia, *The Godfather* trilogy, are not notable examples of exactitude. Filmmakers have a licence to make fiction but do they also have one to distort history for popcorn profit?

PG\*\*NFFV

# THE BOOK OF MY LIFE AND PRAYER



TOO often we think of prayer as a break in the ordinary routine of our life. Our life is one thing; our prayer another. This is especially so perhaps when we think of meditation and contemplation too exclusively as a way to get away from it all.

The trouble is that normally we feel little desire to get away from an interesting busy life. And thus we see prayer as a distraction from life more than life as a distraction from prayer. Nevertheless, I cannot prayerfully reflect on God's Book, the Bible, for example, unless at the same time I am also reading and interpreting the book that is my own life.

Responsibility for writing my own life can seem a frightening prospect - one I would rather not

think about. For example, there can be no re-writing of it, no second edition. So I may find it less disturbing to think of my life as something that happens to me rather than as something for which I am responsible.

God has not written the book of my life independently of me. I am not an actor in a drama written by someone else. It is God, however, who sustains me in existence as I freely write the book of my life in each and every circumstance of it.

"Creation is not a passing act that ceases and the result remains in existence. Should God cease to create, even for an instant, the world would no longer exist. It is not from a distance that God creates us, sending existence like rays from the sun. He is within us, in the most intimate part of our being, much nearer to us than we are to ourselves".<sup>1</sup>

Children learning to write bring a scribbled book to their parents and they respond genuinely with love although much of it may be full of mistakes and even, at times, unintelligible. In the eyes of God, we are but children, but of such is the Kingdom of Heaven. We should not forget that He who loves me wants *me* in his presence, not somebody else I might pretend to be.

Recently I read a beautiful Jewish story: When God decided to create human beings, the Torah (Law) said, Don't do it! Too much will go wrong. And a voice came, Don't worry, I created Repentance long before I created the Torah.

You are merciful to all, for you can do all things and you overlook people's sins, so that they may repent. For you love all things that exist, and detest none of the things that you have made, for you would not have made anything if you had hated it (Wis 11:23-24).

The psalms teach us that prayer does not require that

we suddenly put on our best behaviour like our best clothes - as we do when we have to meet an important personage. Christian prayer involves bringing *myself* into God's presence. The New Testament speaks of the boldness we can have in approaching God through Jesus Christ, our High Priest.

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace

with boldness, so that we may receive mercy and find grace to help us in time of need. (Heb 4:14-16; cf Eph 3:12; 1 Jn 4:17).

In this sense, prayer does not separate me from

my day-to-day life; I need to bring my day-to-day life into my prayer, because I bring myself into it.

Every day, every moment, of my life brings with it new situations with all sorts of possibilities. It is in the presence of God and his plan for creation that I learn to interpret and evaluate more clearly how I am to respond and what I am to write in the book of my own life.

God has created me free, because he wants me to be able to say, Yes. But in order to be able to say, Yes, freely and with love, I have to be able also to say, No. As Father Jules Chevalier says, 'since it is by love that he gives everything, he wants everything to be given to him by love'.<sup>2</sup>

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him. In love He destined us for adoption as his sons through Jesus Christ. (Eph 1:4).

I am free to reject that plan or follow it as I write the book of my life, but I cannot escape from the choice. The plan or purpose of creation is God's alone; the details in how I carry it out are my own. At the same time, this is not a lonely task; for I am not alone; others are with me and I am with others; above all, God, who is Father, incarnate Son and Spirit, is with me.

FATHER DENNIS MURPHY, MSC is a graduate of the Biblicum in Rome. He taught Scripture for many years in Australian seminaries. He was for six years Provincial Superior of the Australian Province of the Missionaries of the Sacred Heart, and for twelve years Assistant General of the Order, based in Rome. He is now stationed in India.

1. Jules Chevalier, *Le Sacré Coeur de Jésus* p. 281.  
2. *ib.*, p.65.



*Saint Francis and the birds in Heaven that praise God*

## A JOYFUL HOMECOMING

By JAMES MUHREN, MHM

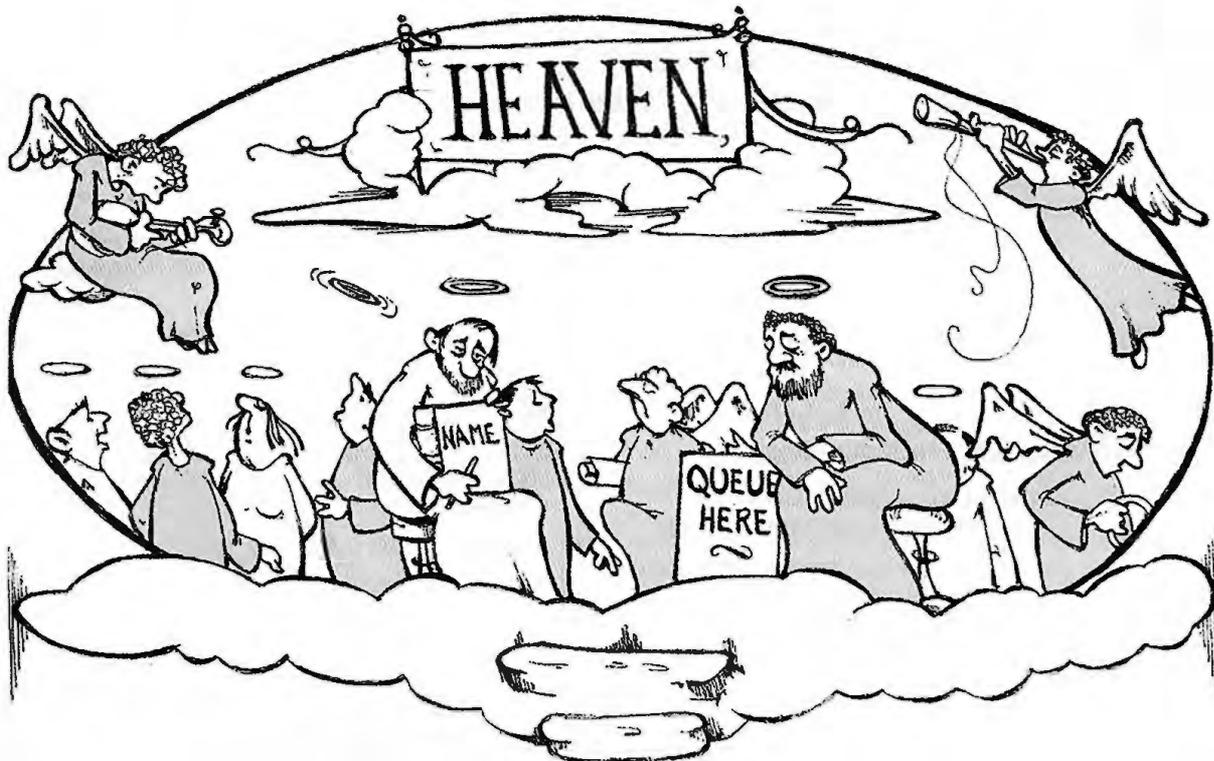
**T**HE Council of Archangels had met in full session as soon as the designated guardian angel had reported that the time was now near. He was emaciated by years of fasting and the most rigorous self-discipline. In addition there was the constant loss of blood that flowed from the five sacred 'Jesus wounds'. Now the joyful troubadour Francis Bernardone of Assisi was on the point of expiring. There was no problem about his glorious reception into heaven. All angels and saints were excited at the prospect of meeting this great imitator of the Lord's suffering humanity. But there was a bit of a problem about the holy man's special friends. He had preached so eloquently about the love of the Lord and his compassion with all creatures, that hundreds of birds of all shapes and colours with special regards



to the humble swiftlets and sparrows had listened enthralled to his passionate proclaiming of the Lord. Wherever he went on earth in his native town of Perugia or even Rome the birds had flocked into the trees to listen to him.

It was clear that the heavenly happiness of the stigmatized saint would be greatly

reduced if he had to leave his little friends behind on earth. So 'What to do?' that was the question. After much deliberation the Council decided to send out some scouts to some of the more remote clouds. They had to find a suitable one, big enough to be turned into a bird park. They had to make sure that this park would not be too near to the heavenly residence of the Contemplatives. They mentioned by name the Carmelites and the Trappists of the stricter observance. The twittering of the birds might disturb their constant meditation and profound adoration. They also agreed to have some guardian angels at the gates of the park so that they could be closed when Francis decided to spend some quiet time with his feathered companions. Now that he had seen the Lord, his preaching would be all the more inspired. And so the court of heaven was full of expectation and eager preparation. The Council issued the necessary orders.



Angel scouts flew off in all directions. The bird catchers went through the heavenly realm to gather the birds. Do not get the wrong impression. They did not use nets or cages. There was no need for that. They just called out: 'St Francis is coming!' And there they came in their thousands. It was really very enjoyable, the angels thought, for the birds settled on their heads and their wings and everywhere. The chirping and twittering filled the air like a joyful hymn of praise to the Lord and to his saint. When the moment was near, however, they all fell silent. A hush came down on the expectant multitude of angels, saints and birdies. They all heaved a big sigh when Francis of Assisi breathed his last and became St Francis.



## Common Sense

To call upon a nation, on a sudden, totally destitute of such knowledge and experience, to perform all the manifold functions of a free constitution, is to entrust valuable, delicate, and abstruse mechanism to the rudest skill and the grossest ignorance.

- Sydney Smith, 1771-1845, Anglican Clergyman and satirist and co-founder of *The Edinburgh Review*.

By earthly reckoning his gentle soul left the house at Porziuncula on October 3, 1226. His triumphant entry into heaven is to be remembered for ever on that day by those of us who were still on our way. All over the heavens the birds of Francis proclaim God's glory and the humble submission of the saint to the divine providence. And everywhere the angels keep track of their little friends so that they may not fly astray. They sing in chorus: 'All you holy ones and birds of the sky, praise the Lord in his glory.'



# DONATIONS RECEIVED

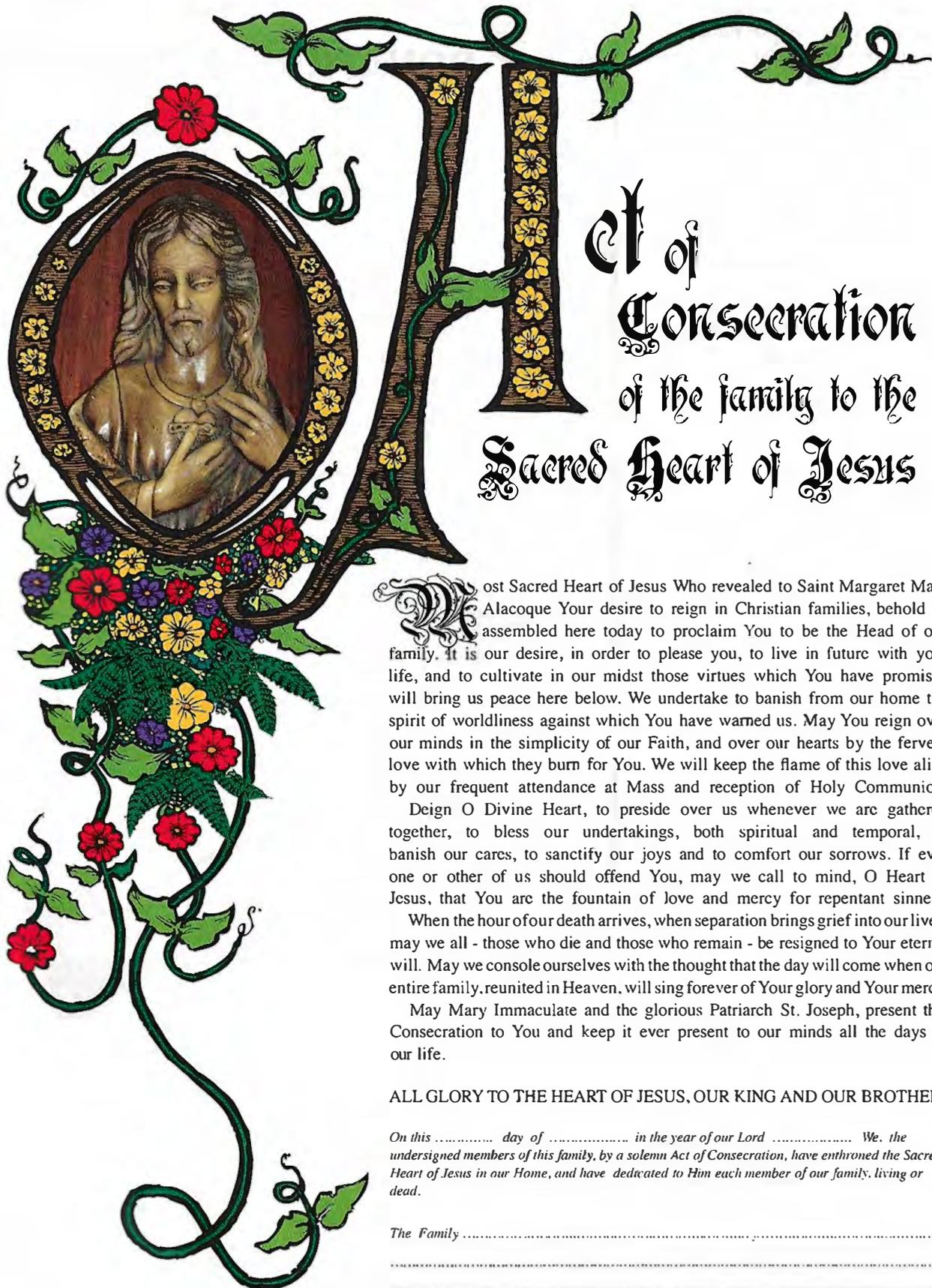
## FROM 30/06/06 TO 15/07/06

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*

2577	MR & MRS K BROWN	\$50.00
2281	MRS J W THACKRAY	\$33.00
2121	MR P F CROMBIE	\$17.00
2135	MR & MRS KARL BEZJAK	\$17.00
2250	MR W DOBLER	\$50.00
3146	MR N D'CRUZ	\$9.00
6148	MR T F M DEVITT	\$3.00
2099	MISS MAUREEN T DONNELLY	\$4.00
2031	PAUL AND CORALIE FALLON	\$17.00
3350	MR J D CALLANAN	\$7.00
2550	FR BENEDICT LYNCH	\$7.00
4870	MRS INA GREENWOOD	\$4.00
2260	H J REDMOND	\$34.00
2485	MR MARCEL MANGELSDORF	\$67.00
2508	MR KEN POTTER	\$7.00
2033	MR V LEONARD	\$17.00
2220	MRS V CUNNEEN	\$4.50
3055	LETTY MORRISON	\$48.00
6103	MS Y RAYNEY	\$4.00
3364	MRS M I RICHARDS	\$10.00
2251	MRS MARIE NICHOLSON	\$8.00
2065	MRS M TURNER	\$139.50
	MR TERRY PIERSON	\$3.00
4011	J T RYALL	\$72.00
2144	MR G J HALL	\$7.00
2170	MR CLARENCE GIBBS	\$33.00
2750	MRS K BELL	\$7.00
5066	MR ANDREW CARROLL	\$4.00
2170	MRS ROSALIA KOPECNA	\$7.00
2088	FR ALDO MONTANARI	\$33.00
3104	DR C G THEVATHASAN	\$67.00
4670	MRS S SULLIVAN	\$4.00
2112	MRS K J HUNTER	\$2.35
2122	MR JOHN GANNON	\$17.00
2200	MISS E MEIER	\$24.00
2230	MR E C SNOW	\$33.00
2066	ST IGNATIUS COLLEGE	\$33.00
2112	MRS M HO	\$67.00
3995	MR J L COTTER	\$17.00
2380	MR P HERDEN	\$17.00
3284	MRS JOAN THOM	\$7.00
2034	MRS MARIE SHARRY	\$17.00
2020	KATE WAGNER	\$74.00
3677	MR BRIAN KELLY	\$17.00
6156	MOIRA KIRWOOD	\$50.00
2099	MR R F BYRNE	\$33.00
2251	PAUL SHEERAN	\$200.00
2137	MRS LORES BORG	\$67.00
2259	MR J MATTHEWS	\$24.00
2534	TIM SHORT	\$17.00
7009	MRS L BRAZENDALE	\$10.00
7109	MRS LOUISE WILSON	\$3.00
7173	MR D B SHIRLEY	\$7.00
2571	MR GRAHAM PARNELL	\$7.00
3616	MRS J P SMITH	\$7.00
Total:		\$1544.35

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



# Act of Consecration of the family to the Sacred Heart of Jesus

Most Sacred Heart of Jesus Who revealed to Saint Margaret Mary Alacoque Your desire to reign in Christian families, behold us assembled here today to proclaim You to be the Head of our family. It is our desire, in order to please you, to live in future with your life, and to cultivate in our midst those virtues which You have promised will bring us peace here below. We undertake to banish from our home the spirit of worldliness against which You have warned us. May You reign over our minds in the simplicity of our Faith, and over our hearts by the fervent love with which they burn for You. We will keep the flame of this love alive by our frequent attendance at Mass and reception of Holy Communion.

Deign O Divine Heart, to preside over us whenever we are gathered together, to bless our undertakings, both spiritual and temporal, to banish our cares, to sanctify our joys and to comfort our sorrows. If ever one or other of us should offend You, may we call to mind, O Heart of Jesus, that You are the fountain of love and mercy for repentant sinners.

When the hour of our death arrives, when separation brings grief into our lives, may we all - those who die and those who remain - be resigned to Your eternal will. May we console ourselves with the thought that the day will come when our entire family, reunited in Heaven, will sing forever of Your glory and Your mercy.

May Mary Immaculate and the glorious Patriarch St. Joseph, present this Consecration to You and keep it ever present to our minds all the days of our life.

ALL GLORY TO THE HEART OF JESUS, OUR KING AND OUR BROTHER.

*On this ..... day of ..... in the year of our Lord ..... We, the undersigned members of this family, by a solemn Act of Consecration, have enthroned the Sacred Heart of Jesus in our Home, and have dedicated to Him each member of our family, living or dead.*

*The Family .....*

.....

.....

.....