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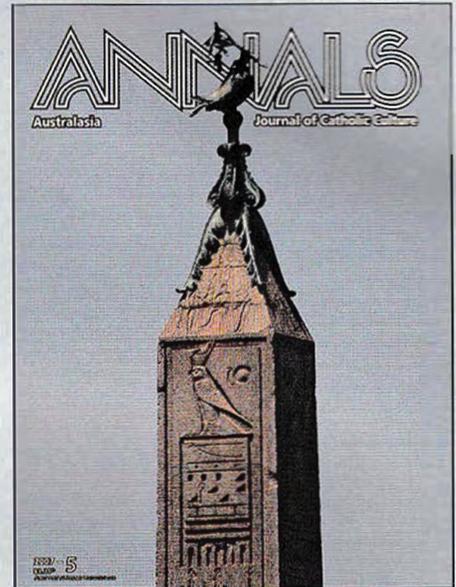
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Front Cover: Top of a red granite obelisk 16.54 metres in height, that was carved at Aswan (Upper Egypt, 640 km south of Cairo) by order of the Roman Emperor Domitian in the 1st Century AD. The emperor's name is inscribed on it in hieroglyphs. It seems that it was intended for the celebrations on Domitian's accession in 81 AD. Pope Innocent X [1644-1655] had it re-erected in Rome's Piazza Navona in the midst of the Fountain of the Four Rivers by Gianlorenzo Bernini [1598-1680], and surmounted it with a dove of peace bearing an olive branch in its beak. The entire work was completed by the spring of 1651.

Back Cover: A selection of new booklets recently published by Chevalier Press. They are ideal as gifts for relatives and friends interested in the Catholic Faith, for RCIA groups following catechism courses in preparation of baptism at Eastertide, or as school prizes. They make ideal bedtime reading, and we recommend them to all Catholics wishing to deepen their understanding of their history, and of their faith.

Cover Photo: Paul Stenhouse MSC

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‘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.’

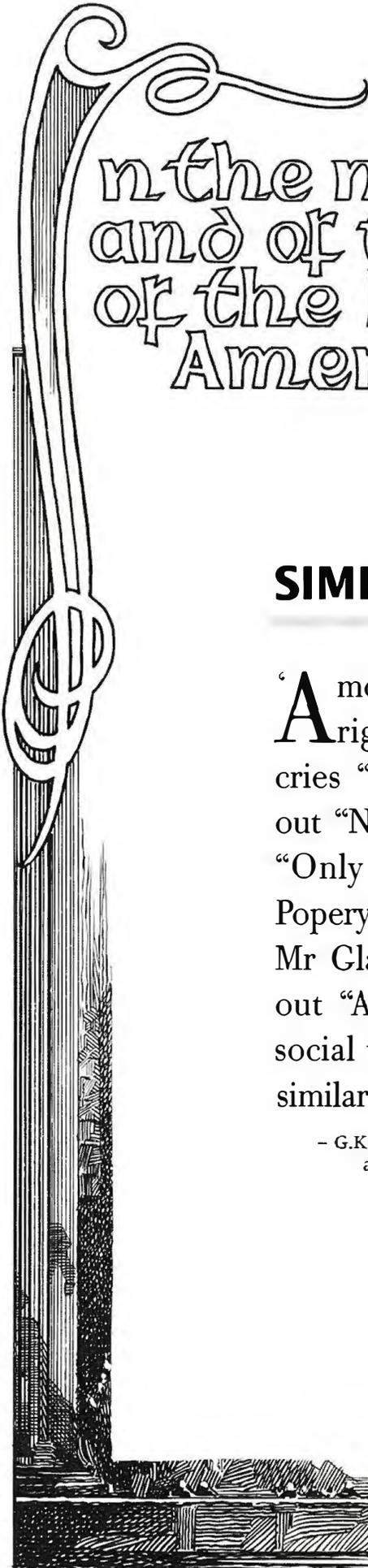
– St Barnabas, Epistle: 1,1ff; written around 70AD.

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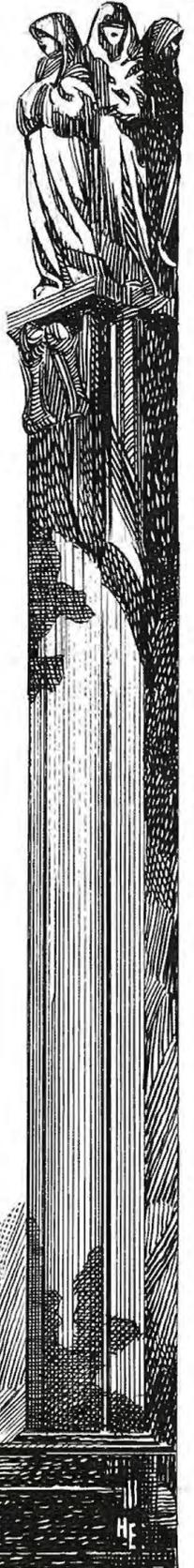


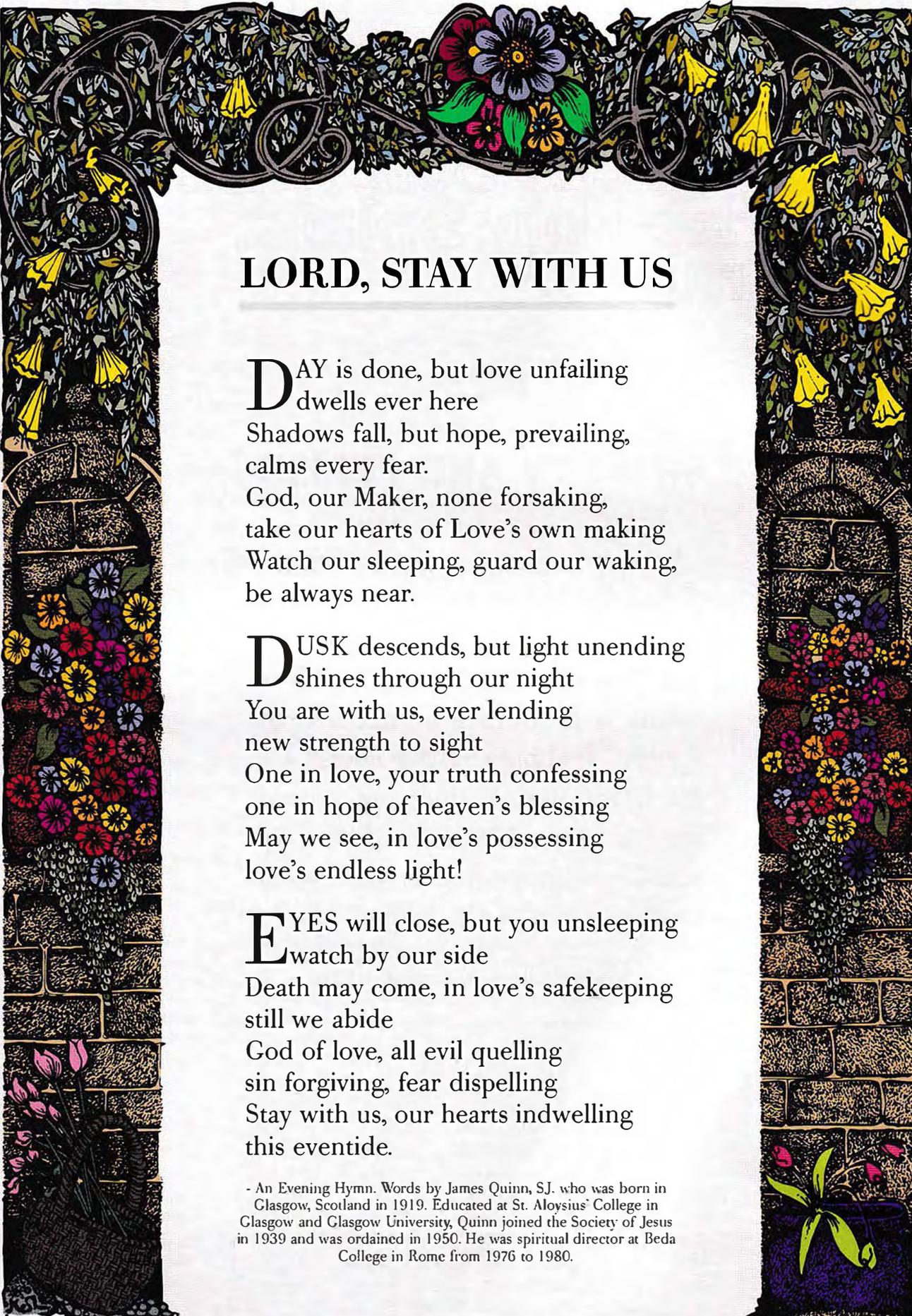
n the name of the Father,
and of the Son, and
of the Holy Spirit.
Amen.

SIMPLIFY AND PERISH

‘A mob may cry out many things, right and wrong. But a mob cries “No Popery,” it does not cry out “Not so much Popery,” still less “Only a moderate admixture of Popery”. It shouts “Three cheers for Mr Gladstone”. It does not shout out “A gradual and revolutionary social tendency towards some ideal similar to that of Gladstone”.’

– G.K.Chesterton, *The New Jerusalem*, Thomas Nelson and Sons, London, [undated] pp.115-116.





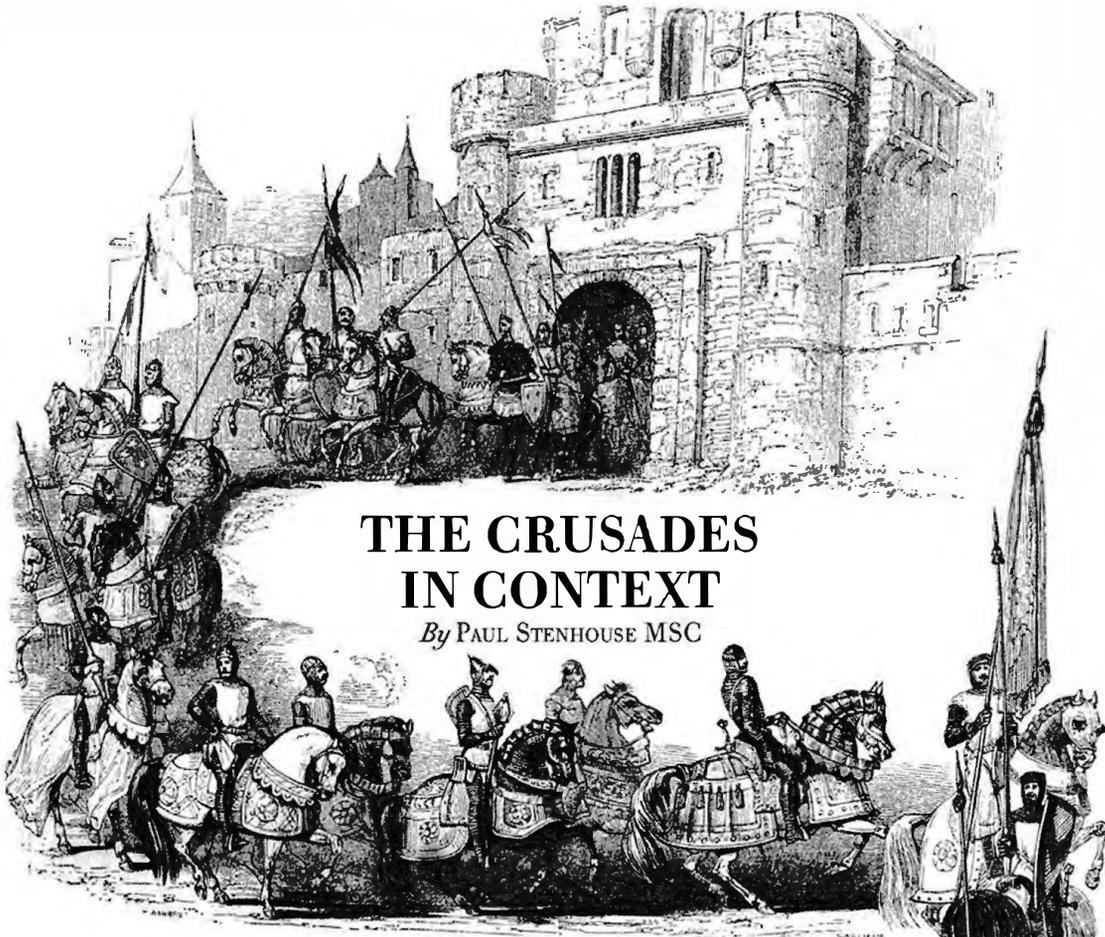
LORD, STAY WITH US

DAY is done, but love unfailing
dwells ever here
Shadows fall, but hope, prevailing,
calms every fear.
God, our Maker, none forsaking,
take our hearts of Love's own making
Watch our sleeping, guard our waking,
be always near.

DUSK descends, but light unending
shines through our night
You are with us, ever lending
new strength to sight
One in love, your truth confessing
one in hope of heaven's blessing
May we see, in love's possessing
love's endless light!

EYES will close, but you unsleeping
watch by our side
Death may come, in love's safekeeping
still we abide
God of love, all evil quelling
sin forgiving, fear dispelling
Stay with us, our hearts indwelling
this eventide.

- An Evening Hymn. Words by James Quinn, SJ. who was born in Glasgow, Scotland in 1919. Educated at St. Aloysius' College in Glasgow and Glasgow University, Quinn joined the Society of Jesus in 1939 and was ordained in 1950. He was spiritual director at Beda College in Rome from 1976 to 1980.



THE CRUSADES IN CONTEXT

By PAUL STENHOUSE MSC



CURRENT wisdom would have it that 'five centuries of peaceful co-existence' between Muslims and Christians were brought to an end by 'political events and an imperial-papal power play,' that was to lead to a 'centuries-long series of so-called "holy-wars" that pitted Christendom against Islam, and left an enduring legacy of misunderstanding and mistrust'.¹

A school textbook, *Humanities Alive 2*, for Year 8 students in the Australian State of Victoria, carries the anti-Christian/anti Western argument further:

'Those who destroyed the World Trade Centre are regarded as terrorists. ... Might it be fair to say that the Crusaders who attacked the Muslim inhabitants of Jerusalem were also terrorists?'²

Muhammad died in Medina on June 8, 632 AD.

The first of the eight Crusades to free the Holy Places in Palestine from

Muslim control, and offer safe passage to the Holy Land for Christian pilgrims, was called only in 1095. At the risk of sounding pedantic, the period in question is not 'five centuries,' but four-hundred and sixty-three years; and those years, we contend, were not characterized by 'peaceful co-existence'.³

Islam's attack on Christianity

For the Christian states bordering the Mediterranean, it was a four-hundred and sixty-three year period of regular, disorganized [and occasionally organized] bloody incursions by Muslim - mainly Arab and Berber - land and sea forces. These came intent on booty - gold, silver, precious stones and slaves - on destroying churches, convents and shrines of the 'infidels,' and on the spread of politico-religious Islam throughout Europe from their bases in the Mediterranean and the Adriatic.

At the time of Muhammad's death

there were flourishing Christian and Jewish communities in Arabia, and throughout the major centres of the Persian Empire. The whole of the Mediterranean world on its European, Asian and African sides, was predominantly Christian.

It had taken only a few years for Muslim tribesmen from Arabia, inspired by Muhammad's revelations and example, to invade the Eastern Roman or Byzantine Empire whose emperors devoted more time to religious disputation than to defending their empire. In 633 Mesopotamia fell. After



a few years the entire Persian Empire fell to the marauding Arab tribesmen who drove the young Persian emperor Yazdagird into the farthest reaches of his empire, to Sogdiana [Uzbekistan], where he was eventually murdered by his Tartar bodyguard in a miller's hut.

Damascus fell in 635, and Jerusalem capitulated five years after Muhammad died, in February 638.

The fall of Alexandria in 643 sounded the death knell of more than thousand years of Hellenic civilization that once enriched the whole of the Near East with its scholarship and culture. Henri Daniel-Rops claims that from the point of view of the history of civilization, Alexandria's fall was as significant as the fall of Constantinople to the Turks eight-hundred years later.⁴

Cyprus fell in 648-9 and Rhodes in 653. By 698 the whole of North Africa was lost.

Spain invaded

Less than eighty years after Muhammad's death, in 711, Muslims from Tangiers poured across the 13 km-wide strait of Gibraltar into Spain. By 721 this Arab-Berber horde had overthrown the ruling Catholic Visigoths and, with the fall of Saragossa, set their sights on southern France.

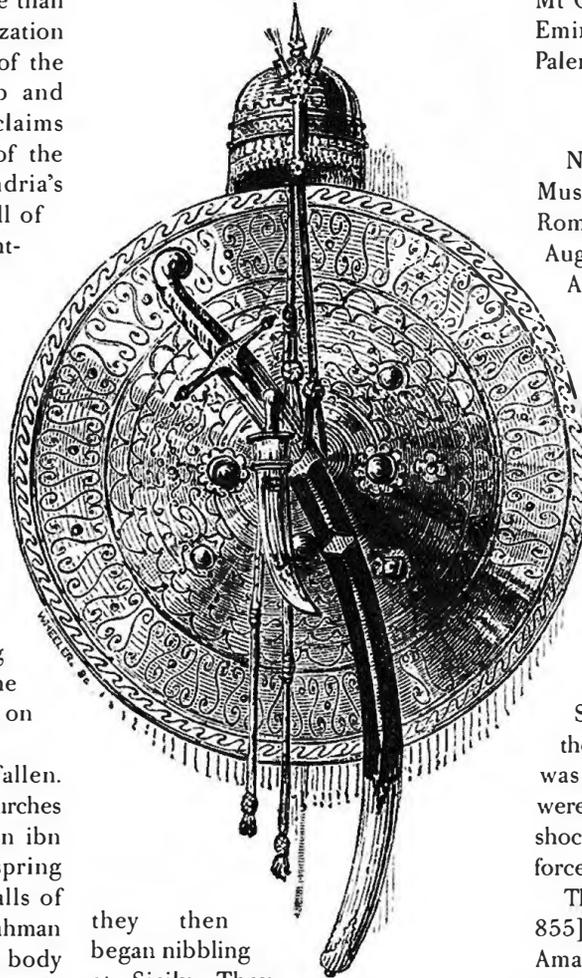
By 720 Narbonne had fallen. Bordeaux was stormed and its churches burnt down by 'Abd al-Rahman ibn 'Abdullah al-Chafiqi in early spring 732. A basilica outside the walls of Poitiers was razed, and 'Abd al-Rahman headed for Tours which held the body of St Martin [who died in 397] apostle and patron saint of the Franks.

He was to be defeated and killed by Charles Martel and his Frankish army on a Saturday in October, 732, one hundred years after Muhammad's death, on the road from Poitiers to Tours – a defeat that was hailed by Gibbon and others as decisive in turning back the Muslim tide from Europe.

Attacks on France, however, continued, and in 734 Avignon was captured by an Arab force. Lyons was sacked in 743. It wasn't until 759 that the Arabs were driven out of Narbonne. Marseilles was plundered by them in 838.

Muslim incursions into Italy had been a feature of life from the early 800s. The islands of Ponza [off Gaeta] and Ischia [off Naples] had been plundered, and then, in 813 Civitavecchia, the port of Rome, whose harbour had been constructed by Trajan, was sacked by the Arabs.

In 826 the island of Crete fell to Muslim forces which retained it as their base until 961. From around 827



they then began nibbling at Sicily. They captured Messina and controlled the Strait of Messina by 842, and finally took the whole island in 859, after Enna fell to them.

In 836 the Neapolitans self-interestedly invited the Muslim forces to help them against the Lombards and set the stage for more than a century of Muslims raids along the Adriatic, involving the destruction of Ancona, and Muslim progress as far as the mouth of the Po. 'Saracen Towers'⁵ south of Naples, built in the ninth century to warn locals of the approach of Arab fleets from Sicily and Africa still charm visitors to the Neapolitan coast.

Bari, now home to the relics of St Nicholas of Myra, the original 'Father Christmas,' fell to Khalfun, a Berber chieftan, by another act of treachery in 840. From 853-871 the notorious Muslim brigand al-Mufarraj bin Sallam, and his successor, another Berber named Sawdan, controlled all the coast from Bari down to Reggio Calabria, and terrorized Southern Italy. They even plundered the Abbey of St Michael on Mt Gargano. They claimed the title of Emir, and independence of the Emir in Palermo.

Sacking of St Peter's

Naples herself had to beat off a Muslim attack in 837. But in 846 Rome was not to be so fortunate. On August 23rd 846, Arab squadrons from Africa arrived at Ostia, at the Tiber's mouth. There were 73 ships. The Saracen force numbered 11,000 warriors, with 500 horses.⁶

The most revered Christian shrines outside the Holy Land, the tombs of Sts Peter and Paul, were desecrated and their respective Basilicas were sacked, as was the Lateran Basilica along with numerous other churches and public buildings.

The very altar over the body of St Peter was smashed to pieces, and the great door of St Peter's Basilica was stripped of its silver plates. Romans were desolated and Christendom was shocked at the barbarism of the Muslim forces.

Three years later Pope Leo IV [847-855] formed an alliance with Naples, Amalfi and Gaeta, and when a Saracen fleet again appeared at the mouth of the Tiber in 849, the Papal fleet joined forces with its allies and they repelled the Muslim fleet which turned, and ran into a violent wind-storm that destroyed it, like Pharaoh's army long before.

Survivors were brought to Rome and put to work helping to build the Leonine Wall around the Vatican. Twelve feet thick, nearly forty feet in height and defended by forty-four towers, most of this wall, and two of the round towers, can be seen still by visitors to the Vatican. These defensive walls were finished and blessed by Pope Leo IV in 852.

Taranto in Apulia was conquered by Arab forces in 846. They held it until 880.

In 870 Malta was captured by the Muslims. In 871 Bari, the Saracens' capital on mainland Italy, was recaptured from the Muslims by Emperor Louis II, who in 872 was to defeat a Saracen fleet off Capua.

223 years from the First Crusade

At this point in our examination of the 'peaceful coexistence,' which is made much of by Muslim apologists, we are still two-hundred and twenty-three years away from the calling of the first Crusade. Perhaps readers may better understand, now, why Emperor Louis II, grandson of Charlemagne was absolutely convinced, in the ninth century, of the need for a Crusade. 'He was quite sure that Islam must be driven right out of Europe.'⁷ But still there was no call for a Crusade.

I haven't spoken of Muslim attacks against the Byzantine Empire even though these, too, played a part in setting the stage for the Crusades. The much vaunted military might and political power of the Eastern Roman Empire carried with it responsibility for protecting the West from Muslim invaders. This it generally failed to do.

Constantinople had been attacked in 673, and then for the next five years Arab armies and fleets attempted unsuccessfully to break through the Byzantine defences. 'Greek Fire,' that mysterious substance that burned on water, destroyed the Muslim fleets and won the day for the defenders.

Then, in 717, the Muslims returned to the attack, emboldened by their successes in Spain.

Fate intervened, and like Charles Martel and his Franks at Poitiers in 732, emperor Leo the Isaurian [717-740] turned back the Muslim tide. Constantinople was saved – for a time. Leo, for all his military skills, was a usurper, and an iconoclast. Despite defeating the Muslims, his policies ultimately further weakened both the Western and Eastern Roman Empires.

In 870, when Bernard the Wise from Brittany wanted to visit Palestine he had to obtain a laissez-passer from Muslim authorities in Bari, on the Adriatic Coast.⁸

In 873 the Muslim forces devastated

Calabria in southern Italy to the point that it was reduced to the state 'in which it had been left by the Great Flood' and the Saracens expressed their intention of destroying Rome, the city of the 'Petulus senex,' 'the ineffective old man, Peter'⁹

In 874 Pope John VIII did all he could to dissuade Amalfi, Naples, Benevento, Capua, Salerno, and Spoleto from forming a pragmatic alliance with the Saracens. Amalfi, Capua and Salerno alone heeded his pleas for Christian solidarity.

From the close of 876 Pope John VIII had been sending letters in all directions to obtain help against the Arab forces which were devastating southern Italy and even threatening Rome itself. He sought the aid of Duke Bosone of Milan whom Emperor Charles the Bald had appointed his legate in Northern Italy – to no avail. He wrote for cavalry horses to Alfonso III, king of Galicia in Spain; and for warships to the Byzantines, and from 876 until May 877 he sent numerous letters to the Frankish Emperor begging him to aid the Catholics in Italy.

The Emperor proved to be a frail reed, and in 879, upon his death, the Duke of Spoleto turned on the Pope. John VIII, unable to cope with both Saracens and Spoleto, at once, had to pay tribute of 25,000 *mancuses* annually to the Arabs. A silver *mancus* was worth roughly AUD\$25. This situation lasted for two years.

In 881 the Muslim allies of the Neapolitans captured the fortress on the Carigliano [the ancient Liris] 14 km east of Gaeta close to Anzio, just north of Naples, and plundered the surrounding countryside with impunity for forty years.

Returning from a synod at Ravenna [February 882] Pope John VIII found, as he put it, that 'the Saracens are as much at home in Fundi [close to Rome, in Latium] and Terracina' [80 km SE of Rome] as in Africa. 'Though we were seriously unwell,' wrote the Pope, 'we went forth to battle with our forces, captured eighteen of the enemy's ships, and slew a great many of their men.'¹⁰ Six hundred captives of the Saracens were liberated.

Syracuse fell to the Muslims in 878 after a nine-month siege from which few escaped alive. The Byzantine city was pillaged and destroyed. Its collapse freed-up more numerous bands of marauding Muslims to harry the Italian towns and cities.

880 saw victory over Saracen forces at Naples by Byzantine Commanders and also the arrival in waters off Rome of warships sent by the emperor Basil to give the Pope the means of defending 'the territory of St Peter'.¹¹

Meanwhile, the Saracens had turned their attention again to southern France and northern Italy. They had taken Avignon in 734 and Marseilles in 838 and they were ravaging Provence and North Italy from their bases in the Alps. The most important of these bases was Fraxineto or Fréjus, not far from Toulon, which they captured in 889.

They were displaced temporarily from their base in 942 by Hugh of Arles who had a Byzantine fleet harry them from the sea, while he attacked from land. Horace Mann comments¹² that it is symptomatic of the kind of pragmatic leaders who controlled the destiny of Europe at that time, that instead of wiping out this bloodthirsty band of Muslim invaders, Hugh allowed them

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to stay where they were on condition that they did all they could to prevent his rival as 'king of Italy,' Berengerius Marquis of Ivrea, from returning to Italy.

The latter managed to return from Germany to Italy in 945, and the Muslims were not to be expelled completely from their lair until 972 – almost one-hundred years after capturing Fraxineto – by a league of Italian and Provençal princes.

In the meantime they infested the passes of the Alps, robbing and murdering pilgrims on their way to Rome. In 921 a large band of Englishmen, on pilgrimage to the tombs of the Apostles in Rome, were crushed to death under rocks rolled down on them by Saracens in the passes of the Alps.¹³

174 years from the First Crusade

At this point in the alleged peaceful co-existence between Muslims and Christians, we are still one-hundred and seventy-four years away from the calling of the first Crusade to free the Holy Places.

Meanwhile, Muslim fleets sacked and destroyed Demetrias in Thessaly, Central Greece, in 902, and Thessalonica the second city of the Byzantine Empire fell to them in 904. Muslim armies took Hyscla in Carsiana in 887, and Amasia, the metropolitan city of Pontus in Asia Minor.

The bishop of Amasia named Malecenus wanted to ransom those of his people who had been captured but knew that the Byzantine Emperor Leo VI would not help; so he appealed to Pope Benedict IV in Rome.

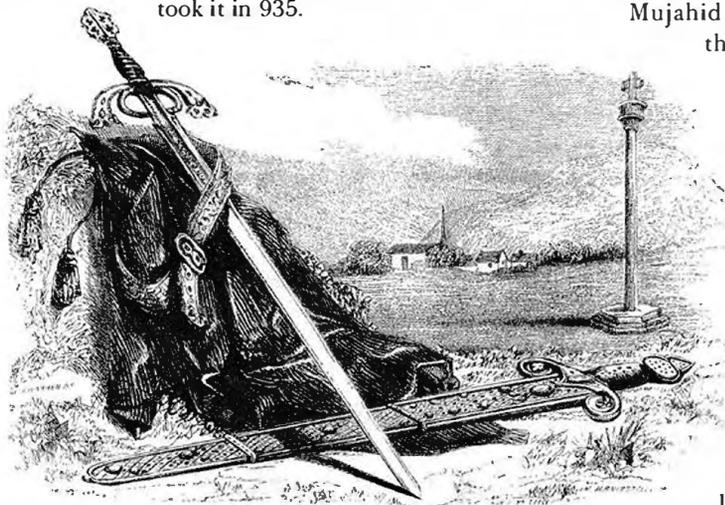
The Pope received him kindly, and gave him an encyclical letter addressed to all bishops, abbots, counts and judges and to all orthodox professors of the Christian faith asking them to show Malacenus every consideration, and to see him safely from one city to the next.

In 905 Pope Sergius III helped Bishop Hildebrand of Silva Candida restore some of the damage done to his

See by the ravaging Saracens who had devastated the Church of Silva Candida in the neighbourhood of Rome.

In 915 Pope John X successfully created a Christian League with the help of Byzantine Admiral Picingli and his fleet. Even the bickering princes of southern Italy joined forces against the Saracens, along with King Berengarius and his armies from North Italy. The enemy were holed-up in their fortresses on the Garigliano near Gaeta, north of Naples. After three months of blockade, they tried to fight their way out only to be repelled by a victorious Christian force.

In 934 the Fatimid imam al-Ka'im planned an audacious invasion of Liguria led by Ya'kub bin Ishaq. The latter attacked Genoa that year, and took it in 935.



It wasn't until 972 that Duke William of Provence succeeded in driving the Saracens finally from the fastnesses of Fraxineto. In 976 the Fatimid Caliphs of Egypt had sent fresh Muslim expeditions into southern Italy. Initially the German emperor Otho II, who had set up his headquarters in Rome, successfully defeated these Saracen forces, but in July 982 he was ambushed and his army was almost cut to pieces.

In 977 Sergius, Archbishop of Damascus, was expelled from his See by the Muslims. Pope Benedict VII gave him the ancient church of St Alexius on Rome's Aventine hill, and he founded a monastery there and placed it under Benedictine rule, with himself its first abbot.

The pontificate of Pope John XVIII [1003-1009] was marred by famine

and plague and by marauding bands of Saracens who plundered the Italian coast from Pisa to Rome from bases on Sardinia.

By 1010 they had seized Cosenza in southern Italy. Then Sardinia fell to the Arabs in 1015, led by a certain Abu Hosein Mogeheid [thus the Latin Chronicles]. I take this person to be Mujahid bin 'Abd Allah whom Arab sources credit with the invasion. The Saracen force based on Sardinia, over the next few years, torched Pisa, seized Luna in northern Tuscany, and ravaged the land. Pope Benedict VIII managed to assemble a fleet and challenged the Saracen chief who turned tail and fled to Sardinia, leaving his fleet at the mercy of the papal force which was victorious.

Mujahid bin 'Abd Allah then sent the Pope a bag of chestnuts and a message that he would arrive in the following summer with as many soldiers as there were nuts in the bag. Benedict accepted the chestnuts and sent back a bag of rice: 'If your master,' he said to the astonished messenger, 'isn't satisfied with the damage he has done to the dowry of the Apostle, let him come again and he will find an armed warrior for every grain of rice.'

The Pope did not wait for an answer but carried the war into the enemy's territory. He co-opted the combined fleets of Pisa and Genoa and they sailed for Sardinia in 1017 only to find Mujahid in the act of crucifying Christians on Sardinia. The Muslim leader fled to Africa, and Sardinia was occupied by the Pisans. Mujahid kept trying to re-take Sardinia until 1050 when he was captured by the Pisans and the island was made over to them by the Pope.

Muslims from Spain sacked Antibes in 1003. They sacked Pisa in 1005 and 1016, and Narbonne in 1020.

Sometime around 1025 Pope John XIX granted the pallium [sign of Ecclesiastical jurisdiction] to Archbishop Peter of Gerona in northeast Spain, on condition that he

redeemed Christian captives of the Saracens as he had promised the Pope when he had come on his 'ad limina' visit.

The First Crusade: what made it a reality

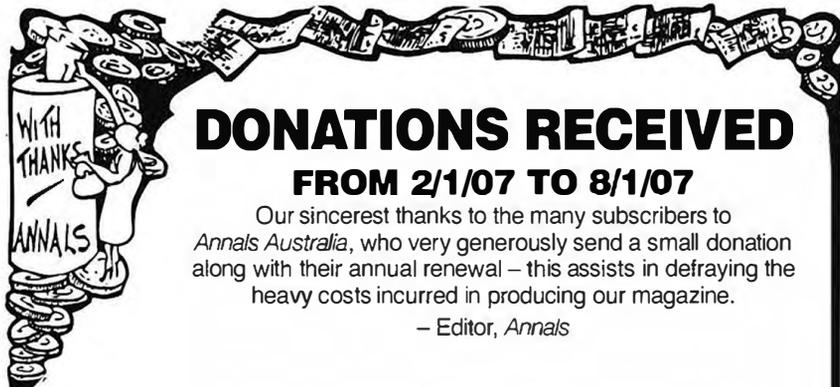
The four-hundred and sixty-three years that elapsed between Muhammad's death in 632 and the calling of a Crusade to free the Holy Places in 1095 was not a time of 'peaceful co-existence' between Muslims and European or Byzantine Christians. Nor was it, for Christians living in Muslim-occupied territories. They enjoyed 'peace' only by keeping the lowest possible profile, paying the jizya, or head-tax, and accepting non-person status in lands that had been Christian before the Muslim invaders arrived.

The new millennium saw the situation go from bad to worse. In 1009 the Fatimid Caliph of Egypt, abu-'Ali Mansur al-Hakim, ordered the destruction of the Holy Sepulchre in Jerusalem. The edict of destruction was signed by his Christian secretary ibn-'Abdun. The Muslims destroyed the Tomb of Jesus, the Dome and the upper parts of the Church until their demolition was halted by the great mound of debris at their feet. For eleven years Christians were forbidden even to visit the rubble or to pray in the ruins.

Shocked by the destruction of Christendom's holiest Shrine, Pope Sergius IV appealed for help to go to Palestine to rebuild it. His appeal fell on deaf ears.

At the beginning of the fifth century, two hundred years before Muhammad appeared, there were seven-hundred Catholic bishops in Africa.¹⁴ Two-hundred of them attended the Council of Carthage in 535 AD. By the middle of the 900s there were forty left. By 1050, as a result of 'peaceful coexistence,' there were only five left.

In 1076 there were two. We learn this from a letter that Pope Gregory VII, 'Hildebrand,' wrote to Cyriacus, Archbishop of Carthage in June 1076. As three bishops are needed for the valid consecration of another bishop, Pope Gregory asked him to send a suitable priest to Rome who could be consecrated assistant bishop, so that



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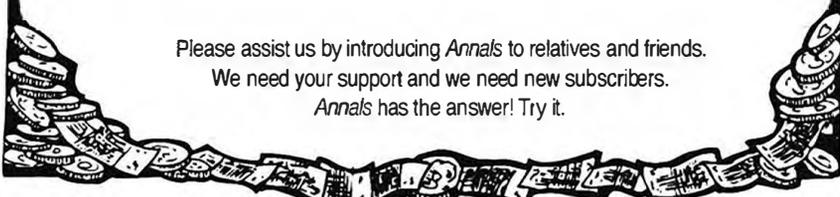
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2431	MARGARET NEEDS	\$4.00	7170	MR ROBERT MCMANUS	\$24.00
2090	MRS M JOHNSON	\$10.00	3040	MR T BROWN	\$10.00
2132	MRS T FARRINGTON	\$14.00	2099	MRS MARGARET JEFFRIES	\$20.00
2850	MRS M SMITH	\$10.00	2114	MR JIMMY LUKITO	\$5.00
2223	MRS M BLEAKLEY	\$17.00	3131	MRS J GUCCIARDO	\$33.00
2047	MRS N LAGUDI	\$17.00	2110	MRS J CONLAN	\$4.00
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2208	MRS MARGARET DENNY	\$33.00			
2219	MR MICHAEL DOWNING	\$17.00			
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he [Cyriacus] and Servandus, bishop of Buzea in Mauritania, and the new bishop could consecrate other bishops for the African Catholics.¹⁵

Gregory VII, on his deathbed in 1085, dreamt of forming a Christian League against Islam and said, 'I would rather risk my life to deliver the Holy Places, than govern the Universe.'¹⁶

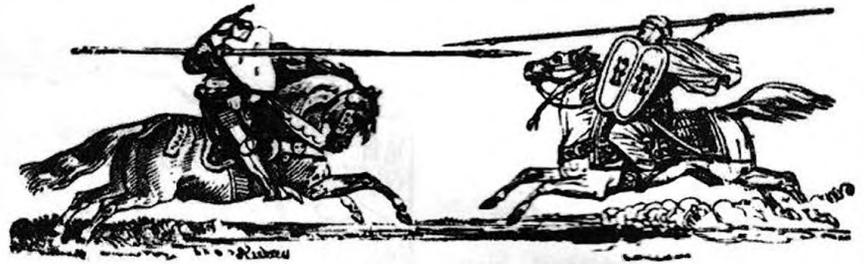
It seems to have been the Seljuk Turkish capture of Jerusalem in 1076 that finally swung the balance, exhausted the patience of the European Christians, and fulfilled Gregory's wish. Pilgrimage to the Holy Places had become more difficult; a poll-tax was imposed on visitors. Those who dared journey there were harassed, robbed and some even enslaved.

At the Council of Piacenza summoned by Pope Urban II and held in March 1095, Byzantine delegates emphasized the danger facing Christendom from Muslim expansion, and the hardship facing Eastern Christians until the infidel be driven back.¹⁷ They repeated an appeal made by Emperor Alexius to Robert of Flanders asking him to return to the East with some knights to assist the Byzantines in their struggle with the Muslims.

Towards the end of that same year, Urban II, at another Council held at Claremont in France, took up the suggestion, and urged Europe's Christians to 'Take the road to the Holy Sepulchre ... let each one deny himself and take up the Cross'. The Assembly rose to its feet and shouted 'God wills it!'

Muhammad died on June 8, 632 AD. It had taken four hundred and sixty-three years for Europe's Christians to combine their forces and rise up in defence of themselves and of their Faith.

1. John Esposito, *Islam: the Straight Path*, 3rd ed. OUP, 1998, p.58.
 2. See 'Civilizing influence of previous wars fought between East and West', *The Weekend Australian*, March 18-19, 2006.
 3. This article restricts itself to a brief discussion of these claims and counter claims. We plan future articles that will discuss other controverted issues like the collaboration in the initial phase of Islamic expansionism after the death of Muhammad, with Muslim military forces, by Christians and others, for political and sometimes religious reasons. We will also look at the claim that the Crusades were anti-Islamic, put relations between the Crusaders and the Byzantines, and the sacking of Jerusalem and Constantinople in context. We will consider the degree to which ongoing anti-Catholic polemic since the 16th century has now become a weapon in the hands of radical Islamists.



Italy and Muslim Invaders

WE NEED not ... suspect Gregory of Catino (who towards the close of the eleventh century drew up the Chronicle of his monastery of Farfa in Sabina, not far from Rome) of much exaggeration when he says of this period:

'When at length, in punishment of the sins of Christians, the power of that dynasty (the Carolingian) began to decline, and became altogether impotent, a multitude of pagans of that wicked race called Agareni, or Saracens, invaded Italy, and few were the cities from Trastibido to the Po, with the exception of Rome and Ravenna, which escaped destruction at their hands, or which were not at least brought under the scourge of their tyranny. As for the cities and provinces which they conquered, it was their practice to plunder them of everything, and either to drive away the inhabitants into captivity, or to slay them with the edge of the sword.'

The ports of south Italy were crowded with Christian captives waiting to be shipped as slaves to Africa. Saracen buildings all along the coast about Amalfi, Naples, and Vietri attest to this day the baleful presence of the Moors in those districts' place-names, and Moorish towers on the ruins of Roman amphitheatres, enable their hold on the Rhone valley to be traced with ease. But of all the parts of Italy, it was particularly the Duchy of Rome which experienced the greatest hardships at the hands of the Saracens. They began to threaten it about 725. Rome itself was partially sacked by them in 846, and [Giovanni] Liverani points out that their actual ravages in the Roman Duchy lasted for a hundred years; that the whole of it was ravaged at one time or another; and that not far short of four hundred towns were destroyed by them. They burnt such famous monasteries as Monte Cassino, St. Elia at Nepi, Farfa, St. Sylvester on Monte Soracte, and Subiaco; and established centres of aggression at suitable places both in and near the Duchy. But for such Popes as John VIII, John X, and Benedict VIII, they would have become masters of Italy.'

- See Horace Mann, *The Lives of the Popes in the Early Middle Ages*, vol. iv, 891-999 AD, Introduction pp.10,11.

4. *The Church in the Dark Ages*, J.M.Dent and Sons, London, 1959, p.336.
 5. The term 'Saraceni' is sometimes mistakenly derived from the Arabic Sharqi or 'Easterner'. St Jerome considered it to be the name the Arabs gave themselves, deriving their origins from Sarah, Abraham's free wife, rather than from Hagar, his slave. In many of the sources we have used, the term 'Agareni', or 'Hagarines', is found.
 6. Letter from Adelbert, Marquis of Tuscany and protector of the Papal territory of Corsica, to Pope Sergius II in *Liber Pontificalis*, n.xliv, ed. Farnesiana.
 7. Henri Daniel-Rops, *The Church in the Dark Ages*, ed. cit., p.472.
 8. Quoted Runciman, *A History of the Crusades*, Cambridge University Press, 1951, vol. i, p.43.
 9. See Horace Mann, *The Lives of the Popes in the Early Middle Ages*, 12 vols Kegan Paul, London, 1906, vol. iii, p.321.
 10. Epistle 334 - fragment of a letter to the Emperor.
 11. Epistle 296 to the Byzantine Emperor Basil, August 12, 880 AD.
 12. Op.cit. vol.4, p.10
 13. Flodoard [894-966] *Chronique de France 919-966*, entry for 921.

14. H. Daniel-Rops, *The Church in the Dark Ages*, ed. cit., pp.340, 344.
 15. Register of Gregory VII, III, 19.
 16. H. Daniel-Rops, *Cathedral and Crusade*, J.M.Dent and Sons, London, 1957, p.234.
 17. Steven Runciman, *A History of the Crusades*, ed. cit., vol.i, p.105.

PAUL STENHOUSE, MSc PhD has recently completed, for the first time, a translation from Arabic into English of the 16th century *Futuh al-Habasha*, 'The Conquest of Abyssinia', by Shihab al-Din Ahmad bin 'Abdu 'l Qader bin salem bin 'Uthman. Notes to the translation have been provided by Professor Richard Pankhurst in Addis Ababa. This text is a key to understanding current events in the Horn of Africa. It gives an eye-witness account of *jihads* waged by Muslims against Ethiopian Christians in the early part of the sixteenth century. It is available through Amazon.

Illustrations from *Ancient Spanish Ballads*, by J. C. Lockhart, London, 1859.

The Rite of the Mass approved by the Bull Quo Primum, 1570

BENEDICT XVI AND THE MASS OF POPE ST PIUS V

By RUSSELL SHAW



POPE Benedict XVI's critics say he's timid, overly cautious, slow to make decisions. Against that background, and without suggesting the criticism has no basis in fact, it's enlightening to observe that in recent days Benedict has taken the following steps: reversed important policy decisions of two of his predecessors, taken a big gamble aimed at healing a dangerous schism, reminded the world's bishops that he's boss, risked offending ecumenical dialogue partners—and then headed off cheerfully on vacation.

If this is timidity, one might reasonably ask, what must boldness look like?

The matters involved in these recent papal moves are well known. First, on June 26, the Vatican released a document from Benedict that makes a potentially crucial change in the procedure for electing a pope.

Back in 1996, in a departure from long tradition, Pope John Paul II decreed that after a conclave had spent 13 days trying unsuccessfully to elect someone by a two-thirds majority vote, the cardinals could switch to election by a simple majority if they wished. Many people felt this was a bad idea, since potentially it allowed a determined group composed of just half the electors plus one to stand pat on its candidate and resist compromise until the time arrived when it could get what it wanted. That's no way to choose a pope, it was privately said.

Evidently, one of those who shared that view was Cardinal Joseph Ratzinger—now, Pope Benedict XVI. His new rule for the conclave insists that, come what may, a pope must have the votes of two-thirds of the cardinals. That

also involves potential difficulties, but at least it guarantees that whoever gets elected will be a true consensus choice.

Benedict followed up on July 7 with a second document in effect restoring the old form of the Mass to a position of virtual parity with the new form. In doing so, he was for practical purposes reversing Pope Paul VI's decision back in 1970 which virtually banned

celebration of Mass in the old form.

Not only that—Paul VI had allowed for continued celebration of Mass the old way by elderly priests, but only if they got special permission. John Paul II expanded authorization of the old form in 1984 and 1988, while also insisting on the local bishop's permission. Not any more. Under Benedict XVI's regulations, starting September 14 any priest who wants to celebrate Mass in the old form can do so, with no further permission required.

Pope Benedict's intention is clear. "Internal reconciliation" in the Church, he calls it—in other words, reconciliation with traditionalists who yearn for Mass in the old form and, especially, with the 600,000 members of the Society of St. Pius X, the schismatic group of followers of the late, breakaway Archbishop Marcel Lefebvre.

Will it work? Hard to say. Unhappiness with the new form of Mass isn't the Lefebvrists' only complaint. They also have problems with things like ecumenism and religious liberty. Significantly, the Vatican on July 10 issued a statement from the Congregation for the Doctrine of the Faith reaffirming the salvific uniqueness of the Catholic Church—a principle traditionalists believe has been obscured by ecumenical excesses.

The point isn't that Pope Benedict has suddenly found the key to resolving all these difficulties. But—patient, methodical, fond of consultation as he is—he has the moxie to try. The critics need to let this man be pope his own way. He's going to do that anyway, after all, whether they like it or not.

Entering the Kingdom of God

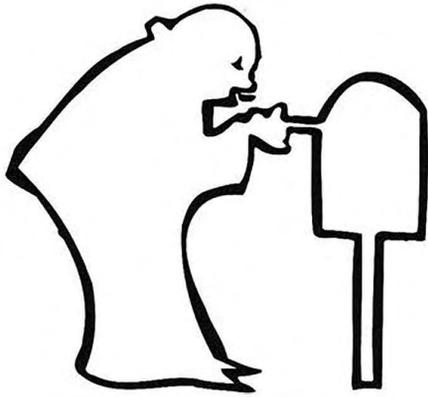
IT IS in eternity that right now one must live. And it is right now that one must live in eternity. What care I for eternal life without awareness at every instant of the duration?

Just as Jesus said: I am the way, the truth, He says: I am the resurrection and the life.

Eternal life is not only to come. It is right now wholly present in us; we live it from the moment that we consent to die to ourselves, to obtain from ourselves this renunciation which permits resurrection in eternity. *He that hateth his life in this world shall keep it unto eternal life.* (John, xii, 25.) Once more, there is neither prescription nor command here. Simply it is the secret of the higher felicity that Christ, as everywhere else in the Gospels, reveals to us. *If ye know these things, happy are ye, says Christ later.* (John, xiii, 17.) *Not: Ye shall be happy—but: happy are ye.* It is right now and immediately that we can share in felicity. What tranquillity! Here truly time stops. Here breathes the Eternal. We enter into the Kingdom of God.

- Andre Gide, 1869-1951. A complex and morally perplexing figure, Gide came from a family of Protestants and converts to Catholicism. His religious beliefs were far from clear, and his views on the after life were ambivalent, but his faith in Jesus seems unquestionable.

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.



Apparitions at Medjugorje

St. Paul writes in I Tim. 3:16: 'Without any doubt, the mystery of our religion is very deep indeed.' The intellectual expression of the Faith has been hammered out slowly. For instance it wasn't until almost the year 400AD that the 27 inspired books of the New Testament were definitively decided. Then there are not a few cases of theologians, later canonized as saints, who were totally opposed on matters of belief or practice. For instance we celebrate the feasts of Pope Pontian and Hippolytus on August 13. However for a time they were so bitterly divided that one group in the Church elected Hippolytus as anti-Pope. It was only when the two were exiled to a harsh life in Sardinia by the Roman emperor that they were reconciled. The anti-Pope resigned and both died as martyrs. The history of defining the dogma of the Immaculate Conception is another such case. Holy people who were fine theologians differed hugely. Jesus chose Peter and his successors to settle disputed questions where human reasoning alone ('flesh and blood') is unavailing.

Regarding Medjugorje [*Annals* 1/2007, *Discernment of Spirits*] I've been there twice, was very impressed and have met many who returned to the sacraments because of Medjugorje. Thousands of clerics, religious and laity have gone there and come home convinced of its authenticity. But... the two local Ordinaries, Bishop Zanic and Bishop Peric have questioned the genuineness of the apparitions! Where is the truth? We wait for a definitive decision from Rome, and of course that will not come until the claimed apparitions have concluded. What may Catholics do in the meantime?

As many from his diocese of Saint

LETTERS

Denis were going there, encouraged by noted Mariologists like Laurentin and Michael O'Carroll, French Bishop Gilbert Aubry wrote to Rome for advice. It is easy to access the whole May 26, 1998 reply on the Internet. Space limits me to the substance of that reply. The secretary of the Sacred Congregation for the Doctrine of the Faith (at the time presided over by Cardinal Ratzinger) who sent the official reply was Archbishop Bertone (now Cardinal Bertone, Vatican Secretary of State). Archbishop Bertone replied, noting that the local Ordinary, Bishop Peric is convinced that the Medjugorje phenomena are not supernatural, but states that 'this should be considered the expression of the personal conviction of the Bishop of Mostar which he has the right to express as Ordinary of the place, but which is and remains his personal opinion.... Finally as regards pilgrimages to Medjugorje, which are conducted privately, this Congregation points out that they are permitted on condition that they are not regarded as an authentication of events still taking place and which still call for an examination by the Church.' This publicly stated ruling of the Sacred Congregation, surely unprecedented in that jurisdiction concerning an apparition has been taken away from the local Ordinary, has never been revoked,

despite continuing denunciations of Medjugorje by Bishop Peric. That is why numerous bishops have continued to go there on pilgrimage, peaceful in conscience.

Blessed John XXIII loved the Catholic saying with which I would like to end this letter. 'In essentials, unity; in disputed questions, freedom; in all things, charity.'

Hunters Hill, NSW 2110 [FATHER] PAUL GLYNN, S.M.

Stimulus

I would like to say how much I enjoy your magazine. It is a breath of fresh air and always a stimulus to the mind.

I am particularly enjoying the series of articles by Fr. Max Barrett on the 'commuter extraordinaire' Joseph Meagher. Is there any published book or magazine wherein all these stories are collected together?

Santa Rosa, California USA

CARMEL PALANOS

A answer to Prayer

Catholics now have the means to hear and sing some of the beautiful hymns which have been sung around Australia for decades through a collection of 132 hymns which were recently released under the title of 'A Heritage of Traditional Catholic Hymns'.

The collection is made up of six albums each containing 22 hymns which can be obtained separately or in a box set in CD or audio cassette-tape. Gathered together are selections of hymns sung in the Liturgy of the Mass, hymns for the various seasons of the Church, a wide variety of hymns for devotions and feast days (including Latin hymns with translations) and those to popular saints such as St. Joseph, St. Anne, St. Anthony, Sr Therese and the angels. All the hymns will not be known to all - some have been used in one or more states but not in others so that the collection is a means by which they can be shared across Australia. Most of the above recordings are in a congregational style so that they are easy to sing along with.

Each album is accompanied by a 32 page CD size full colour booklet containing all the words of the hymns and the birth and death dates of the composer and lyricists to help identify the period from which the hymn comes. Decorating the booklets are over 100 photos of people, places and events from

Restoring a Broken World

"Christ came to make a new world. He came into the world to regenerate it in Himself, to make a new beginning, to be the beginning of the creation of God, to gather together in one and to recapitulate all things in Himself. . . . The world was like some fair mirror, broken in pieces and giving back no one uniform image of its Maker. But He came to combine what was dissipated, to recast what was shattered, in Himself. He began all excellence, and of His fullness have we all received."

- John, Henry Cardinal, Newman.
Sermons on Subjects of the Day,
Sermon 5.

Gallic Puzzles

A THIEF in Paris planned to steal some paintings from the Louvre. After careful planning, he got past security, stole the paintings and made it safely to his van. However, he was captured only two blocks away when his van ran out of gas. When asked how he could mastermind such a crime and then make such an obvious error, he replied: "Monsieur, that's the reason I stole the paintings. I had no Monet to buy Degas to make the Van Gogh."
[And you thought your editor didn't have De Gaulle to print this for you!]

Catholic history in Australia and include examples of artwork and architecture - every state is represented.

St. Augustine said 'This also is our daily bread: the readings you hear each day in church and the hymns you hear and sing. All these are necessities for our pilgrimage'. Hymn singing has never been limited to the time we participate at Mass or devotions in church. Early Christians could be heard singing hymns from their prison cells and hymns have also been sung in homes in the prayer life of the family or during prayer group meetings.

For a free catalogue which lists all the hymns and gives details of each booklet write to:

The Cantabile Singers Inc.
P.O. Box 3162
Loganholme QLD 4129
or phone (07) 3807 1310 or
(07) 3287 5320.

Beenleigh Qld 4207

DOLORES LIGHTBODY

Be More Positive about Islam

I ... was flipping through the June edition of *Annals*. I used to subscribe to your magazine but ceased quite some time ago due to the negatively polemic nature of so much of the content. What particularly caught my eye was the article 'Jihad in small town America'. I suppose one has to take this at face value. I have just spent 2 weeks ... in Indonesia, where I have good friends ... in Jogjakarta and Bandung. I have been privileged to be part of their family life on several occasions, to be present at Friday prayers where nobody batted an eyelid at my presence, and at the faithfully observed 5-times a day prayers, in homes, quietly said in public transport and wherever... I have experienced

nothing but friendship and respect for myself as a practising Catholic from these Muslims. Clearly as educated people they are a cut above those more easily influenced by radical theology. Nevertheless, I challenge *Annals* to publish something more positive about Islam, after all, are we not with the Jews ... all 'people of the Book'?

NAME SUPPLIED

[As the issues raised are topical, a brief response may be helpful to *Annals* readers. Our correspondent, who no longer subscribes to *Annals* because of the alleged 'negatively polemic nature of so much of the content,' mentions an article which prompted his letter - 'Jihad in small-town America' [*Annals* June/2007]. This article is neither negative nor polemical - simply a cautionary tale written by a person who was disappointed by the anti-American attitude demonstrated by those organizing the meetings she attended, who assumed wrongly that she didn't understand what they were saying amongst themselves in Arabic. The friendship and respect our correspondent says he met with from the educated Muslim friends he spent time with in Indonesia, is admirable. On the strength of it he challenges us to publish 'something more positive about Islam'. It is a pity that he no longer subscribes. It is, however, fallacious to argue from the existence of tolerant Muslims, to the fact that Islam is tolerant. As it is fallacious to argue from the existence of good Communists, Catholics or Atheists to the truth or 'goodness' of Communism, Catholicism or Atheism. Islam - like Christianity, Communism or any other system of thought or belief [or disbelief] must be viewed *in itself*, and stand or fall on its teachings, not on some public - especially TV - image which may or may not be real. Islam, however, refuses to be judged *in itself*. Its protagonists want us to judge it according to a merciful and peace-loving image [much promoted in the Western media] and not according to the fanatical, intolerant, murderous and cruel image that haunts the worlds media. This begs the question: 'which is the



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true Islam'? The answer to that question can be arrived at only by examining Islam in its teachings and practice; and in its history, to see how these teaching and practices have been interpreted. The author of *Jihad in small-town America* wanted to find some answer by attending the lectures to which she refers. Unfortunately she found that what one heard depended on whether one were Muslim, and understood Arabic [or Turkish, Urdu, Persian or ...] or non-Muslim and didn't. Our correspondent refers to Christians and Jews having special rights as 'People of the Book'. These suras from the early Meccan period that refer to 'the people of the book,' have regrettably and demonstrably been abrogated by the later Medinan suras. They feature regularly in uncritical pro-Islamic propaganda strictly for Western consumption. *Annals* is interested only in the truth of the matter. We are searching for the positive in Islam. When we have something positive to say, we say it. Ed. *Annals*]

Not to be Missed

Not a journal that I would want to miss out on.

Ballarat Vic 2230

[DR] PETER DENTON

Doctors who kill

Following the arrest of a number of doctors, charged with allegations of terrorism, there has been surprise expressed that those who have signed the Hippocratic oath, would be prepared to kill. Why the surprise? For years, doctors have been killing on a daily basis in abortion clinics, throughout the world, even with babies up to 9 months gestation. For this, they are paid handsomely. To add insult to injury, politicians who support their work are called (of all things) moderates.

Petrie Q 4502

FRANK BELLET

What's happened to the Letters Page?

Could you explain, please, what has happened to your Letters section? Surely the advent of email has not completely silenced the wonder letter-writers who were such a feature of *Annals* over the years.

I am not a Letters-to-the Editor writer, but I do miss reading them. They were always a special part of *Annals* and gave a wide range of opinions.

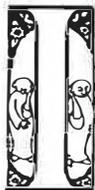
Castlemaine Vic 3450

MARGARET MAUNSELL

[Margaret, thank you for your comment. Despite my best efforts to encourage letters, too few that are intended for publication reach my desk. However, I have made a fresh start in 2007. Perhaps the letters will roll in. Incidentally, you're not the only one to have expressed appreciation of our letters page. I recall being told by Maisie Ward in the 60s how much she enjoyed reading them - and reading the *Annals*. Ed. *Annals*]

(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*.)

FINDING THE WAY



IF I were offered a large sum of money on condition that I could present myself at an office in a city before 6 pm on a certain day, I would make every effort to learn the way to get there. If someone told me that finding the right direction did not matter provided I had the intention of getting there, I would consider them stupid. I would immediately look for someone else who could either give me a road map, or give me clear directions, or honestly admit they did not know and tell me to get information from someone who did.

Making a success of my life as a human being involves making decisions that ensure I develop as a truly *human* being. This is a far more serious matter than finding my way in a strange city or receiving a lot of money. For this reason, God has given human beings an inbuilt compass: a basic conviction that we have to do good and avoid evil. And he has also given us intelligence to discern what is good and what is evil and the free will to carry it out (cf Rom 2:14-16). That is true of all human beings both as individuals and societies. The more we fail to use that compass the more inhuman we become. This too is true both on a personal and social level.

Yet, if we examine our lives, we discover how easily we deceive ourselves. We rarely, if ever, do evil. We first deceive ourselves that it is good, or at least good for us, though we might readily condemn the same thing in others. We are exceptionally clever in making up attractive slogans as cover-ups. Even massive crimes like those of Hitler and Stalin were, through self-deception, well intentioned. Thus, in making life-decisions, I need to be open to receiving help, support and also correction from others.

Deciding on the right path to follow is so important that God has gone further than putting a compass in all human hearts. His Spirit has been active in wise, good men and women who have throughout history influenced the cultures and religions of the world so that they have handed on a wealth of human wisdom. They have discovered for us a whole goldmine of what are called natural virtues that show us the way, both as individuals and societies, so that we may live lives that are truly human.

Four basic 'natural' virtues that are the fruit of human wisdom are commonly called prudence, justice, fortitude and temperance. Facts of history show the disasters that follow when these virtues are not practiced, once more, on an individual and social level.

Prudence is not to be identified merely with "caution"; it is far more positive. St Thomas Aquinas describes it as "right reason in action". "The prudent man looks where he is going" (Prov 14:15). In speaking of the moral life, Aquinas speaks far more of 'prudence' than of 'conscience'. Moral progress, and the human development that follows it, consists in doing what is right, not merely what I happen to think is right.

Justice is a constant readiness to respect others and give them their rights; this involves the rights of God and of all fellow human beings.

Fortitude is the readiness to withstand difficulties and opposition in doing what is right.

Temperance involves self-control that frees us from being enslaved by pleasure or the goods of this world; it is another word for the ability to live a balanced, harmonious life.

When these four virtues are practiced together, individuals and societies become not only morally good, but also beautiful. In Greek (in the New Testament, for example), the word for 'beautiful' (*kalos*) is also used as an ethical term for 'good'.

God has gone even further still in the incarnation of his Word, Jesus Christ, in whom he has shown us the way, summing up and completing all wisdom. This does not supersede the natural virtues, but raises them to a new level and makes us even more sensitive about practicing them because they are seen as part of living as Jesus lived, and especially of loving as he loved.

A cloud overshadowed them, and from the cloud there came a voice, This is my Son, the beloved; listen to him! Mk 9:7.

A map of a country or a city is important, even necessary, if we are to find our way. But the country or the city itself is more than the map. The map is simply to help us know better the country or city; it gives us information *about* the reality, but it is not the reality itself. The Sermon on the Mount gives us necessary information about the way we are to follow, but Jesus *himself* is the Way and our personal relationship with him remains always basic. It follows that prayer and worship play an important part in finding and in walking the Way.

Since a map is so important, it is easy to understand also why God preserves this Word from error through the Scriptures, the living Tradition of the Church and its Magisterium. Otherwise we can easily get mistaken views about the Way itself.

C.S. Lewis observed in *The Great Divorce*, "We are not living in a world where all roads are radii of a circle and where all, if followed long enough, will therefore draw gradually nearer and finally meet at the centre; rather we live in a world where every road, after a few miles, forks into two, and each of those into two again, and at each fork you must make a decision... I do not think that all who choose wrong roads perish, but their rescue consists in being put back on the right road". Making sure of the road and putting ourselves back on it if we have strayed, is what life is about – what the following of Jesus is about.

The same author wrote that the world is losing its way because too many have thrown away its road map, both that written naturally in our hearts and the map that human reason and God's revelation have shown us. These are not separate maps. In Catholic teaching, each has its own particular dimension, but each also lights up and supports the other. As Pope John Paul II pointed out: Faith and Reason are like two wings; without both we cannot fly. Pope Benedict XVI continues to insist on the same message. For him, unless due respect is given to both faith and reason, effective cooperation and communication between the worlds' religions will not be possible; nor will even a genuinely *human* future for the world be assured.

– Fr. Dennis Murphy, MSC

The need for Truth, Clarity and Precision

THE INQUISITION OF BENEDICT XVI

By ROBERT TILLEY



NE of the myths by which moderns damned the medievals was that which stated that theologians used to spend their time debating how many angels could dance on the head of a pin. The intent of this fabrication was to show how petty they were, while we, by comparison, are broad minded. They indulged in hair-splitting definitions; we are wider and more sensible in thought. They were dogmatic and intolerant; we are loving and rather cuddly.

For similar reasons Benedict has been damned, especially when he was head of the Congregation for the Doctrine of the Faith. There he indulged his medieval whims, and many a liberal

theologian became a martyr at the stake of theological pedantry. Well, so we're told.

Any who hold to the need for clarity and precision – as Benedict does – will, as a matter of course, suffer in comparison to those who parade themselves as being inclusive and tolerant. Nice people don't insist on rigorous definitions; that's the work of pillow-slip wearing inquisitors. Or, as the headlines would have it, rottweilers.

But, as Benedict understands only too well, it's easier to lie and manipulate using general and rather vague categories, than it is when one is being clear and precise. We all know how easy it is to sound nice but work evil. It's also easy to damn as unloving and divisive the one who blows the whistle on this subterfuge. We tend to think

that religious hypocrisy only comes in the shape of stern moralism, but niceness is by far the best subterfuge.

What lies, then, beneath our modern niceness? What kind of heart beats beneath our cardigans? What does our liberal world hide beneath its claims to tolerance, inclusiveness, and equality?

It's Benedict's argument that these claims are based upon relativism. The idea that you can't be dogmatic or precise because, ultimately, there is no truth to be dogmatic and precise about. All is reduced to sentiment, which is to say, to feelings. But whose sentiments, whose feelings?

It was Jung who noted that the obverse of sentimentality is viciousness, and, in a way, this is borne out by Benedict's critique of modern liberalism. A critique that is reasoned, precise, and clear. Positively medieval if you like, but, then again, it's a critique that he's not alone in making. It goes like this.

Liberalism, Benedict argues, is, for all intents and purposes, founded upon, and informed by, relativism. This means that in place of the desire for truth we get pragmatism. The accent falls on what "works". And, what works comes to be defined by notions of efficiency and production. Which is all very well and fine if we're talking about machines, but in our liberal world it includes talk of human life.

On an increasingly global level pragmatism has resulted in the triumph of market theory, not just in the business world but in every corner of life. All facets of life are judged by notions of production, consumption, and efficiency. Freedom itself is defined by the freedom to sell and buy; by the right of the individual to consume what they desire, if, that is, they can afford it. Human life itself has come under the dictates of pragmatism and consumerism.

A Missionary appeals from Papua New-Guinea for

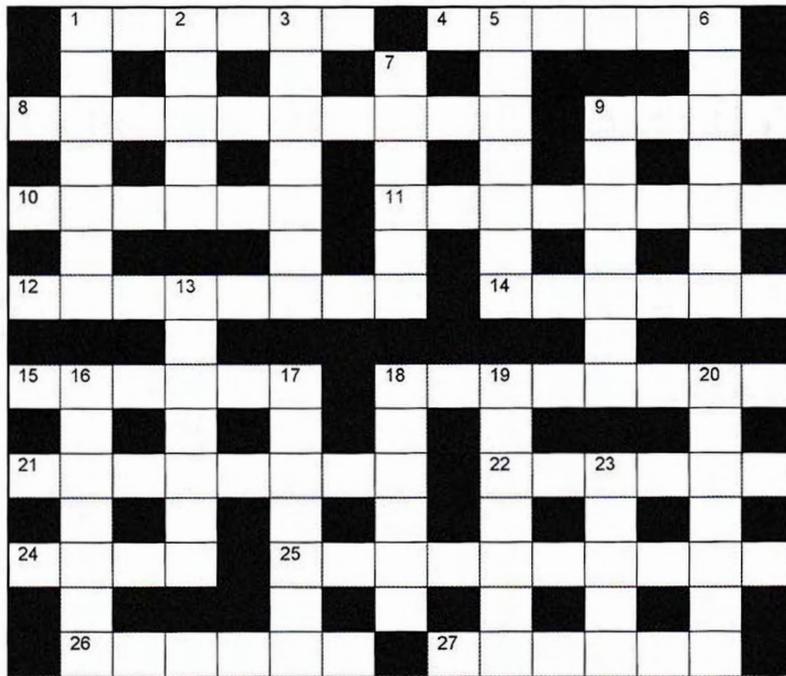
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FATHER RUSSELL ANDERSEN writes: After 10 long years of fundraising we have finally built a new library for our Catholic Primary schoolchildren at Daio village, in Milne Bay, Papua New Guinea. **But it is an empty shell.** We need Books, Books and more Books, especially for our grades 7 and 8 – that is, children aged from about 12 to 16. In Australia, the equivalent level would probably be grades 5 and 6. New or second-hand books in good condition from your home or school libraries would be most welcome. Any books of an educational value, such as

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Any help you can give us to help provide books for our Papuan children, to broaden their minds, and help them grow into mature young adults, would be much appreciated. Please send books to: Father Adrian Meaney, MSC, Mission Office, P.O. Box 13, Kensington NSW 2033 and mark them: DAIO PRIMARY SCHOOL LIBRARY.

ANNALS CROSSWORD No. 47



ACROSS CLUES

- 1 and 12 across. A gesture of the hand invoking a blessing from the Holy Trinity (4,2,3,5)
4. Body of water parted to allow escape from Egypt (3,3)
8. Unable to read or write (10)
9. Any false god or idol (4)
10. Leader of Canaanite army slain by Jael (Judges 5:26) (6)
11. Benediction (8)
12. see 1 across
14. Amount of pieces of silver paid to Judas (6)
15. Pope and martyr who shares feast day, 20 January, with St Sebastian (6)
18. A Lebanese monk (8)
21. Jewish festival, sometimes called "Feast of the Unleavened Bread" (8)
22. Prairies (6)
24. Paradise (4)
25. Hawker of books, especially Bibles (10)
26. Husband of Deirdre in Irish mythology (6)
27. Patron of England (6)

DOWN CLUES

1. Chiefly concerned with one's own interest (7)
2. Crafty behaviour (5)
3. Food seasoning (7)

5. The bread or wine consecrated in the Eucharist (7)
6. Opposed to; in disagreement with (6)
7. Religious leaders of synagogues (6)
9. Person regarded as upholding an attitude, principle etc (7)
13. Vivid red colour (7)
16. The Devil (Revelation 9:11) (7)
17. Probationary nuns (7)
18. Hard rock used by David to help build a temple to God (1 Chronicles 29:2) (6)
19. Scold (7)
20. Part of the head shaved by some monastics (7)
23. Communion table (5)

SOLUTION TO NO. 46



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As Benedict notes, human life is no longer defined by reference to clear and dogmatic categories such as "Image of God". It has now become something, the meaning of which, grows increasingly vague, and, because of that, increasingly manipulable. Human life starts to look like mere "stuff". Biological stuff that can be aborted, deep frozen, experimented on, and, if a hindrance, thrown out. It can even be sold and consumed as a means to health.

Through the magic of redefinition, human life loses its inherent value, for all value is now tied to concepts that are notoriously difficult to pin down, "personhood" for example, or "quality of life", even "happiness". Benedict's argument is that beneath all this redefinition lurks the hard and fast logic of pragmatism. Thus, terms such as "happiness" and "personhood" now carry the idea that a true and valuable human life is a person who is

autonomous, efficient, productive, and relies on no one else.

But the wonder of Orwellian redefinition doesn't stop there. As Benedict observes, under the claims to love and care for the mother, another's life is taken. Under the claims of equality and freedom, a life is prevented. Under claims of fostering health, a life is experimented on and killed.

Whatever one's position on these matters all would surely agree that pretty serious things are being done having been justified by redefinitions. Serious, because if our definitions are wrong then awful crimes are being committed. What's more, they're being committed often in the name of that most sentimental of all concepts, love. A love that has been redefined by reference to the sentiments of those in positions of power.

It's for reasons such as this that Benedict's first encyclical was about love, and it therefore serves as a good example of his concern to be precise.

Now, it's a measure of how far we've fallen from intellectual rigour that the modern media gushed over this encyclical, thinking it to be an exercise in the kind of sentiment one associates with the songs on Australian Idol. In fact, it is positively medieval in its precision.

It is, Benedict argues, by reference to love that we learn what the dogmatic definition of human life is: human life is that which demands of us every care and protection. Human life demands of us charity, the giving of our money and time to those less fortunate. And, because these demands are based on the value of human life per se, they are not dependent on a person's conversion to our faith or politics. They are not dependent on our feelings.

Benedict's arguments are a testimony to the fact that truth, clarity, and precision matter, not least because today they have to do with who lives or dies.

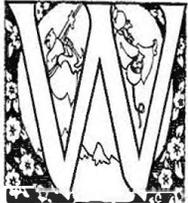
Put it this way, if the medievals did debate about angels on pin-heads, at least if they got their definitions wrong no angels died in the process.

ROBERT TILLEY has a Ph.D from the University of Sydney. He currently lectures in Adult Education on Philosophy, Theology and History of Ideas.

A must-read for Jews and Christians alike'

THE REAL HISTORICAL JESUS

Reviewed by LISA FABRIZIO



Everyone thinks we know him, or at least we're forever trying. Every Christmas and Easter, documentarians seek to redefine him, or simply to find him; but who is the real Jesus Christ? In the Catholic Church's tradition of sharpening doctrine by answering its critics, Pope Benedict XVI has taken on the task of pushing back decades of reconstruction of the 'historical' Jesus with *Jesus of Nazareth*, his first book since his election to the episcopal see of Rome.

At the age of 80, when most men are in a state of a well-deserved inertia, Pope Benedict – who in 2005, after a half-century of service to the Church desired only to retire to a quiet life in his beloved Bavaria – has released these first ten chapters of a two-part work that has been four years in the making, because, as he states, “I do not know how much more time or strength I am still to be given.”

His urgency stems from his fear that modern historical-critical attempts at finding Jesus have resulted in the common belief that “we have very little certain knowledge of Jesus.” He laments that recent scholarship has detached Jesus from God; so that he has been reduced to an “anti-Roman revolutionary working – though finally failing – to overthrow the ruling powers; at the other end, he was the meek moral teacher who approves everything and unaccountably comes to grief.”

Students of the Baltimore Catechism know why we were created: to know, love and serve God. But who is he? Mankind has always feared the unknowable, how much more so the unknowable Creator? How can man possibly approach such power and majesty as he sees daily in the created nature of the world? How can we love a God of pure power unless we are convinced that he is also pure love?

Jesus of Nazareth,
by Pope Benedict XVI
Doubleday, 2007.

Available from most Booksellers.

This book, taken in conjunction with his first encyclical, *Deus Caritas Est* (God Is Love), is Pope Benedict's answer. This work, he stresses, is not one of official teaching but the culmination of his “personal search for the face of the Lord,” and one that is intended for the illumination of all those who also seek him. As such, although there is a glossary included, it resounds not with complex theological jargon but sings in the language of love.

He begins by explaining that Jesus is new; the new Adam, and even the new Moses. He cites the Old Testament pledge that “The Lord your God will raise up for you a prophet like me from among your brethren – him you shall heed” (Deut 18:15). He then recounts that although Moses had friendship with God, he was not allowed to see his face (cf. Ex 33:18-23), implying that the promised “prophet like me” will be granted what Moses was denied: “No one has ever seen God; it is the only Son, who is nearest to the Father's heart, who has made him known” (Jn 1:18).

With this new Moses comes a new Torah; the essence of which is contained in the Beatitudes. And in delivering them in the Sermon on the Mount, he alarms the people because he was “teaching them as one having authority, and not as their Scribes and Pharisees” (Mt 7:29). In other words, he is not only proclaiming the law but claiming equality with the Lawgiver. At this point, Benedict begins a fascinating discourse, almost a dialogue, with the Jewish scholar Jacob Neusner, author of *A Rabbi Talks with Jesus*.

Neusner's book is itself a dialogue where he is present at the Sermon on

the Mount and then follows Jesus to Jerusalem where he speaks with him about what he feels are exhortations to ignore two or three of God's commandments concerning the Sabbath and familial relationships, both of which are at the heart of the Jewish social order. The pope's response – which fills 25 pages – is a must-read for Jews and Christians alike and makes one ardently wish to be a fly on the wall at a mythical sit-down between Benedict and Neusner.

There are many such exchanges and references to writers such as Rudolf Bultmann, Joachim Jeremias, Pierre Grelot, Romano Guardini and Hans-Peter Kolvenbach S. J. that fill this book with insights and inspirations from all sides of the exegetical spectrum. And all these Pope Benedict explores with the utmost humility and compassion in this 355 page volume. Yet he returns over and over to the main thrust of the question of the identity and mission of Jesus of Nazareth:

What did Jesus actually bring, if not world peace, universal prosperity and a better world? What has he brought? The answer is very simple: God. He has brought God.... Now we know his face, now we can call upon him. Now we know the path that we human beings have to take in this world. Jesus has brought God and with God the truth about our origin and destiny: faith, hope, and love.

Christian teaching suggests that Jesus Christ was either everything he said he was – most notably the son of God – or the world's most prolific and/or pathological liar. Those for whom this question remains unanswered would do well to begin their search anew by sharing in this profound meditation of the “Servant of the Servants of God.”

LISA FABRIZIO is a columnist from Connecticut, USA.
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Subvert the law of Nature at your peril

ASSISTED SUICIDE, CLONING, AND OTHER CURRENT CONTROVERSIES

Reviewed by DENNIS J MURPHY MSC



THE well known scholar and author, James Schall S.J., professor of political philosophy at Georgetown University, USA, gives this book high praise. "Marlin explains clearly and forcefully why violations of natural law are also violations of common sense and human dignity". The praise is deserved.

George Marlin has published *The Quotable Chesterton* (1986) and *More Quotable Chesterton* (1988) plus similar books covering the wisdom of Fulton Sheen, Ronald Knox and Paul Johnson. The same technique influences this present book; he allows people to express their views. This not only helps pinpoint issues clearly; it also makes for arresting and interesting reading. We are not left in abstract ideas but kept in touch with real people.

Furthermore, the author does not limit himself to stating opinions, but presents their history – beginnings, growth and consequences. This helps unearth the principles that underlie these opinions. They are not matters of arm-chair philosophy for ivory tower academics, but crucial matters of life and death for nations and the world.

Often an opinion that contradicts the wisdom of ages is at first seen by people as a more or less harmless oddity of one or two individuals, but it can, in time, spread like the plague and infect a whole nation. Such opinions, left unexamined and unchallenged, can eventually become the predominant mindset of a people and a culture. The process is complex and hard to define; the consequences, however, are inescapably clear.

All are aware, for example, that legal permission granted for abortion in

The Politician's Guide to Assisted Suicide, Cloning, and Other Current Controversies

By George J. Marlin,

With a foreword by Jeremiah A. Denton Jr. Rear Admiral, U.S. Navy.

Morley Books: Washington, D.C. 1998.

difficult cases did not take long before it became abortion on demand. And euthanasia became not merely legal permission for terminally ill people to kill themselves or allow others to kill them; it resulted in the proactive action of some medical practitioners to independently decide the matter themselves. And this extended not only to questions of 'when' the killing should take place, but 'who' should be killed, even without the victim's consent.

Marlin shows how the evils of Nazism cannot be explained merely by the temporary takeover of a nation by a group of thugs; it was an application of principles already found in pragmatism,

utilitarianism and legal positivism, which since the nineteenth century were becoming more and more entrenched in the USA and other Western countries and not only in Germany.

Already in 1895 in Germany, Adolph Jost in his *The Right to Death*, proposed that the State had an obligation to kill in order to keep the social organism alive and healthy. In 1903, Dr Alfred Pöletz discouraged medical care for the weak and incurably ill and founded The Society for Racial Hygiene. During the 1920s, branches of this organization were formed throughout Germany; ominously they were limited to 'Aryan' doctors.

Later, when Rudolf Hess described Nazism as "applied biology", he meant it. For him, morality was not involved; it was simply a matter of ridding a healthy body of disease. The survival of the fittest was the basic principle, and the fittest were those who could form a healthy, vibrant Aryan society. Consequently, the good of the nation required that deficient, inferior, members be eliminated. People might differ as to who these 'deficient' and 'inferior' members were; but the principle remained the same; and it was the power of the State to decide.

When other Western nations became aware of the Nazi 'final solution', they were appalled. And the Nuremberg trials refused to take as an excuse the mere fact that Hitler, the Führer, had decreed otherwise. That the perpetrators were simply carrying out orders was no excuse. What the Nazis had done was evidently a horrendous evil that any human being should find repulsive. In other words, it was against the natural law. As Martin Luther King pointed out in his fight against State injustice regarding Afro-Americans in the USA: "A just law is a

'Government' or 'Exploitation'?

GOOD-NATURED, unambitious men are cowards when they have no religion. They are dominated and exploited, not only by greedy and often half-witted and half-alive weaklings who will do anything for cigars, champagne and motor cars and the more childish and selfish uses of money, but by able and sound administrators who can do nothing else with them than dominate and exploit them. Government and exploitation become synonymous under such circumstances, and the world is finally ruled by the childish, the brigands and the blackguards. Those who refuse to stand in with them are persecuted and occasionally executed when they give any trouble to the exploiters.

- George Bernard Shaw (1856-1950), *Back to Methuselah*

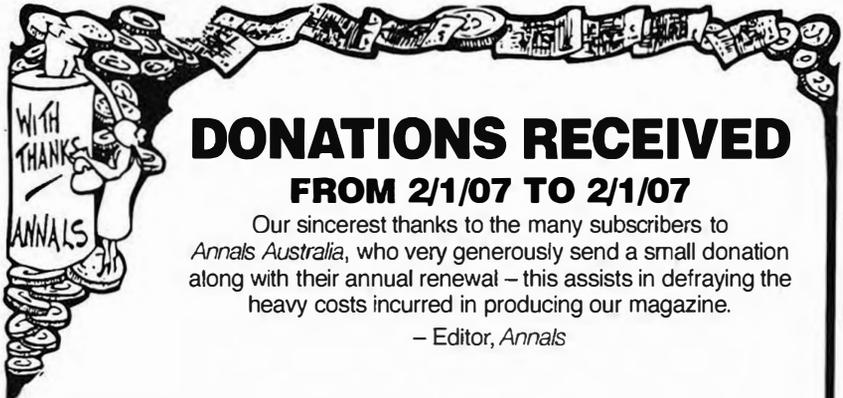
manmade code that squares with the moral law or law of God ... An unjust law is a code that is out of harmony with the natural law”.

Marlin shows that the tendency to put aside the natural law has been corroding Western societies since the nineteenth century. He raises the question whether a State (including its Judiciary) can avoid various other ‘final solutions’ that suit it if it relies exclusively on the principles of utilitarianism, pragmatism and legal positivism and rejects natural law. For this reason, the first part of his book deals with this topic, giving its history and also the history of forces that are undermining it. He highlights Oliver Wendell Holmes (1841-35) in the USA as a notable influence in this direction.

It may be useful to clarify that the natural law is not some decree imposed on human beings from outside. Scientists over a period of time, through a process of observation and experimentation, can discover what a thing is made of and how it functions. Human beings have been under observation for thousands of years; there is ample evidence what makes humans function *humanly*, and what makes them function *inhumanly*. Broadly speaking, that is what we call natural law. Furthermore, for anyone who accepts God, what emerges after all the observation is obviously what God wants human beings to be. It is also God’s law. And there is ample evidence that if this ‘God factor’ is removed, human beings, misusing their intelligence, have the ingenuity to mess up the whole picture. Animals act according to their nature. Human beings have to power to corrupt it and even destroy it.

Those who firmly accept the natural law differ among themselves on finer points in it. Marlin does not go into these questions. And I think it would have cluttered his book unnecessarily if he had spent time on this despite its importance. His point is more basic: there *is* a natural law and to ignore it is to court disaster.

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.



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– Editor, *Annals*

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Genesian Theatre

'THE HOLLOW'

Reviewed by BRIAN DO NOVA



'The Hollow' is a murder mystery by Agatha Christie. It is a clever play well directed by Paula Bate with the assistance of Tim Bennett who took over as director for the last two weeks due to Miss Bate's illness. It is tightly directed with delightful touches of humour from the owners of "The Hollow", Paul Treacy as Sir Henry Angkatell and Shane Bates as Lady Angkatell. (I notice in the program that their titles are correctly described, which is so rare these days.)

What does Christie offer us that is of such interest? Firstly crime, usually murder. Not the blood-soaked mayhem of Hollywood. Her whole approach is set with gentility, whether it is St. Mary Meade or the country home of the Angkatells. These are gracious people with impeccable manners who dine and dress for dinner, servants attend to every need, and the only person who works for a living is a niece, Midge, as she spends much of her time explaining. Sir Henry tells the young Edward Angkatell that a gentleman's responsibility is to look after his estate and his books, and not to pursue material things. For most of us this is light-years away, but how pleased we are to be there. Nothing wrong with a bit of fantasy.

I suppose it is Christie's style which most appeals to me. In a society where violence is explicit and overdone Christie plays examine the deepest human emotions in a cool and detached way where what is not said is far more important than the screaming anger and aggression of modern crime. This production captures that quiet style even though the victim, Dr John Cristow, played by Alan Scully, is an unsympathetic self-absorbed individual who needs to open his eyes to what he really is. But we know he is so mentally blind he will never understand and so death when it comes for him is a release for us. So much so, that we - or I - rather hoped Inspector Colquhoun (Darran Moran) would not find out who in fact killed him. But he does - out of all those who had motives, which is about everyone, the killer is finally revealed - to our relief, for the killer (I will not even let you know if male or female) is about to kill someone else.

The cast are all very fine performers. When you have that great actor Robert Drew playing the butler - 'it is always the butler,' I kept telling my wife - you know you have a high quality cast that the Genesian Theatre can be proud of. It is impossible to single out one actor for praise above others, as this was a real ensemble place in which all the cast contributed the appropriate effort with exquisite results. The season runs to the end of August.

Brian Donovan is Theatre Director of the Genesian Theatre, 420 Kent St Sydney.
For tickets, contact: MCA Ticketing: 1300 306 776.

Bringing peace and democracy to a divided society

WHITHER EAST TIMOR?

By MICHAEL O'CONNOR



AS I write, the Nobel Peace Prize winner, Jose Ramos Horta, has been confirmed overwhelmingly in a well-conducted election as President of East Timor (Timor Leste), succeeding Xanana Gusmao who stood down. Horta had been prime minister following the sacking by Gusmao of the previous prime minister, Mari Alkatiri. Despite the media focus on the ballot, the result will of itself solve nothing and merely reflects the media's superficial preoccupation with personality politics.

Eight years ago as the United Nations was organising its hasty independence ballot in East Timor, it was clear to sceptics that the ballot would solve nothing and that an independent East Timor would face continuing low level civil strife. Today, the so-called independent government survives only with the support of foreign, especially Australian, security forces.

East Timor is roughly one quarter the size of Tasmania with a population of just over one million. Of some 200 independent countries in the world, East Timor ranks 167 in size, 157 in population 153 in life expectancy, about 190 in Gross Domestic Product and slightly worse in per capita GDP. As with many other low ranked countries in the world, East Timor's claim to sovereign status relies more upon anti-colonial national sentiment than real independence.

Maintaining that status with its extensive structures of government, overseas representation, and a small and militarily ineffective defence force is expensive. To a large extent, the maintenance of these symbolic structures serves the interests only of a relatively small educated elite. That elite is of largely mixed indigenous and Portuguese ancestry and led the drive

for independence firstly from Portugal and more recently from Indonesia. All indications are that it governs mainly in its own interest.

East Timor has always been a divided society. Five hundred years ago, Portugal established control of the whole island to protect its traders against warring tribes. But Portugal did little to develop its Timor colony, half of which was taken over by the Dutch in 1859.

Much of Australia's fascination with East Timor derives from the support provided to Australian commandos following the Japanese occupation in 1942. But, although the support was real enough and encouraged by the colonial authorities, it was by no means united and the Japanese found enough willing helpers to force the commandos to withdraw in early 1943. For the rest of the war, Allied intelligence parties were routinely betrayed to the Japanese

by the locals. Not unexpectedly, support went to an unopposed and coercive authority.

The 1974 Communist-led revolution in Portugal spread to that country's colonies and supported their independence movements. That resulted in a small but bloody civil war in East Timor with the pro-Communist Fretilin party supported and armed by the Portuguese administration which then abandoned the island. The Indonesian invasion and occupation was contested for the next 25 years by the Fretilin-led insurgency.

Recognised as it is by the world and with a seat at the United Nations, East Timor presents the appearance of an independent and democratic nation. But appearances are deceptive. East Timor lacks not only adequate structures of governance such as the rule of law but also a genuine commitment to their establishment and maintenance. Perhaps

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A Millennial New Jerusalem

The Piazza [of St Peter's], with Bernini's Colonnades, and the gradual slope upwards to the mighty temple, gave me always a sense of having entered some millennial New Jerusalem, where all small and shabby things were unknown.

- George Eliot, 1860 quoted Augustus Hare, *Walks in Rome*, London 1905, describing the approaches to St Peter's Basilica.

it is too much to ask of a very new nation but there seems to be a lack of understanding of the importance of good governance.

It takes many years to grow good government. Some of the post-colonial countries have achieved it but most have not. Some, such as Papua New Guinea and the Solomon Islands, have gone backwards from a good start as their nominally democratic governments have failed to provide services for the whole community. The central test will always be whether the public services - bureaucracy, judiciary, police and armed forces - act strictly according to law instead of playing favourites. Economic development will demand investor confidence and the massive development of the currently inadequate infrastructure. Moreover, the community must maintain everlasting vigilance through their ballot boxes, a free media and a wide range of community organisations to protect the society.

East Timor's Bishop Belo who shared that Nobel Peace Prize with Horta thought that another 25 years would be necessary as an interregnum between Indonesian and self-rule. Credence ought to be given to the opinion of that dynamic leader on the spot. Belo spoke from a position of authority given that the Catholic church was and remains the most pervasive organisation in the country. Indeed, the importance of the Church can be judged from the hostility it attracts from the Fretilin governing party.

Fretilin (the Revolutionary Front for East Timor) is currently the largest and best organised party in the Parliament with 55 of the 88 seats. But the current Parliament is a temporary construct consisting as it does of the 2002 constitutional convention. In theory, the next election due later this year should see the Parliament reduced in size to somewhere between 52 and 65 seats, an uncertainty which is to say the least suspicious because it allows a

degree of manipulation.

As the political front of the resistance to Indonesian rule over 25 years and backed by its widespread grass roots organisation, Fretilin controls the government but that control was weakened last year in the aftermath of mutinies in the police and armed forces and widespread destructive rioting. The then prime minister and some of his colleagues were widely suspected of involvement and were forced to resign. Australia which had sent police and soldiers to restore peace has been blamed for forcing the resignations and will continue to be accused of hostility to Fretilin. The Australians remain in East Timor and were recently targeted by rioters with some of the latter killed by soldiers.

Over the 25 years of Indonesian rule, the East Timorese resistance was strongly supported from outside the country, including from non-government organisations in Australia. Most of that external support was rhetorical although Portugal's material backing was substantial. Since the Indonesian withdrawal, Portugal has worked hard with its Fretilin allies to entrench Portuguese political, cultural and administrative structures as well as Portuguese as the official language. Portuguese paramilitary police play an important role in law enforcement and the East Timor police have been modelled on those of Mozambique, the former Portuguese colony. The United Nations currently provides a multinational group of police as well as other experts but their effectiveness is at best doubtful.

Some commentators have expressed confidence that the flow of oil royalties to East Timor will solve most, even all, of the tiny nation's problems. It won't unless the money is handled more effectively than has been the case elsewhere. If the money is not used for sound development of infrastructure and sustainable industries, the risk is that it will be used for political aggrandisement. If the teenage gangs

are not diverted into productive jobs, they will continue to be teenage gangs and much of the oil and aid money will flow offshore into numbered bank accounts.

Effective development demands more effective land use, especially in a growing population. Land has to be made available to entrepreneurs instead of being locked up in families and then divided among growing numbers of heirs utilising primitive agricultural techniques to produce traditional, low value crops. Investment from the oil royalties has to be directed to job creation because, ultimately, the most productive element of any economy is the work of everybody from top executives to ordinary labourers. In a typical enterprise, labour accounts for between 60 and 80 per cent of the value of output. Coupled with management (itself an element of labour) and organisation, the effective use of labour is the key to achieving long-term growth and wealth.

The task of government is to provide the basic infrastructure of roads, ports, power and water supplies that will allow development to progress. But it must also provide a system of law with an independent and incorruptible administration so that everybody including the entrepreneurs can be sure that their investment is secure beyond the ordinary risks of business. Clearly, that has not happened yet in East Timor.

The bottom line is that Australia at no small cost can do no more than apply the occasional bandaid to East Timor's near fatal injury. Soldiers and police will come and soon depart, usually at the behest of those local interest groups threatened by their presence, only to return if security collapses again. Aid agencies can do a little more but their efforts achieve little and may indeed tend to entrench East Timor's grinding poverty. The United Nations can do virtually nothing because of its chronic political and economic weakness. The solution to East Timor's fundamental problems lies in that country and nowhere else. Like most other developing countries, East Timor needs a government devoted to the welfare of all the people rather than just the governing class.

MICHAEL O'CONNOR is executive director of the Australian Defence Association. A former patrol officer in Papua New Guinea he also served in the Royal Australian Navy as an intelligence officer.



NE of the more humorous and telling passages from a modern theological “dissident” comes from the pen of the Sri Lankan priest Tissa Balasuriya. He fell foul of Rome in the 1990s but later, it was reported, repented and recanted. His book was entitled *Mary and Human Liberation*, and, I guess, that says it all.

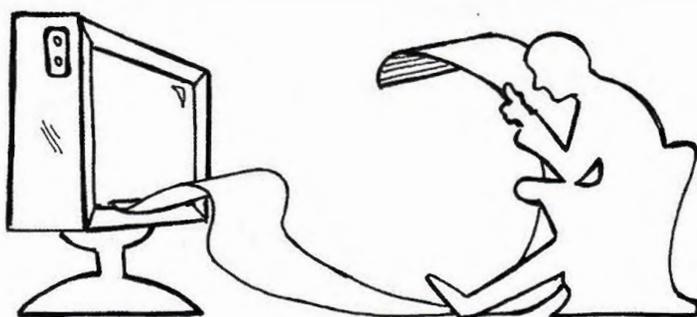
The passage under discussion is one in which Balasuriya affects to trace out how the Church has used Mary to inculcate a passivity in women, as well as in the working class in general. Ho hum, same old script. Certainly, but this time the script is enlivened by something that is unintentionally funny.

Balasuriya writes that when Mary appeared to Bernadette at Lourdes, she spoke of herself as being the “Immaculate Conception”. ‘But,’ Balasuriya tells us, ‘she does not say anything about the conditions of the working class in France of the day.’ As Bertie Wooster might have said if he’d been the Pope, ‘Well, he had us there of course.’

Astute and perceptive Balasuriya may be, but we might take him to task for being too narrow and provincial in his critique of Mary. After all, not only did she fail to address the conditions of the French working class, but not a word was said about workers in England or Russia. Why didn’t she make a more international statement, one regarding the means of production and false consciousness? We might sum up Balasuriya’s sentiments in a little ditty: ‘Our Lady was so very impractical/ for not having written *Das Kapital*.’

That anyone could have written, edited, and read this passage of Balasuriya’s without having seen its absurdity is testimony to how low so-called dissident theology has fallen. One must be devoid of anything close to intellectual or, for *that* matter, artistic rigour if one thought that passage passed muster. Indeed, one must be devoid of the very feel for... what can one say? *Proportion*.

And I think it’s this that points us to a new development in heresy, namely inanity. Whatever one thinks of Arius,



THE HERESY OF INANITY

By ROBERT TILLEY

Pelagius, or Luther their writings are not inane, they’re still close enough to the Faith to have substance. But much of the more recent stuff is so flimsy, so eviscerated - I mean, so without guts - that having read it one feels the need to dip into Luther’s polemic against Rome and the Pope as a kind of corrective. If you’re going to do heresy *that’s* the way it’s done!

This is going to sound a bit strange, but if we know our metaphysics then we should *expect* schism to end in inanity. Why? For the simple reason that truth has to do with being, and thereby with substance. We might say, with what is real. Falsity and lies are a falling away from the truth, and thus a fall from being: a fall into insubstantiality. Heresy is a fall into a kind of ghost world.

Heresy is not only the attempt to destroy the Church it is the attempt to destroy being itself. The thing is, it only ends up destroying itself and those who hold to it, and my argument is that inanity is an expression of this self-destruction.

There are many forms in which inanity expresses itself, but it always goes hand in glove with an incredibly inflated sense of self-worth. We might call it the principle of over-compensation: what is lacking in substance is made up for in pretentiousness. The soul that has fallen foul of inanity finds the Church too narrow for its ambitions, there’s simply not enough recognition to go around. It affects to know more than the Church, and strives to teach Her a lesson, and in the end the soul takes off in a sulk and announces that it *itself* is, in fact, the one true Church.

To his credit Balasuriya did not do this. Indeed, not many dissidents on the left fall so far as to claim their schismatic group is the one true Church. No, that special conceit tends to be a mark of those on the right, and one gets the distinct impression that they feel Our Lady has been remiss in not having damned the Second Vatican Council.

Inanity is, in a word, proud. Proud enough to think that it can divide the Body of Christ with impunity.



ROBERT TILLEY is a regular contributor to *Annals*.

Looking Back on World Youth Day 2002

CANADA FIVE YEARS LATER



ORLD YOUTH DAY 2002 woke up the Church in Canada, said Basilian Father Thomas Rosica, national director of the event held in

Toronto five years ago.

Speaking with ZENIT to commemorate the fifth anniversary of the 17th World Youth Day, Father Rosica, director of the Toronto-based Salt and Light Media Foundation and Catholic Television Network, which he founded in 2003, commented about what effects the event brought to Canada and the Church.

Question: World Youth Day 2002 in Toronto took place five years ago. What do you think has been the most profound effect the event had on the Church in Canada?

Father Rosica: World Youth Day 2002 was a tremendous catalyst allowing many great things to happen in and to Canada.

We may choose to speak of World Youth Day as something in the past – that brightened the shadows, monotony and fatigue of our lives at one shining moment in history in 2002.

Against a world background of terror and fear, economic collapse and ecclesial scandals, World Youth Day presented an alternative vision of compelling beauty.

World Youth Day 2002 woke up the country and the Church in Canada.

The Catholic Church was alive and young during those glorious days of July 2002, and the Church continues to be alive and young today.

World Youth Day 2002 also shifted the plates of the earth in Canada in the area of media relations. Two sections of the Holy Father's talks remain engraved on my memory.

First, at the arrival ceremony in Toronto for John Paul II at the beginning of World Youth Day 2002, the Holy Father spoke these prophetic words to government officials and the people of Canada at Pearson International Airport on July 23, 2002:

"Canadians are heirs to an extraordinarily rich humanism, enriched even more by the blend of many different cultural elements. ...

"In a world of great social and ethical strains, and confusion about the very purpose of life, Canadians have an incomparable treasure to contribute –

on condition that they preserve what is deep and good and valid in their own heritage."

Then on Saturday evening, July 27, 2002, on the tarmac of a former military air base in Toronto, Downsview Park, John Paul II spoke these thought-provoking words to the crowd of more than 600,000 young people gathered at the great vigil of World Youth Day 2002:

"The question that arises is dramatic: On what foundations must we build the new historical era that is emerging from the great transformations of the 20th century?

"Is it enough to rely on the technological revolution now taking place, which seems to respond only to criteria of productivity and efficiency, without reference to the individual's spiritual dimension or to any universally shared ethical values?

"Is it right to be content with provisional answers to the ultimate questions, and to abandon life to the impulses of instinct, to short-lived sensations or passing fads?"

And what happened in our country over the past five years? One of the most serious crises of our times is the crisis of marriage and family life.

Canadians have to reflect carefully on the social consequences involved in the redefinition of marriage, examining all that is entailed if society no longer gives a privileged place and fundamental value to the lifelong union of a man and a woman in marriage.

As the keystone of society, the family is the most favorable environment in which to welcome children.

I will never forget the sight of John Paul II descending the stairs of the plane that brought him to Toronto, and ascending the stairs of the plane that would take him to Guatemala at the end of our World Youth Day in Toronto.

John Paul II taught us in the twilight of his pontificate that everyone must

We all are Sinners

WE MUST NOT assume at all that we are living good lives, free from sin. Let a man's life be praised in so far as he asks for pardon. But as for men without hope, the less attentive they are to their own sins, the more they pry into those of others. They seek, not what they can correct, but what they can criticize. And as they cannot excuse themselves, they are ready to accuse others. This was not the way that David showed us how to pray and make reparation to God when he said: 'I acknowledge my transgression, and my sin is always before me.' David was not interested in other men's sins. He turned his mind to himself, not in self-flattery, but in entering deeply within himself. He did not spare himself, and so it was not presumptuous of him to pray that he might be spared. Do you want to be reconciled with God? Learn how to act towards yourself, that God may be reconciled with you. ... Go on with the psalm, listen, and say: 'The sacrifice acceptable to God is a broken spirit: a broken and a contrite heart he does not despise.'

- St Augustine Bishop of Hippo, *Sermons* 19,2-3, quoting Psalm 50 [51].

A State's descent into Chaos

FIRST OF ALL, there's a desire for money; then a craving for power. These constitute a kind of foundation for all evils. Greed turns trust and probity on their heads, as it does all the other worthwhile talents. For the sake of these, cruel pride neglects religion and believes that everyone has his price. Ambition corrupts many men, some covertly, others more openly, so that they judge friendship and enmity not in terms of reality, but of what suits their purpose. They are much more impressed by appearances, than by genuine worth. All these [vices] gradually increase, and sometimes are punished. Finally, when these vices, like some plague, have infected the State, they change it. From being just and concerned for what is best, it becomes something cruel and intolerable.

- Caius Sallustius Crispus, 86-35 BC, writing of the vices and dishonesty of his age, in his *History of the Conspiracy of Catalina*, x, 3-6. Trans: Paul Stenhouse, MSC.

suffer, even the Vicar of Christ. Rather than hide his infirmities, as most public figures do, he let the whole world see what he went through.

In a youth-obsessed culture in which people are constantly urged to fight or deny the ravages of time, age, disease, he reminded us that aging and suffering are a natural part of being human.

Where the old and infirm are so easily put in nursing homes and often forgotten, the Pope was a timely and powerful reminder that our parents and grandparents, the sick, the handicapped and the dying have great value.

Our Canadian reality is truly based on a transcendent vision of life based on Christian revelation that has made us a free, democratic and caring society, recognized throughout the world as a champion of human rights and human dignity.

We will only continue to offer this treasure to humanity and history if we preserve what is deep and good and valid in our own heritage.

We must uphold the dignity of all human life, from its earliest moments to its final moments of natural death. And we must celebrate the dignity and sacredness of marriage between a man and a woman, as well as fostering and loving family life.

Question: You attribute the founding of Salt and Light Television to World Youth Day. Can you explain more about your network and how it was the direct result of that event?

Father Rosica: Canada needed this television medium more than we know.

Starting up a television network anywhere is fraught with challenges, and

in Canada this is compounded by the country's size, distances, languages and cultures.

But God was with us from the beginning of this great adventure, just as he was with us through the preparation and execution of World Youth Day 2002.

I learned most of what I am doing here at Salt and Light Television from John Paul II. He was a brilliant teacher and model of goodness and humanity, a wise communicator and a true "Pontifex Massmediaticus."

Salt and Light Television was born on the wings of World Youth Day 2002, drawn from Matthew 5:13-14 - "You Are the Salt of the Earth and Light of the World" was the theme for World Youth Day 2002.

The Catholic television project is clearly a tribute to and a legacy of John Paul II, and World Youth Day 2002 was the wind beneath our wings.

There could be no better way to carry on the legacy of World Youth Day 2002 than through Canada's first national Catholic television network that bears the imprint and tradition of World Youth Days.

The television network came about through the generosity of an Italian Canadian family that owns the largest private print and media company in the country, St. Joseph Media.

Its founder, Gaetano Gagliano, now 90 years old, was a disciple and friend of Blessed Giacomo Alberione. Gagliano views Salt and Light as the crown of his long career in the print, media and communications industry.

The Gaglianos provided the seed money of \$15 million to get this project off the ground four years ago.

Initially available only in the Toronto area, the network is now carried by cable and satellite television services that cover Canada coast to coast.

Its programs - in English, French, some Italian and, most recently, shows in Mandarin and Cantonese - are available to nearly a half-million Canadian homes, primarily as a low-cost pay-cable channel.

A limited amount of Salt and Light programming also can be seen in the United States. U.S. residents can sample Salt and Light programming on our Web site, which offers promotional clips of all current shows as well as streaming video.

Salt and Light documentaries appear periodically on the Eternal Word Television Network. Salt and Light also has entered a programming exchange with Boston Catholic Television Network,

Be displeased with what displeases God

The sacrifice acceptable to God is a broken spirit, a broken and a contrite heart he does not despise. Do not examine the flock. Do not prepare ships and penetrate to the most distant provinces to bring back perfumes. Seek in your heart what is acceptable to God. You must rend your heart. Why do you fear that it may perish if it is broken? Here you have those words: 'Create in me a clean heart, O God.' So then, that a pure heart may be created, let the impure one be broken. We must be displeased with ourselves when we sin, because sin displeases God. And as we are not without sin, let us at least be like God in this respect, that what we are displeased with is what displeases him. You are to a certain extent united with the will of God, because you are displeased with what is hateful to him who made you.

- St Augustine Bishop of Hippo, *Sermons* 19,2-3, quoting Psalm 50 [51].

which is available in various parts of the East Coast of the United States.

Recently has been announced the launch of H2O News, a new multilingual television service developed in cooperation with several Vatican agencies.

We are thrilled to have been invited by H2O to provide the English component of H2O, as well as assisting with the French and eventually the Chinese services. This will certainly help us to enhance our news dimension and thrust us on a global stage.

Question: Staffed by young people, most of whom participated in some way in World Youth Day, what do you think is the unique contribution Salt and Light offers television viewers?

Father Rosica: First and foremost one of the great contributions of Salt and Light Catholic Television Network is the unique manner in which young Catholics have assumed leadership roles in our evangelization efforts.

One clearly gets the impression that the Church is "alive and young" at Salt and Light.

Second is our commitment to offer Canadian society a message of hope, and an invitation to draw closer to Christ and the Church through our programming.

In many ways, Canada is a new mission territory, and the urgent pastoral needs for education in faith and spirituality, history and Church teachings are so vast and can never be fulfilled by one group or agency.

Everything we do at the Salt and Light Catholic Television Network revolves around the five pillars of the Salt and Light Television network:

1) prayer, devotion and meditation; 2) multilingual Catholic liturgy, Vatican events and ceremonies; 3) learning and faith development for all ages; 4) stories of Catholic action and social justice throughout Canada and around the globe; 5) stories of our Catholic communities, information and context.

Salt and Light Television network also works closely with the major television networks in Canada to assist in the background material and education about Catholic matters.

This was clearly evident in 2005 during the transition in the papacy. These efforts have built badly needed bridges with the secular media, and continue the legacy of World Youth Day 2002.

Question: Other than the network, have you seen tangible examples of young lives changed by World Youth Day? And what about the not-so-young you encounter?

Father Rosica: One of the most significant aspects and fruits of World Youth Days is that young people have rediscovered their bishops and priests, and bishops and priests have rediscovered their young people.

I recall John Paul II stating on several occasions that World Youth Days exists not only for the conversion of young people and the societies in which they live, but also for the conversion of their bishops and priests. There is much truth in these words.

Canada was particularly blessed to have many bishops who truly believe in World Youth Day as a powerful instrument of evangelization.

Through World Youth Days, John

Paul II unleashed something totally new and unthinkable some 25 years ago!

We have felt the effects of World Youth Day 2002 throughout the vast Canadian landscape over the past five years, from the dynamic Youth Ministry Program in the Archdiocese of Vancouver, to the powerful Scriptural "Lectio Divina" evenings with the young people of Edmonton, Alberta.

Over these past five years the Cathedral of Kingston, Ontario, came alive with catechesis sessions for young people and many older ones as well!

There have been revitalized youth ministry programs in the Ontario Dioceses of St. Catharines, London, Toronto, and Cornwall.

We cannot help but be grateful to God, giving thanks for the renewed energies among the young people of the Archdiocese of Montreal, Quebec.

In Atlantic Canada there has been a veritable explosion of youth activities in Halifax, and World Youth Day inspired the birth of the John Paul II Media Center in Halifax, a creative media project led by young people.

In Quebec City, birthplace of the Church in North America, the seeds of and winds of World Youth Day 2002 have empowered young people and the Quebec Church to prepare for the Eucharistic Congress in June 2008.

The energy of World Youth Day has swept across Canada through powerful, Gospel-rooted movements like Catholic Christian Outreach, now present on many university campuses of the country. National Evangelization Teams Ministries continues to flourish with the World Youth Day 2002 spirit.



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The phenomenon of World Youth Day has become a powerful seedbed for vocations to the priesthood, consecrated life, marriage and lay ecclesial ministries.

Whether it is because those who have already sensed a call choose to attend World Youth Day out of their strong faith life, or because World Youth Day awakens young adults for the first time to the special call of God, World Youth Day can be a moment of life-changing discernment.

On June 29, as I sat in St. Peter's Basilica and watched the scene of Benedict XVI placing the pallium on the shoulders of five new Canadian archbishops, I quietly thanked God that each of these pastors and leaders had already taken to heart the gift of World Youth Day 2002 and have built so well on its foundation.

And many of the episcopal appointments in Canada over the past five years have manifested that being a bishop today in the Church means that one has a special mission to young people.

Question: Canada once had a thriving Catholic culture. Have you seen a return to the participation in the Church, sacraments, etc., in the years following World Youth Day?

Father Rosica: World Youth Days offer no panacea or quick fix to the problems and challenges of our times. Rather, they offer a new framework and new lenses through which we look at the Church and the world, and build our future.

One thing was clear after World Youth Day 2002: We realized that we have much work to do in reaching out to young adults across this vast land.

July 2002 was for us not an end or accomplishment of some feat; it was rather beginning of a new adventure of faith and hope for the entire Canadian Church.

At our World Youth Day 2002 in Canada, John Paul II issued a clarion call to commitment to the entire Church in Canada.

To his young friends he said: "Many and enticing are the voices that call out to you from all sides: many of these voices speak to you of a joy that can be had with money, success, and power. Mostly they propose a joy that comes with the superficial and fleeting pleasure of the senses."

The alternative call was Jesus' cry:

"He calls you to be the salt and light of the world, to live in justice, to become instruments of love and peace." The choice was stark, self-denying, life-defining, and irrevocable.

It was between, "good and evil, between light and darkness, between life and death."

There were no shortcuts or compromises for John Paul II, only clarity. And that is what young people are seeking today, not quick answers but Gospel clarity.

It is incumbent on the Church to offer solid opportunities for youth and young adult ministry that contain solid content, vision, community and hope.

Many people have commented to me that World Youth Day 2002 taught them to wear biblical lenses in order to understand what July 2002 was all about for the Church in Canada.

On a very personal note, as I remember the great event of World Youth Day 2002, and allow it to take on its true dimensions – one image seems to dominate: that of the rather violent and ferocious wind and storm that rocked Downsview Park on Sunday morning, July 28, 2002.

It was for me and for many the wind of Pentecost that we read about in the New Testament.

And yet, in the midst of the howling wind and violent storm, the nations of the earth – at least 172 of them huddled together in that field – understood one another as they gathered around the

successor of Peter on that July morning five years ago.

This was the wind that had led the World Youth Day Cross from sea to sea to sea, across Canada

"a mari usque ad mare." That summer and that particular morning of July 28, 2002, I believe that the Church in Canada was born again on the shores of Lake Ontario.

Canada is often described on the international scene as being one of the most politically correct or tolerant societies in the world.

Some take great pride in these words applied to our country. Others, including myself, do not necessarily see this description as something positive.

There is nothing politically correct about preaching and living the Gospel, about being salt and light in a culture that has lost the flavor of the Gospel and tried to extinguish the light of Christ.

In fact, the Gospel message is at times completely incorrect in the eyes and ways of the world! The Gospel of Jesus Christ is proclaimed with boldness and with courage – and that is one of the great lessons of World Youth Day 2002.

A boldness that does not overpower, that is not rude, that does not bully, that is never disrespectful, that never shows off or flaunts gifts that one has received – but where the Spirit has been so lavishly poured out upon us as individuals and as a faith community, the Church has an obligation to announce and to proclaim Jesus Christ boldly, unapologetically and unabashedly – with great joy.

Earlier this month while visiting Rome, I spent several long moments in the crypt of St. Peter's Basilica, at the grave of John Paul II, the great dreamer and father of World Youth Days.

Every day I ask the Servant of God Pope John Paul II to pray for us and intercede for us, and especially for the young people who found in him a father, a grandfather, a teacher and a demanding friend who loved them.

May those same young people find in the Church in Canada a rock, a shelter, a harbor, a home, and a possible lifetime of service in the Church today – a Church that is "alive and young," as Benedict XVI said at the inauguration of his Petrine Ministry in 2005.

Source: ZENIT, the International Catholic News Service; reprinted with permission.

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Christians Defenceless in Baghdad

By Patrick Sookhdeo



T WAS in 1999 that I first went to Dora, which for many centuries has been a strongly Christian area of Baghdad. Visiting a block of flats, I saw the appalling poverty of the Christian community. Like most of the Iraqi population they were suffering the effects of the UN sanctions, but in addition Christians had to cope with the hostility of Muslims who blamed the Christians for what were seen as "Western" sanctions and the intolerable deprivations which they created. The hostility was at this time kept in reasonable check by the tight security of Saddam's regime.

In the company of a government interpreter I called on a Christian woman and her teenage son. Her living room had only a table and a few chairs - everything else had been sold to try to survive. When we entered she spoke to the interpreter and then started to cry. I learned that she was pleading for me to take her son back to Britain with me. "I had six sons," she explained. "The five eldest have all died fighting in Saddam's wars [the Iran-Iraq war of the 1980s and the Gulf War of 1990-1]. My husband also died in the military. Next year my youngest son will be old enough to be called up, and most likely he too will be killed."

Since the war of 2003 the anti-Christian hostility in the country has increased immeasurably, and there is no longer the strong hand of Saddam to prevent the men of violence from doing as they please. In response to raging anti-Christian violence, huge numbers of Iraqi Christians have fled their homes. A few have chosen another option and converted to Islam. It is next to impossible to continue to live in Baghdad as a Christian.

Many Christians in Dora are now facing demands for the traditional Islamic tax on non-Muslim minorities, the *jizya*. This is not being imposed by the government, but by Islamist insurgents who are operating freely in Dora without any intervention by either Iraqi or American forces. In keeping with the teaching of shari'a (Islamic law), Christians are offered the choice of paying money (which will be used to fund the insurgent violence), converting to Islam, leaving the area, or being killed.

The Christian community in Iraq has been left unprotected and vulnerable. Last year I visited the American Congress

and spoke with senior officials and also spoke with US military leaders in Iraq. I discussed the future of the Christian community in Iraq, a community which is facing genocide at the hands of Islamic militants determined to eliminate the Christian presence in Iraq. The same answer was given to me in each case: "We cannot protect the Christians."

If the coalition forces refuse to protect Christian communities, if they overthrow

a dictator in order to bring democracy, if this democracy leads to the imposition of shari'a, to ethnic cleansing, to dispossession of property, and ultimately to genocide of a section of the community, then the coalition governments must bear the moral responsibility for a tragedy which they have allowed to happen.

Dr Sookhdeo is International Director of the Barnabas Fund

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Doctors given right to refuse to perform Abortions

PHARMACISTS IN THE CROSSFIRE

By DANIEL C. VOCK



THE latest fireworks over the “morning-after pill” weren’t in Congress, or at the U.S. Food and Drug Administration, but in Kent, Wash., at a meeting of the normally obscure state Board of Pharmacy.

After months of controversy and a flood of 16,000 comments, the board followed Gov. Christine Gregoire’s (D) suggestions and refused to give legal protections to pharmacists who for moral reasons object to dispensing the high-dose birth control pill.

The action, though, doesn’t end the tempes in Washington state. Druggists already are raising objections to the board’s proposed rule, which still needs final adoption. And birth control advocates are calling for the board to investigate at least four drug stores that refuse to stock the emergency contraceptive pill, known as Plan B.

As Washington’s case shows, the FDA’s decision to let women over age 18 buy the morning-after pill without a doctor’s prescription won’t end heated disputes in state capitols over emergency contraception. Instead, the FDA action thrusts pharmacists – more than ever – into the middle of the fray and presents additional issues that may land in state policy-makers’ laps.

“What this does is shift the burden from doctors with prescribing rights and privileges to pharmacists,” said Deirdre McQuade, the U.S. Conference of Catholic Bishops’ spokeswoman on birth control matters.

“We had been putting our efforts into preventing the FDA from doing this. ... Now it seems like it’s going to be a state-based matter,” McQuade said. She added, however, that the conference hadn’t yet decided what action to take at the state level.

Emergency contraception is

controversial because it poses moral questions similar to those raised in the abortion debate.

The Catholic bishops and others who believe life begins at conception object to Plan B because of the possibility that it may prevent a fertilized egg from implanting on the uterine wall.

But those who want greater access to the morning-after pill argue that the drug works the same as standard oral contraceptives, primarily by preventing fertilization of a woman’s egg. Taken within 72 hours of unprotected sex, the pill can prevent 89 percent of pregnancies, according to Plan B’s manufacturer, Duramed, a subsidiary of Barr Pharmaceuticals Inc.

A multi-state issue

Like Washington’s pharmacy board, states have been struggling with how to balance the rights of patients to get access to Plan B and the rights of health care providers to follow their religious or moral convictions.

Pharmacists have lost their jobs in Illinois, Texas and Wisconsin for their unwillingness to dispense emergency contraception. Wal-Mart, the nation’s largest retailer, reversed policy and began stocking the morning-after pill nationwide after state regulators in Illinois and Massachusetts ordered pharmacies to carry the drug.

Massachusetts Gov. Mitt Romney (R), a possible presidential contender for 2008, touched off a furor when his administration suggested that Catholic hospitals would not be subject to a state law mandating that emergency rooms offer emergency contraception to rape victims. He quickly reversed that stance.

States are split over whether to give priority to health care providers who have ethical concerns or to women seeking contraception.

Four states – Arkansas, Georgia, Mississippi and South Dakota – have enacted “conscience clauses” that specifically protect pharmacists who choose not to dispense emergency contraception. Five more – Colorado, Florida, Illinois, Maine and Tennessee – have more general conscience clause policies that likely would protect pharmacists.

In addition, California started offering some protections for druggists. Pharmacists must fill all prescriptions, unless they notify their employer ahead of time and the employer makes arrangements so patients can receive their medicine promptly.

The Washington Board of Pharmacy at first considered enacting a conscience clause but reversed course after the governor weighed in. If Gregoire’s proposal receives final approval, Washington would join the nine other states that have adopted “must-fill” policies requiring pharmacists to fill all scripts. Some of those states, though, have provisions that allow pharmacists who have objections to refer a prescription to another druggist.

California, Illinois and Maine all have either overlapping must-fill and conscience clause policies or hybrids of both.

The American Medical Association passed a resolution calling on pharmacists to fill all prescriptions. It even suggested that, if no pharmacist within 30 miles of

Testimony to Jesus

They [the people of India] sought in vain for remedies for their unhappy lot; just as we have searched. From time immemorial they and the Chinese have had a saying: ‘The Wise Man will come from the West [Judaea is to their West].’

- Voltaire [1694-1778], who described Holy Scripture as ‘the platform of his opposition party,’ in his *Essai sur les Moeurs et l’Esprit des Nations*, chapter 3, page 1244 in Didot’s one volume edition.

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a patient would fill a script, the patient should be able to buy the drug from the doctor instead.

New policy questions

The FDA's decision leaves states with even more questions to resolve: Should stores be required to stock Plan B, now that it's a non-prescription drug for women over age 18? Will pharmacy technicians, along with druggists, be covered by conscience clauses? And should other states follow the lead of nine states that currently let girls under 18 get the drug without seeing a doctor?

These questions fall to the states because, while the FDA regulates medicines, states police the doctors who prescribe drugs and the pharmacists who dispense them.

In its long-delayed decision, the FDA agreed to allow women age 18 and over to buy Plan B without a prescription, but kept the prescription requirement for girls 17 and under. The manufacturer can sell the drug only to stores and clinics where a pharmacist works. The medicine must be kept behind the

counter, and store employees must verify the age of the purchaser. Men can pick up the drug, if they are old enough, for their girlfriends, wives or other women.

When layered over existing state laws, the FDA rules create new wrinkles.

Nine states already allow specially trained pharmacists to give emergency contraception to patients who haven't visited a doctor. Druggists are allowed to partner with doctors or to follow state regulations to essentially write prescriptions for the drug on their own.

Under those arrangements, girls under age 18 in Alaska, California, Hawaii, Maine, Massachusetts, New Hampshire, New Mexico, Vermont and Washington may continue to get Plan B without seeing a physician.

The absence of a prescription requirement for women over 18 also could affect the already contentious debates over whether emergency rooms, especially at Catholic hospitals, should be required to give the pill to rape victims who desire it.

Seven states, including Massachusetts, have those laws for rape victims, and

eight states direct ERs to provide victims information about the morning-after pill, according to the Guttmacher Institute, an abortion rights research group.

Conscience clause issues also might be raised about other pharmacy employees behind the counter. Lawmakers in Missouri drafted legislation to legally shelter pharmacy workers other than druggists, but it stalled in committee.

The FDA's unique arrangement that makes Plan B non-prescription for women 18 and over but prescription for younger females poses new policy questions in Illinois and Massachusetts, which pushed Wal-Mart and all pharmacies in their states to stock Plan B.

Illinois' unique case

Michael Patton, executive director of the Illinois Pharmacists Association, said the FDA action could trump an administrative rule imposed in April 2005 by Gov. Rod Blagojevich (D) that requires pharmacies that stock other contraception to carry the morning-after pill.

"It's kind of like if I decided I didn't want to handle Robitussin cough medicine. There is nothing in the law that would require me to handle something that is not prescription-driven," he said.

But Sue Hofer, a spokeswoman for the Illinois Department of Financial and Professional Regulation, which issued the rule, disagreed. Plan B is still a prescription drug for girls, so the stocking requirements still will apply, she said.

While Washington is the latest state to feel the heat over emergency contraception, the issue is at its hottest in Illinois.

Since 1977, Illinois has had one of the strongest conscience clauses in the country, according to Americans United for Life, a public interest law firm that opposes abortion. But Blagojevich's order last year imposed one of the strongest must-fill regulations in the nation, requiring store owners to stock the drug and to display signs outlining the rights of patients to have their prescriptions filled. The apparent contradiction in policies has led to numerous lawsuits and confusion for pharmacists.

Four pharmacists fired by Walgreen's for saying they wouldn't dispense emergency contraception are challenging their termination; their complaint is now with the Equal Employment Opportunity Commission. Other pharmacy owners who worry they could lose their stores are in court challenging the governor's rule mandating that they stock the morning-after pill.

History of conscience clauses

The controversy over women's access to Plan B has parallels in the abortion debate, not just in principles but in tactics.

The introduction of Plan B as a prescription drug in 1999 - and the manufacturer's application to the FDA in 2003 for over-the-counter sales - sparked a renewed interest in conscience clauses, which first cropped up following

A prayer in dire need

Save me from the waters of the deep
lest the waves overwhelm me.
Do not let the deep engulf me
nor death close its mouth on me.

'Lord, answer for your love
is kind;
in your compassion turn
towards me.
Do not hide your face from
your servant;
come quickly for I am in distress.

- Psalm 68, verses 13-17

the U.S. Supreme Court's 1973 *Roe v. Wade* decision legalizing abortion.

According to the Congressional Research Service, the first conscience clause to become law was passed by Congress in 1973.

The so-called Church Amendment - named for U.S. Sen. Frank Church, D-Idaho - prohibited officials from forcing federally funded health-care providers to perform abortions. Since the mid-1990s, Congress has passed numerous other restrictions to ensure that health-care professionals and insurance programs aren't forced to participate in abortions.

Most recently, Congress began attaching a Hyde-Weldon Amendment to appropriation bills in 2004. It bars

ANNALS CROSSWORD No. 48

ACROSS CLUES

8. Follower of Christ (8)
9. To immerse, plunge, bury or swallow up (6)
10. Assert (4)
11. Founder of Christian Brothers in Ireland (6,4)
12. Historical records; what you are now reading (6)
14. The birth of our Lord (8)
15. Leading clerics (7)
17. Wolverine; greedy person (7)
20. One time Bishop of Lyons, feast day 28 June (8)
22. see 1 down
23. Sanctify (10)
24. Leader (4)
25. To read or examine with care; study (6)
26. Followers of John Wycliffe (8)

DOWN CLUES

1. and 22. across. Lay name of Pope Leo X (8,6)
2. Mark of a wound; blemish (4)
3. Overturns; distresses (6)
4. Homilies (7)

5. Regarding a newborn child (8)
6. Made worse or more severe (10)
7. Evoke (6)
13. One time Bishop of Alexandria, feast day 2 May (10)
16. Clergyman (8)
18. Areas of land for the cultivation of fruit trees (8)
19. Violent attack (7)
21. Greek port visited by Paul on his last journey to Palestine (Acts 21:1) (6)
22. In a compliant manner; humbly (6)
24. To restore or be restored to health (4)

SOLUTION TO NO. 47

S	I	G	N	O	F	R	E	D	S	E	A			
E	U	R	R	L							G			
I	L	L	I	T	E	R	A	T	E	B	A	A	L	
F	L	G	B	M	A	I								
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N	A	O	I	S	E		G	E	O	R	G	E		

© Brian O'Neill 2006

government agencies from treating health-care providers differently for refusing to perform or pay for abortions.

States rapidly adopted conscience clauses - mostly for abortion - after the Church Amendment.

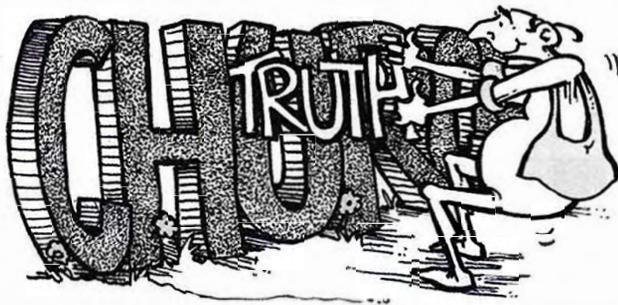
Today, 46 states specifically give doctors the right to refuse to perform abortions, according to the Guttmacher Institute. By comparison, 16 states similarly shield doctors who object to performing sterilization, and nine have laws allowing doctors to refuse to

prescribe contraception.

Plan B is distinct from the abortion pill RU-486. The abortion pill can terminate pregnancies for up to seven weeks, whereas emergency contraception will have no effect on an embryo that already has attached to the uterus. Pharmacists cannot dispense the abortion pill, because it must be taken in the presence of a doctor.



Source: Stateline.org. This article appeared in 2006, but because of its timeliness we offer it to Annals readers.



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No longer Heat, but Light

The Blessed Paul who brings us together on this day has illuminated the earth. At the time he received his call, he was made blind; but his blindness made of him a torch for the world. He used to see to do evil; in his wisdom God made him blind so as to enlighten him for doing good. Not only did God reveal his power; he also revealed to him the heart of the faith he was going to preach. He had to chase far away from him all prejudices, close his eyes and lose the false lights of reason to perceive the true doctrine, "become foolish to be wise" as he will say later on (1Cor 3,18) ... Though one shouldn't believe that his call was imposed upon him; Paul was free to chose ...

Fiery-natured, impetuous, Paul needed to be stopped abruptly, not to be swept away by his ardor to despise the voice of God. Therefore God first repressed this fit of anger: by blinding him he calmed his anger; then he talked to him. He revealed to him his ineffable wisdom, so that he could recognize the one whom he used to resist, and understand that he could not oppose himself anymore to his grace. It was not the lack of light that made him blind, but the superabundance of light.

God chose the right moment. Paul is the first to recognize it: "When (God), who from my mother's womb had set me apart and called me through his grace, was pleased to do so he revealed his Son to me" (Gal 1,15) ... Let us then learn from the words of Paul himself, that neither he nor any other person have ever found Christ by their own personal spirit. It is Christ who reveals himself and who allows others to get to know him. As the Saviour says: "It was not you who chose me, but I who chose you" (Jn 15,16).

- Saint John Chrysostom (about 345-407), bishop of Antioch and then of Constantinople, doctor of the Church
4th Homily on St. Paul, § 1-2



MEDIA MATTERS

By JAMES MURRAY

Common Weakness

The Mohammed Haneef Episode is unlikely to be the last of its kind. Police investigators, working across time zones and against deadlines, innocent lives potentially at risk, may again blunder in the devilish detail.

Strangely journalists, who work in similar circumstances, showed little inclination to empathise even after it became known that one of the investigators had died doing his duty. (Memo: Queensland Premier Peter Beattie: Keystone Kops never die, they only caper around for the camera like some politicians).

Hard comment may be inevitable in the rush-rush-rush of coverage of a breaking story as it twists and turns in leaks and hasty press conferences where the former beats the latter for coverage.

Odd, however, the general acceptance that Australia's Common Law system, inherited from England, represents some kind of ultimate, and anti-terrorist addenda a corruption of that ultimate.

On the contrary, the Common Law system is one under which the guilty are more likely to go free. Who says? One of Australia's most distinguished journalists, multi-Walkley Award winner, Evan Whitton.

In *Trial by Voodoo: Why the Law Defeats Justice and Democracy* and more recently *Serial Liars: How Lawyers Get the Money and Get the Criminals Off*, Whitton has demolished the pretensions of the Common Law adversarial system under which the aim is to win the case as opposed to the Roman-law based

inquisitorial system where the aim is to establish the truth.

Whitton continues to work for Richard Ackland's internet journal *Justinian*. But it is unfortunate that he lost his regular space in *The Australian*. More unfortunate that neither News Limited nor Fairfax Media has given him space to comment on the relevant weaknesses of the Common Law system in the context of a global terror campaign waged by Islamists, among whom are those who believe in a worldwide caliphate under *sharia* law which, of course, would supervene over Common Law and Roman Law-derived systems.

In this context, the presumption of innocence has to be balanced against the pre-emption of terrorists act. Life and death are in that balance. It seems to have been forgotten that FBI field agents filed reports on Arabs taking jumbo-jet flying lessons. The reports were not acted on. Result: 9/11.

Preventive detention is not unknown as an adjunct to Common Law. Nor are police counter-terroring squads who target the criminally inclined and associates.

There again, perhaps the weaknesses of the

Common Law system are self-evident to all but wig-blind civil libertarians; witness the case where lawyers for two convicted rapist-murderers have found grounds for an appeal on the basis that a staple was missing from a legal file.

Emphatically, results in anti-terror action must be achieved in a way that takes account of Nietzsche's dictum: 'Take care that when you fight monsters, you do not become one.'

Did no one Notice?

INDEED it seems probable that wherever parliamentary democracy and individualistic capitalism are unable to maintain themselves – and their existence is more closely bound up with one another than we usually recognize – they will be replaced not by Communism but by some form of Fascism, since the latter is more able to secure a relatively high degree of political efficiency and economic control without involving the complete destruction of the existing social structure. ...

- Christopher Dawson, *Religion and the Modern State*, Sheed and Ward, London 1935, p.14.



Nine Geld

The payment to Dr Mohammed Haneef of a reported \$150,000 by the Nine Network's *60 Minutes* for an exclusive interview added a world-first element to the episode. The deal, done against the wishes of his lawyer Peter Russo, must have intrigued Nine's new equity boss, Adrian McKenzie, as he focuses on cutting unnecessary costs.

One peculiarity of the general coverage is that it appeared to be driven as much by anti-Howard sentiment (and by extension anti-Bush sentiment) as by civil liberty factors.

The decision by Immigration Minister, Kevin Andrews, to withdraw the Haneef visa may have been necessary but it lacked *nous*. He should, then and there, have revealed the additional (selected) police material on Haneef's chatroom exchanges with his brother, Shuaib.

Appendix to Above.

Reports of the alleged involvement of Indian-trained doctors, particularly in the Glasgow Airport flaming Jeep outrage baffled your correspondent. When he was growing up in Scotland, it exported surplus doctors to the world.

What happened there as elsewhere in the west? Dimness? Lack of altruism? Restriction on entry to the medical profession? Perhaps there is a need for medical conversion courses for lawyers of whom there is no shortage.

Carbonated Air

The global warming hypothesis is a supercharged version of that ancient staple of conversation: the weather. Your correspondent, having reviewed the Al Gore illustrated lecture, *An Inconvenient Truth*, felt duty-bound to watch *The Great Global Warming Swindle* produced by Martin Durkin (with its echo of that wild doco, *The Great Rock-'n'-Roll Swindle*).

The contra bias of the ABC coverage has been remarked and all credit to panellist Michael Duffy for challenging anchorman Tony Jones on it. Less remarked was the simplification of the hypothesis. Carbon dioxide emissions were much cited. No reference to methane gas or water vapour as factors. No mention either that the carbon focus has followed the establishment of a market in carbon, a market that has already led to coups, scams and millions in corporate welfare.

It needs to be remembered that the hypothesis is based on computer modelling. And as the Club of Rome report on over-population showed: Garbage in. Garbage out.

Obtuse? Too Jonesy? Your correspondent recently spotted a bill for *The Economist* outside his local newsagent. It said: 'How to deal with falling population?'

Chat Lack

Control of media shrinks and with it the spectrum of available opinion. On commercial television, this is aggravated by cross-promotion of magazines, a ploy long mastered by the Nine Network, now practised by the Seven Network. And where magazine editors are not available radio talk-back hosts such as James Valentine, Steve Price and Neil Mitchell get a brekkie yabber.

Par for commercial television maybe. But should the national broadcaster, the ABC, confine itself to a similar narrow spectrum? Take the ABC's Sunday morning show *Insiders*, anchored by Barrie Cassidy. His regular interlocutors include George Megalogenis, Matt Price, Glenn Milne and peerless Piers Akerman, all brilliant operators, all News Limited journo's and all so convivial you feel Cassidy should be pulling them middies in Lou Richards' legendary pub, the Phoenix Hotel, Melbourne.

Above them all stands Paul Kelly, who has made himself formidably *per'vasive* by being across his brief rather than by his humour. Cassidy emphasises this by *fronting* Kelly's image like a tiny questioner in front of a giant, bald, alien guru.

But Kelly is the editor writ large of *The Australian*. To get his opinions on Sunday as well as other days is, well, too much of a good thing. Like having to listen to Henry Kissinger morning, noon and night.

Time was when journo's interviewing journo's was a last resort. Can't the ABC's producers find alternative commentators in such *think-tanks* as the Lowy Institute, the Centre for Independent Studies, the Wentworth Group, the ANU Asia-Pacific College of Diplomacy or even the Anarchist Media Institute?

Ataturk's Dom

Inevitably the recent elections in Turkey involved memories of Mustapha Kemal, victor of Gallipoli, deposer of the last Caliph and founder of the secularist state. Your correspondent has been intrigued by the fact that it was a Dominican, befriended by the young Kemal in 1898, who set him on the road to secularism by introducing him to the works of Voltaire and Rousseau.

The matter is recorded in Irfan and Margarete Orga's biography, *Ataturk*. The Dominican is unnamed. Is there a record of his identity in the Dominican Order's archives?

His name deserves to go down in history as the Christian who helped Ataturk clarify his ideas and advance his nation while no doubt hoping that Voltaire and Rousseau might lead him to the greater enlightenment of Jesus Christ.

The conservative fight to protect life and defend marriage

FAMILIES AND FIRST PRINCIPLES

By ROBERT P. GEORGE



IT MAY, at first blush, sound too sweeping to say that we have government to protect public health, safety, and morals, and to advance the general welfare.

Yet this statement does not imply an unlimited scope for government. Indeed, the general welfare itself requires that government be limited. Although government has primary responsibility for defending the nation from attack, protecting people from physical assaults and various other forms of depredation, and maintaining public order, its role is otherwise subsidiary: to support the work of the families, religious communities, and other institutions of civil society that shoulder the primary burden of forming upright and decent citizens, caring for those in need, encouraging people to meet their responsibilities to one another, and discouraging them from harming themselves or others.

Governmental respect for individual freedom and the autonomy of nongovernmental spheres of authority is, then, a requirement of political morality. Government must not try to run people's lives or usurp the roles and responsibilities of families, religious bodies, and other character- and culture-forming authoritative communities. This is wrong in principle, and the record of big government in the 20th century – even when it has not degenerated into vicious totalitarianism – shows that it does little good in the long run and frequently harms those it seeks to help.

And so it is that conservatives have rightly embraced – though more faithfully in theory than in practice, alas – the principle of limited government. Some conservatives have gone all the way to libertarianism, having become persuaded that government has no legitimate role to play beyond preventing

violent force and fraud. The strict libertarian position, it seems to me, goes much too far in depriving government of even its subsidiary role. It underestimates the importance of maintaining a reasonably healthy moral ecology, especially for the rearing of children, and it fails to appreciate the legitimate, albeit once again limited, role of law and government in maintaining such an ecology. (I have developed and defended this point in *Making Men Moral: Civil Liberties and Public Morality* and elsewhere.) Even critics of libertarianism, however, must acknowledge that it responds to certain truths that have come increasingly into focus as experiments with big government, especially in its bureaucratic and managerial dimensions, have produced their disappointing – and sometimes deplorable – results.

Free markets are engines of economic growth, social mobility, and general prosperity. Economic freedom cannot guarantee political liberty and respect for individual rights beyond the sphere of economic exchange, but in the absence of economic liberty other honorable freedoms are rarely secure. Moreover, the concentration of economic power in the hands of government is something that every true friend of civil liberties should, by now, have learned to fear.

But there is an even deeper truth – one going beyond economics – to which libertarianism responds: Law and government exist to protect human persons and secure their well-being. It is not the other way round, as Communist and other forms of collectivist ideology suppose. Individuals are not cogs in a wheel. Stringent norms of political justice forbid persons to be treated as mere instrumentalities of the state. These norms equally exclude the sacrificing of the dignity and rights of persons for the sake of some supposed “greater good.”

But since we are going back to first principles, it is in season to ask: Why not subordinate the individual to the ends of the state?

In a few words, because “we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness.”

Each human being possesses a profound, inherent, and equal dignity by virtue of his nature as a rational creature – a creature possessing, albeit in limited measure and in the case of some human beings merely in root or rudimentary form, the Godlike powers of reason and freedom. This great truth of natural law, which is at the heart of our civilizational and civic order, has its theological expression in the Biblical teaching that man is made in the image and likeness of God.

In thinking about our way forward on key social issues, it is critical to bear this truth in mind. We must not adopt a merely pragmatic understanding or speak only of practical considerations in addressing issues such as abortion, embryo-destructive stem-cell research, euthanasia, cloning, and marriage. These are inescapably moral issues, and though they have practical aspects, they cannot be adequately understood or rightly resolved in the absence of moral reflection and argument. That is why conservatives – from the rank and file, to the punditocracy, to the intellectual class, to the public officeholders – should rededicate themselves to understanding and making the moral case for the sanctity of human life in all stages and conditions, and the dignity of marriage as the conjugal union of one man and one woman.

Please do not misunderstand me. I am

not saying that practical considerations should or even can be left out of the argument. In a proper understanding of morality, practical considerations are not “merely” practical. The moral case for the reform of unilateral-divorce laws, for example, includes reference to the devastating social consequences of the collapse of a healthy marriage culture and the role of unilateral divorce in contributing to the collapse. The moral argument for restoring legal protection to the unborn includes reference to the adverse psychological, and, in some cases, physical consequences of abortion on many women who undergo the procedure.

Of course, one compromises a moral argument when one disrespects the truth by lying or exaggerating to advance one’s cause, no matter how noble it is. This is a classic case of the need to avoid immoral means, even in pursuit of morally worthy ends. So it is important not to cook the data or hype the role of unilateral divorce in damaging the marriage culture; and it is important not to claim more than the data will bear about abortion’s harm to women.

Our task should be to understand the moral truth and speak it in season and out of season. We will be told by the pure pragmatists that the public is too far gone in moral relativism or even moral delinquency to be reached by moral argument. We will be advised to make the moral arguments to the social-conservative “base” but to frame those arguments in coded language so as not to scare off the soccer moms or whoever is playing their role in the next election cycle. All of this must be resisted. We must, to be sure, avoid stridency. We must, to be sure, practice the much-neglected and badly underrated virtue of prudence. But we must have faith that truth is luminously powerful: so that if we bear witness to the truth about, say, marriage and the sanctity of human life – lovingly, civilly, but with passion and determination – and if we honor the truth in advancing our positions, then even many of our fellow citizens who now find themselves on the other side of these issues will – some sooner, some later – come around.

To speak of truth frightens many people today. At least they seem to be frightened when conservatives speak of truth. They evidently believe that people

who claim to know the truth about anything – and especially about moral matters – are “fundamentalists” and potential totalitarians. But this is silly. As Hadley Arkes has patiently explained in the pages of *National Review* and elsewhere, those on the other side of the great debates over social issues such as abortion and marriage make truth claims – moral truth claims – all the time. They assert their positions with no less confidence and no more doubt than one finds in the advocacy of pro-lifers and defenders of conjugal marriage. They proclaim a woman’s “fundamental right” to abortion. They insist with moral conviction that “love makes a family.” They condemn “Bush’s immoral war in Iraq.” The question is not whether there are truths about the morality of abortion and the nature of marriage; the question in each case is: What is the truth?

Protection truly equal

The truth about human embryos and fetuses is that they are living individuals of the species *Homo sapiens* – members of the human family – at early stages of their natural development. Each of us was once an embryo, just as each of us was once an adolescent, a child, an infant, and a fetus. Each of us developed from the embryonic into and through the fetal, infant, child, and adolescent stages of our lives, and into adulthood, with his or her distinctness, unity, and identity fully intact. We were never mere “parts” of our mothers; we were, from the beginning, complete, self-integrating organisms that developed to maturity by a gradual, gapless, and self-directed process.

The profound, inherent, and equal dignity of every human being demands that all human beings be respected and protected irrespective not merely of race, sex, and ethnicity, but also of age, size, location, stage of development, and condition of dependency. Even if we were to adopt a strict libertarian position on the role of government, the facts of human embryology and developmental biology, combined with the commitment – shared by conservatives of all stripes, including libertarians – to honoring the dignity of each human individual, would compel us to strive to protect, through the law, the child in the womb as well as the embryonic human being who happens to begin his existence in

a petri dish. Notice that it would not be enough merely to look for ways to cut the abortion rate and to search for ethical means of obtaining stem cells of the type procured today by killing human embryos. These are worthy goals, to be sure, but justice demands more. It demands the protection of the law. To exclude anyone from this protection is to treat him unjustly.

Of course, politics is the art of the possible. And public opinion (and other constraints) sometimes limits what can be done at the moment to advance any just cause. The pro-life movement has in recent years settled on an incrementalist strategy for protecting nascent human life. So long as incrementalism is not a euphemism for surrender or neglect or compromises that leave grave injustices permanently in place, it can be entirely honorable. The goal must be to accomplish in law and policy all that can be accomplished in the prevailing circumstances, while working to move public opinion in directions more respectful of human life so as to make possible further advances in law and policy. Indeed, often it is the small victories in the political domain that help get public opinion moving in the right direction, thus establishing the conditions for greater achievements. Planting premises in the law whose logic demands, in the end, full respect for all members of the human family can be a valuable thing to do, even where those premises seem modest.

The great example here is Professor Arkes’s *Born Alive Infant Protection Act*, passed by a previous Congress and signed into law by President Bush. By formally protecting the handful of children each year who survive abortions despite the abortionists’ best efforts to dispatch them, the act plants in the law the proposition that the developing child is a being whose claims on us do not depend on whether someone else happens to want him or her. The act pressed upon supporters of abortion a profoundly uncomfortable question: Is the right to abortion a right to be free of pregnancy or a right to destroy a developing child? If the latter – and, of course, destroying the child is the abortionist’s precise objective – then what is the moral or logical argument against supporting the exercise of the right once the child has been delivered

from its mother's body? Why isn't the right to abortion the right to an effective abortion? Yet even most supporters of abortion recoil at the thought of killing the child outside the womb – even if he or she has been targeted for abortion. My Marxist professors in college described strategies of this sort as “heightening the contradictions.” If people are opposed to killing the child when she is “out,” how can they find it acceptable to kill her when she happens to be “in”? She is, after all, the same child.

The other great recent legislative accomplishment of the pro-life movement was getting a ban on partial-birth abortions through Congress and onto the desk of a president who was willing to sign it. The debate over partial-birth abortion has been extremely helpful in focusing the public's attention on what abortion is. It has deeply damaged the efforts of the pro-abortion movement to cover up the reality of abortion with euphemisms such as “termination of pregnancy,” “products of conception,” and “choice.” It has brought certain facts home to many Americans who were perhaps a bit unsure of them: “It's a child, not a choice”; “Abortion stops a beating heart”; “A fetus is not potential life, but a life with potential.” These are slogans, to be sure, but they have the advantage of being true.

At the same time, sonography is reinforcing the message. Improvements in this technology offer a virtual window into the womb. There we view the wondrous and wondrously human life of the child before he or she is born. Among the goals that the pro-life movement should continue to pursue with vigor is making high-quality sonography more widely available. Predictably – and understandably – the forces of abortion are fighting this, even claiming that sonograms should be avoided because they may harm the fetus! Public resources as well as private funds can help here, especially when it comes to supporting the compassionate, woman-affirming work of pro-life clinics around the country.

Speaking of these clinics, we should be promoting candidates for legislative office who will, in federal and state chambers, have the courage and strength to work for the defunding of abortion promoters at home and abroad, and the funding of those who aid pregnant

women in need by offering them moral and material support, protection from abusive boyfriends or others, adoption services, and other forms of assistance. The pro-life movement is genuinely pro-mother and pro-child, though the abortion-supporting media rarely give it credit for this.

Of course, to strike at the very heart of abortion it will be necessary to achieve the pro-life movement's longest-standing goal: the reversal of *Roe v. Wade*. the 1973 decision whose effect is to prohibit almost any significant restrictions on abortion. Overturning *Roe* would send the issue of abortion back to the forums of democratic deliberation. Activist courts in some states would continue to block pro-life initiatives, even if it were possible to get significant abortion restrictions through the legislatures. But there are many states where the courts have not, and likely will not, offer state-level rulings equivalent to *Roe*, and these are the states that would be most likely to enact significant protections for the unborn. At the same time, it would be necessary to fight hard at the national level to resist a federal legislative reenactment of the *Roe* regime – something that the cultural-political Left would force the Democratic leadership of Congress to push to the top of its agenda if *Roe* fell. It might even be necessary to win certain forms of federal protection for the unborn, going beyond what has been accomplished by the *Born Alive Act* and the partial-birth abortion ban.

Will *Roe* fall anytime soon? Everything seems to depend on whether a pro-*Roe* justice leaves the Supreme Court during the remainder of President Bush's term (and Bush is able to get a constitutionalist nominee through the Senate), or whether the next president will appoint constitutionalist judges to the Court. Bush's two appointees, John Roberts and Samuel Alito, are outstanding jurists, and assuming they remain faithful to their constitutionalist principles – as I expect them to do – they bring the anti-*Roe* faction of the Court up to four. So there is one more to go. If a vacancy occurs under a Republican administration, nothing will be more important to the pro-life cause than persuading the president to nominate a jurist in the mode of Roberts, Alito, Scalia, and Thomas, and then waging an effective campaign for the

nominee's confirmation. Since abortion supporters will know that *Roe* hangs in the balance, they will mount a ferocious campaign to defeat the nominee. And the failure of their efforts to stop Thomas, Roberts, and Alito notwithstanding, they are very good at such campaigns. With the Senate in Democratic hands, it will take enormous savvy and determination on the conservative side to win the battle.

The graver threat

Abortion is an issue of profound moral significance. Our posture toward it determines to a large extent whether we are a people “dedicated to the proposition” that all are created equal. But a specter yet graver than abortion haunts us as biotechnology moves forward. There is much in this advance to applaud. Various technologies will bring healing and relieve human suffering without raising moral concerns. No one should be “against” biotechnology. It is a good thing, indeed a very good thing, if it respects basic moral principles, especially the sanctity of human life.

We who seek the protection of all innocent human life do not have the political strength to protect “spare” human embryos in cryopreservation units that can under prevailing law be destroyed, or donated for research in which they are destroyed to obtain stem cells. By wielding his veto pen, however, President Bush has blocked any federal funding for research that involves killing embryos. That is a significant pro-life achievement. The president kept his word even when pure political calculation would have counseled a different course.

Most parents of cryopreserved embryos are unwilling to destroy them or donate them for research, though some see donating them to science as a way to do something beneficial with them once the decision has been made not to have them implanted. The pro-life movement rightly rejected the argument that research in which these embryos are destroyed is morally acceptable, and should be eligible for federal funding, because “the embryos are going to die anyway.” Just as we recoil from harvesting organs even from death-row inmates who “are going to die anyway,”

we should not permit human beings in any stage or condition to be reduced to disposable research material. President Bush, joined by many in the pro-life movement, has promoted embryo adoption as a pro-life alternative.

The real issue, though, is not the use of cryopreserved embryos produced by in vitro fertilization. It is rather the creation, by cloning, of human embryos to be destroyed either in the blastocyst stage (days 5 to 6) or later in gestation. I say this for two reasons. First, there are not nearly enough cryopreserved embryos for use in the research scientists wish to do. At most 15,000 to 20,000 would be eligible. If embryonic stem cells become usable in therapies to treat major diseases – indeed, even if they prove useful in treating a single major disease – hundreds of thousands of embryos, perhaps millions, will be needed in relatively short order. Second, in vitro embryos are all products of the genetic lottery. They are not a genetic match to the patient who would be treated. As with vital organ transplantation, this raises the likelihood of rejection and the need for immunosuppression and other medical interventions that create difficulties and dangers of their own. Cloning holds out the possibility of providing a magic bullet to solve the problem. Since the embryonic clone would be a twin of the donor, the rejection problem would probably be very substantially reduced. Cloning has not yet been perfected, but it very likely will be. Thus we face the prospect of human life being manufactured on a massive scale in order to be destroyed in biomedical work.

Stem cells of the sort we now have debates about – those obtained by destroying human embryos in the blastocyst stage – cannot currently be used in therapies and may never prove to be therapeutically useful. Despite the promises of magic cures, these stem cells – whether obtained from in vitro embryos or (judging from nonhuman animal experimentation) clones – are highly unstable and tend to generate tumors. That is why there is not a single embryonic-stem-cell therapy even in stage one of clinical trials. (By contrast, there are hundreds of trials in progress using non-embryonic cells, such as those obtained harmlessly from umbilical-

cord blood, bone marrow, and other uncontroversial sources.) Apparently, no one quite knows even how to begin thinking about the extraordinarily complex challenges of stabilizing embryonic cells so that they can be used in therapies.

No one, that is, except Mother Nature. And this raises another alarming prospect – and a moral challenge to be met. As the embryo develops in utero, its cells are stabilized by a remarkable process of intercellular communication. After several weeks or a few months, they in effect stabilize each other while retaining their pluripotency – that is, their capacity to be transformed into various forms of tissue. Experiments with cows show that the problem of tumor formation can be overcome by cloning embryos, implanting them in cows, allowing them to gestate to a certain developmental point, aborting the calf fetuses, and harvesting their stem cells. When these cells are then injected into the cows from which the cloned fetal calves were created, there is no evidence of tumor formation. Do you see where this goes?

Legislation in several states, including my home state of New Jersey, proposes to make state funding available for the macabre practice of human fetal farming. Congress, however, was persuaded to pass a preemptive ban on the practice, which President Bush signed. This is a fine example of the pro-life movement's looking ahead to problems likely to arise three to five years down the road and acting while public opinion is favorable. Most Americans are horrified by the idea of creating a human life, gestating it, and aborting it to harvest cells and tissues. Even most supporters of abortion are repulsed by this possibility – at least for now. But for those who would like to go down that path, there is always hope that

the promise of miracle cures can be used to erode public resistance. Hence the legislation in New Jersey and elsewhere, laying the groundwork for fetal farming. Although the congressional prohibition is an important achievement, it includes a loophole that should be closed: Technically, it would not be illegal to gestate an embryo in an artificial womb. This perhaps sounds outlandish, but such technologies might well become available in the not-too-distant future. With that possibility in view, we should press Congress to return to the issue.

Our long-term goal should be a comprehensive ban on all forms of human cloning, including the creation of embryos to be destroyed in research. Sen. Sam Brownback has led the fight for this in the United States Senate, and he deserves hearty congratulations for his leadership. Unfortunately, several Senate seats will have to be taken from pro-cloning Democrats – or, I'm sorry to say, pro-cloning Republicans, such as Orrin Hatch and Arlen Specter – if a cloning ban is to be achieved. Legal cloning would be bad enough, but the pro-cloning forces in Congress have a long-term goal of their own: federal funding for the creation of research embryos by cloning. If there is a true moral nightmare in our future, it is a massive, federally funded industry in the manufacture and destruction of human beings.

At the state level, there is also much to be done. In some states, bans on cloning are possible. In others, the most we can hope for is to defeat legislation that would promote cloning and fund it with state dollars. In November, pro-life forces narrowly failed to defeat a pro-cloning initiative – deceptively dressed up as an anti-cloning referendum – in Missouri, despite being massively outspent by cloning advocates. That battle taught us a great deal about how to get the facts about cloning and embryo-destructive research to the public. And I have a feeling that Missourians Against Human Cloning will be back to fight another day.

ROBERT P. GEORGE is Professor of constitutional law and moral philosophy at Princeton University. He is a fierce and formidable intellectual critic of judicial usurpation of the democratic process. Father Richard John Neuhaus has described George as in intellect, passion and spirit one of the brightest stars in the constellation of contemporary Catholicism!

Be Aware

Danger, like an ague,
subtly taints

Even then when we sit idly
in the sun.

- William Shakespeare, *Troilus and Cressida*, Scene III. The speaker is Patroclus, Achilles' best friend, who donned Achilles' armour and died in his stead. Achilles killed Hector to revenge Patroclus's death.

Selective understanding of Conciliar and Post-Conciliar Documents

OPEN SURGERY ON DEMOCRACY'S HEART

Reviewed by IAN MACDONALD



LITTLE books have their own destiny: a translation of *habent sua fata libelli*, a dictum which suggests that books find their own appropriate time and place. That destiny now calls up Joseph A Varacalli's incisive work, *Bright Promise, Failed Community: Catholics and the American Public Order*.

Varacalli, Professor of Sociology at Nassau Community College, compressed his text to just over 100 pages, a notable feat from a heavyweight bibliography of nine pages.

As Stephen M Krason remarks in the foreword: 'Many theological writers, of course, have told us why mankind and individual nations need the One, True, Holy, Apostolic Church of Rome. Varacalli explains for us why, sociologically, this is so. He discusses the great, largely ignored (in the United States) corpus of the Church's social teachings which provides for us the basis for true justice and a true community of friendship (what Pope John Paul II calls a "civilization of love").'

Varacalli's work could not be more apt in a period when issues of conscience and politics and the relationship of Church and State have become matters of concern in a four-fold social context

First, the necessity of moral limits on scientific procedures that impact on the essence of what it is to be human.

Second, the innate right of workers to form trade unions.

Third, governments where forms of Church-State separation obtain. Some see this separation as deriving from the French philosopher Montesquieu. But a more influential teacher, Jesus Christ, preceded Montesquieu, saying: 'Render to Caesar the things that are Caesar's and to God the things that are God's' - a

*Bright Promise, Failed Community:
Catholics and the American
Public Order*

By Joseph A Varacalli

Lexington Books

www.lexingtonbooks.com

doctrine that makes for creative tension not the stultification intrinsic to attempts at total disconnection by lobotomising morality from politics.

Fourth, such governments are in re-heightened contention with a long proposed unified worldwide theocracy where God (Allah) arbitrates in human affairs through a spiritual-political leader.

Naturally Varacalli speaks from an American perspective but his words have a resonance for Australasia. How is it, he asks, that the 'bright promise' of Catholic social teaching hasn't been received more widely.

He discusses how the Church in the United States first had to deal with the daily needs of impoverished immigrants and the exigencies of establishing Catholicism in a Protestant land.

'By the post-World War II era, however, one could state that American Catholicism did have a viable tradition of social Catholicism that was able to a significant degree to be successfully passed on, at least to the Catholic faithful through its impressive, internally consistent, integrated and religiously orthodox set of Church related institutions.'

He remarks on the days when Catholic college professors would integrate *Rerum Novarum* (1891) and *Quadragesimo Anno* (1931) into their lectures.

'The irony/tragedy is that when American Catholicism had an effective

mode of mediation, its social message was, relative to the present situation, weak. Now that the message is ever so much stronger, more sophisticated and much deeper, its necessary communications vehicle is almost totally emaciated with the result that today both the American Catholic population and the American public square are almost totally innocent of the Catholic social doctrine they so desperately require for both individual salvation and social survival.'

Varacalli is unafraid to examine great figures including John F Kennedy, first Catholic president of the US. Applause? Applause? Well not quite, Varacalli finds clay between JFK's toes, summing him up as, 'easily the figure in modern Catholic history that symbolizes worldly political success at the expense of the faith.'

Few will disagree with him when he adds: 'It is hard to overstate the sense of euphoria that Kennedy's election aroused among many upwardly socially mobile Catholics of the era.' Not all will agree with his statement. 'However, in retrospect, what is historically important about this episode is not, as is generally contended, Kennedy's victory per se but the manner in which he accomplished it.'

Varacalli dismisses the idea that Kennedy's election was a political coming of age for American Catholics.

'Kennedy's ultimate significance, to the contrary, was to suggest to all Catholic politicians (or, for that matter, to any Catholic on the make) that no office or honor was beyond reach assuming that one make clear to the non-Catholic world that one's Catholic heritage would be inoperative in any important aspect of public life.'

From this Varacalli argues came the privatization of the Catholic faith as exemplified by the former New York

Another Side to the Scientific Coin?

AND HERE ARE TREES and I know their gnarled surface, water and I feel its taste. These scents of grass and stars at night, certain evenings when the heart relaxes how shall I negate this world whose power and strength I feel? Yet all the knowledge on earth will give me nothing to assure me that this world is mine. You describe it to me and you teach me to classify it. You enumerate its laws and in my thirst for knowledge I admit that they are true. You take apart its mechanism and my hope increases. At the final stage you teach me that this wondrous and multicolored universe can be reduced to the atom and that the atom itself can be reduced to the electron. All this is good and I wait for you to continue. But you tell me of an invisible planetary system in which electrons gravitate around a nucleus. You explain this world to me with an image. I realize then that you have been reduced to poetry: I shall never know. Have I the time to become indignant? You have already changed theories. So that science that was to teach me everything ends up in a hypothesis, that lucidity founders in metaphor, that uncertainty is resolved in a work of art. What need had I of so many efforts? The soft lines of these hills and the hand of evening on this troubled heart teach me much more. I have returned to my beginning. I realize that if through science I can seize phenomena and enumerate them, I cannot, for all that, apprehend the world. Were I to trace its entire relief with my finger, I should not know any more. And you give me the choice between a description that is sure but that teaches me nothing and hypotheses that claim to teach me but that are not sure. A stranger to myself and to the world, armed solely with a thought that negates itself as soon as it asserts, what is this condition in which I can have peace only by refusing to know and to live, in which the appetite for conquest bumps into walls that defy its assaults? To will is to stir up paradoxes. Everything is ordered in such a way as to bring into being that poisoned peace produced by thoughtlessness, lack of heart, or fatal renunciations.

'Hence the intelligence, too, tells me in its way that this world is absurd. Its contrary, blind reason, may well claim that all is clear; I was waiting for proof and longing for it to be right. But despite so many pretentious centuries and over the heads of so many eloquent and persuasive men, I know that is false.'

- Albert Camus, *The Myth of Sisyphus*, 1942, translated from the French by Justin O'Brien, New York, 1955.

state governor and potential presidential candidate Mario Cuomo. He could have added that other candidate Senator John Kerry and, had his terms of reference covered them, any number of Catholic politicians in Australasia.

In assaying Vatican II, Varacalli strikes hard. 'The vision of Vatican II - which actually and objectively stands in both organic and developmental relationship with 2000 years of prior Catholic tradition - has failed to be implemented in the American context. Rather what has been ushered in has been a notoriously selective understanding of the conciliar and post-conciliar documents along decidedly progressive lines. Put another way, the deformed spirit and not the substance and law of Vatican II has been interpreted in

such a way by the presently dominant "Americanist" leadership as to make it practically identical with a highly secularised version of either a generic liberal Protestantism or a slightly more inclusive American Civil Religion.'

Varacalli finds an antidote to this in the authentic Catholic stance of Pope John Paul II described by

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Please pray for all our benefactors.
- Editor. *Annals Australasia*.

Michael Warner:

'But the social magisterium of John Paul II provides an alternative model: one that transcends the sterile options of cultural accommodation or "pragmatic" compromise with modern ideological error. By focusing the social doctrine of the Church on the moral and cultural foundations of democracy and the free economy, the Pope has diagnosed the pathologies that affect American liberty and threaten its capacity to promote justice for all.'

What of the Enlightenment some may ask? There is always Edmund Burke, the most eloquent politician of them all (including such great ventriloquial teams as John F Kennedy-Ted Sorensen, Cough Whitlam-Craham Freudenberg and Paul Keating-Don Watson).

It was Burke as a member of the Westminster Parliament who told his Bristol constituents: 'Your representative owes you not his industry only but his judgement, and he betrays, instead of serving you, if he sacrifices it to your opinion.'

For Burke religious belief was at the heart of judgement. His perception was not of the people's representatives seeking to encompass the wish spectrum of electors (or for that matter pollsters, focus groups or bio-tech company lobbyists) but concentrating their personal judgement on questions of the day - cultural, economic and political - for the benefit of all.

Under Edmund Burke's doctrine it would be difficult for Catholic politicians to perform the contortion of picking and choosing, for example, simultaneously finding inspiration for defence of trade unions in encyclicals, then denying their validity in relation to limitation on scientific experiment. And vice-versa.

The Guardian newspaper has called the social justice encyclicals the Vatican's best kept secret. But it is not a secret kept by the Vatican, rather it is a secret kept by politicians who have divorced the morality of their faith from their political practice.

How ironic that John F Kennedy was able to call his compatriots to put a man on the moon but expressed no call to bring social justice to earth through his Church's encyclicals.

IAN MACDONALD the pen-name of a prominent Sydney journalist and author.

Ratatouille

To make Ratatouille: first catch your rat. And what a rat the Pixar writer/director Brad Bird catches in Remy (voice Patton Oswalt). He's French, he's voluble and he's a genius chef who emerges from his underworld to help an orphan kitchen hand Linguini (Lou Romano) become a star, no, a five-star, of Parisian gastronomy.

With Remy and Linguini, always half between havoc and happiness, dullness is never the *plat du jour*. Ingenious sight gags are piled on witty lines as they make their mark in the restaurant of the late Auguste Gusteau, Linguini's hero, and something more.

Peter O'Toole takes voice honours as restaurant critic Anton Ego who can make or break the reputation of a restaurant like he can snap a baguette.

PG★★★★SFFV

The Final Winter

A gritty movie about rugby league to challenge Lindsay Anderson's *This Sporting Life*. And if its lead Matt Nable doesn't quite match Richard Harris as an actor, he surpasses him as a writer who like the author of *Life*, David Storey, did lace on a first-grade boot.

The great Tom Kenneally, who characteristically generous, set Nable up for a magnificent try when the work was in novel form, gets an apt cameo as a acting unpaid gatekeeper in the 1980s before league's financial revolution to full professionalism.

Nable does a fine job of balancing the hard-crunch game scenes and the troubled domestic life of his hero and his relationship with his younger brother, a rising star of the revolution.

The villain of the piece is a real estate agent, played with taipan venom by John Jarratt who, surprisingly, does not have on his office wall a portrait of Rupert Murdoch who wrought the revolution.

M★★★NFFV

The Flying Scotsman

Graeme Obree (Jonny Lee Miller) is a cyclist who, after building a revolutionary bicycle from bits and pieces including washing machine parts, went on to become a world champion, leaving his native Scotland for endurance racing in stadiums from France to South America.

MOVIES

Director Douglas Mackinnon and writers John Brown, Declan Hughes and Simon Rose maintain the authenticity of this true story by keeping a balance between an ordinary seeming family man and his extraordinary achievements.

Obree faced challenges other than the clock. He had to deal with World Cycling Federation officialdom, disapproving of his bicycle and his riding style. More crucially, he had to deal with his own manic depression that brought him close to suicide.

Miller spins a performance epitomising inspired dedication. Billy Boyd is his perky manager and Steven Berkoff distills icy menace as the WCF's German boss. Inexplicably missing from the movie: the moment when Obree was offered the chance to join a *Tour de France* team but turned it down when it was made clear he would have to drug up

M★★★★NFFV

A Mighty Heart

Director Michael Winterbottom is an expert in giving his movies a raw documentary aspect. Here his expertise works compellingly as he takes us into the midst of Karachi, Pakistan, its flash hotels its slums, its teeming streets, in pursuit of the Islamist terrorists who kidnapped *Wall Street Journal* reporter, Daniel Pearl (Dan Futterman).

Pearl's wife, Mariane, on whose book the movie is based, is played by Angelina Jolie. Once again, as in *The Good Shepherd*, she proves that she can do much more than provide magazine cover fodder.

Hers is a performance of controlled hope losing out to despair as the terrorists proceed to their ultimate task: videoing Pearl's beheading. Winterbottom spares us this, wisely relying on Jolie's depiction of the pregnant Mariane's agony to bring home to us the horror of a specific situation that confronts the world.

Note: In the five years since Daniel Pearl's death, 230 journalists have been killed on hazardous assignments.

M★★★★NFFV

Control

is the story of Ian Kevin Curtis lead singer of the the band Joy Division,

Director Anton Corbijn in his first movie keeps it simple. No tricky camerawork. Drawing on his experience as a famed stills photographer, he frames his shots simply.

In Sam Riley he has a new actor who captures Curtis's charm and fated aura while assembling a band in the Manchester of the 1980s, aiming for rock-'n'-roll stardom from the unlikely launching pad of the local unemployment office.

Samantha Morton plays his beloved wife Deborah in a potent mix of sweetness, light and desperation when Curtis falls for a groupie Annik Honore (Alexandra Maria Lara). The music is inevitably high decibel, the concerts strobe lit, so loud, so frenetic that you have to wonder whether it triggered Curtis's epilepsy and his untimely end.

True story. Too true.

TBA★★★★NFFV

La Vie en Rose

The life of Edith Piaf has been a long time coming to the screen. But Marion Cotillard makes the wait worthwhile. Directed by Olivier Dahan, Cotillard deploys her splendid talent to define Piaf and, with a little help from special effects, shrinks herself to the dynamic frailty that took Piaf, by way of the cabarets of Paris, from Belleville slums to Broadway.

And back to the Paris Olympia and the anthem, disputable in content but triumphant in sentiment: *Non, Je ne regrette rien*.

Gerard Depardieu comes on as Piaf's first manager Louis Lelieand and Jean-Pierre Martins as the love of her life, the boxer Marcel Cerdan.

Dahan's edit zigs and zags through the Piaf story, contrasting her devotion to Saint Thérèse of Liseux with her travails and loves, disconcerting until you realise he is seeking to convey the fractured nature of her life.

Few will regret seeing this movie.

M★★★★NFFV

Change of Address (Changement d'Adresse)

Thistledown and candyfloss romance in which writer/director Emmanuel Mouret creates for himself he role of a David, a gentle French horn player, caught between the blonde Anne (Frederique Bel) and the brunette Julia

(Fanny Valette), a triangle transformed into a quadrille by the intervention of the hard-charging Julian (Dany Brillant).

Here and there, the entendres are double but Mouret triple distills the comedy.

PG★★★NFFV

Angel

Marie Corelli was the contemporary of Oscar Wilde and outsold him, not least because she, not he, was Queen Victoria's favourite author. In turn Corelli inspired a novel by Elizabeth Taylor (no, not the actress).

And from that novel, director Francois Ozon has spun the enthralling web of Angel Deverell (Romola Garai) and her rise from school essay writing to literary stardom in London.

What Ozon has done is re-create a romantic movie of the 1930s and 1940s but bring to it a Franco-European rather than Hollywood sensibility. And in Romola Garai, he has an actress who can convey subtle echoes of Bette Davis and Joan Crawford yet retain her own individual style, wayward, driven, flirtatious, rich, famous and besotted with a bounder of an artist, Esme (Michael Fassbinder) while being guided by her publisher Theo (Sam Neil) and protected by her companion Nora (Lucy Russell).

Melodrama. *Mais oui*. To end, Ozon achieves an ironic masterstroke: Angel goes as one of her characters would.

MA★★★NFFV

Strummer: The Future is Unwritten

Director Julien Temple pays documentary tribute to Joe Strummer who made his rough and tumble way into the Rock Hall of Fame as songwriter whose musical themes ranged from West Indies reggae to Cuban song and was front man of The Clash from its foundation in 1976.

Temple draws on archival footage including Strummer's BBC World News Service 'London Calling' shows for 40 million listeners between 1998 and 2002. In his interviews with the likes of Johnny Depp, Bono and Martin Scorsese, Temple recreates the campfire gatherings that were part of Strummer's thing, originating from his days as a Boy Scout, for Strummer like other rebels whose cause was rock came from a comfortable

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.

background.

He was born John Graham Mellor in Ankara, son of a diplomat, and with his family travelled to postings in Egypt, Malawi and Mexico where he survived the Mexico city earthquake in 1956 before creating his own seismic shift with The Clash.

TBA★★★NFFV

This is England

More exactly it is the underbelly of England as seen by writer/director Shane Meadows who brings Shaun (Thomas Turgoose), a fatherless 12-year-old into school- holiday contact with a relatively amiable skinhead group in Crimsby.

Crimsby indeed when Shaun meets Combo (Stephen Graham), fresh out of jail who draws him deeper into the realm of Doc Martin's, Ben Sherman shirts, Crombie coats and drugs.

Combo, fearsomely yet pitifully played by Graham, is a practising racist. Will Shaun follow him all the way? Turgoose's deadpan, mesmerising performance ensures that we await the answer to the end.

MA15+★★NFFV

Away from Her

In her debut as a writer/director Sarah Polley continues to show what is her strength as an actress: a lyrical gift for sadness. Her script (adapted from the Alice Munro short story, *The Bear Came Over the Mountain*) is set amid

the snows of her native Canada and could not be more bleak: what happens when Alzheimer's Disease overtakes one partner in a long-lasting marriage. In this case it is Fiona (Julie Christie) married for 40 years to Grant (Gordon Pinsent), a university lecturer

From Christie, in the autumn of her beauty yet still in the spring of her talent, Polley elicits a performance of the rarest subtlety. Pinsent is at once stalwart and shrewd, confronting the fact that his wife has taken to Aubrey (Michael Murphy) a fellow nursing home inmate.

And just when Grant thinks he has everything squared away with Aubrey's wife Marian (Olympia Dukakis), Polley springs a surprise which is true to life, love and Alzheimer's

M★★★NFFV

Amazing Grace

The life of William Wilberforce, who led the 18th century campaign to end slavery in regions controlled by Britain, epitomised moral courage inspired by his Christian faith.

Ioan Gruffudd makes a brave fist of portraying that courage, aided by Romola Garai as his wife Barbara, and abetted by Benedict Cumberbatch as his friend, Prime Minister William Pitt.

These leads, and characters actors including Albert Finney, Michael Gambon, Ciaran Hinds and Toby Jones, maintain a driving narrative force to an appropriate requiem for Wilberforce: the playing of the title music by the pipes and drums of the Scots Guards.

Director Michael Apted and writer Steven Knight do tend, however, to over-simplify. They make the slave trade the business of Europeans in general and the British in particular. No mention of the African chiefs involved in trading their own people nor of Muslim Arab traders.

The work is, of course, a costume drama, inspiring the impulse to spot buttons and bows from all recent Jane Austen productions. With the impulse comes the thought that the movie looks as if it fell off the back of a BBC container bound for the ABC.

PG★★★SFFV

Sicko

Michael Moore rides again. And this time he is tilting at the biggest most dilapidated yet profitable windmill of

all: the United States health system. Or non-system.

Sure, he is up to his usual tabloid doco tricks, intercutting archival footage with up-to-the minute interviews. And as ever he is weak on context, going for the best bits of the British, Canadian and French public health systems by comparison with all the worst bits of the American private health system.

He contrives the cheeky adventure of trying to get treatment for a group of Americans at the well-equipped medical facility at Guantanamo. When he fails, he gets them treated in Cuba.

Point made. But ironically, the more suasive point that there is something rotten in the state of the American health non-system is Moore himself. Here is a millionaire film maker carrying the paunch of a pan-handler eating cheap at a Big Mac emporium because he cannot afford to consult a doctor about the risks of obesity.

PG★★★NFFV

Fracture

Director Gregory Hoblit and writers Daniel Pyne and Glenn Gers plot this murder mystery to the nth degree of perfection. In Anthony Hopkins, playing tycoon Ted Crawford, they have an actor whose ability to do crafty ambivalence has been honed by his role as the ultimate chill blooded villain, Hannibal Lecter.

Indeed there are moments when you half expect Crawford to confess that his CV lists a stint as a serial killer. The plot convolutions include the investigating detective Rob Nunnally (Billy Burke) involvement with the victim, Crawford's wife Jennifer (Embeth Davidtz).

In baffled pursuit is Willy Beachum played by Ryan Gosling, cool foot in the district attorney's office, hot foot on the threshold of a corporate law career, its glamour personified in Nikki Gardner (Rosamund Pike).

Hoblit and the writers conceal the double twist of the ending so well that Hopkins has little difficulty in evincing shock at the way things turn out.

M★★★NFFV

Mr Brooks

Preposterous. Yet the more preposterous director Bruce A Evans and his co-writer Raynold Gideon make it the more darkly compelling it

becomes perhaps because it is inspired by the idea of dualism, proposed by RL Stevenson in *The Strange Case of Dr Jekyll and Mr Hyde* and before that, more darkly, in his compatriot James Hogg's *Private Memoirs and Confessions of an Unjustified Sinner*.

Kevin Costner is cast against type as the serial killer Earl Brooks and William Hurt is his cynical *alter ego*, mocking his efforts to fight his addiction to homicide and live a normal suburban life with his wife Emma (Marg Helgenberger) and their daughter Jane (Danielle Panabaker).

Not least of the preposterous elements is Brooks ability to fly across country disguised in a wig and beard that look as if they were plucked from a shaggy dog. Homeland Security? No sign.

On what he proposes as a last murder, Brooks finds himself involved with a voyeur Mr Smith (Dane Cook) and the action spirals into deeper gulfs of evil as they are pursued by detective Tracy Atood (Demi Moore), herself involved in a messy divorce.

In the duel of stars, Hurt takes the honours but Costner takes, so to speak, the unkindest cut.

MA15+★★★NFFV

Cashback

Insomnia drives Ben Willis (Sean Biggerstaff) to the nightshift in a supermarket where he meets other misfits including Sharon (Emilia Fox) who may be the curer for his insomnia and his life.

Did you ever Wonder ... ?

Why the sun lightens our hair, but darkens our skin?

Why women can't put on mascara with their mouth closed?!

Why don't you ever see the headline "Psychic Wins Lottery"?

Why is "abbreviated" such a long word?

Why is it that doctors call what they do "practice"?

Why is lemon juice made with artificial flavor, and dishwashing liquid made with real lemons?

Why is the man who invests all your money called a broker?

A different kind of insomnia drives Sean Ellis, not only did he write the movie. he produced and directed it.

MA15+★★★NFFV

Harry Potter and the Order of the Phoenix

Fifth but not final movie based on the JK Rowling saga. This one lacks visual freshness: same old steam locomotive trundling north in Scotland to Hogwarts Academy, same old refectory assemblies.

Differences? Well. Maggie Smith/Minerva McGonagall, Michael Gambon/Albus Dumbledore, Robbie Coltrane/Rubeus Hagrid and other regulars look around pathetically as if thinking *Where are my lines?*

Meanwhile newcomer Imelda Staunton/Dolores Umbridge grabs the movie with all the glee of the Jolly Swagman. As for scenes where hero Harry teaches some of his schoolmates how to use their wands properly, what is this? JK Rowling, director David Yates and scriptwriter David Heyman's satire on university students doing remedial reading?

For his reviewer (a non-reader of the books) Rowling does clarify one aspect of Harry's character when Garry Oldham/Sirius Black calls him 'Godson'.

Over all, however, a terrible thought emerges Daniel Radcliffe, so engaging as the boy Harry, seems to be growing up into a duff actor, set to join the long line of child actors from Jackie Coogan onwards whose futures were stolen by their past.

Will the movies live on? For ever. No question in a world where the Benny Hill comedy classics of the past have been repackaged for the present. The books? Only if adapted for mobile phone screens.

M★★★NFFV

I Do

Luis (Alain Chabat) is a stubborn rather than confirmed bachelor despite the efforts of his mother and sisters to marry him off. To thwart them, he decides to go through a pretence of marriage. Enter Emanuelle (Charlotte Gainsbourg) to confront the strategem with delectable but not easy reality.

No need to hint at the ending. Should be shown at every Bachelor and Spinster's Ball.

M★★★NFFV

Blending Buddhist and Catholic meditation.

REASONS FOR NOT BOARDING THE SPIRITUAL ORIENT EXPRESS

By WANDA SKOWRONSKA



IN THE days following 9/11, who can forget the media images of New Yorkers, of all faiths on the streets, lost in silent thought before home made 'altars' of candles? Beamed around the world, these stark simple scenes bore silent testimony to the fact that human beings have a spiritual dimension and seek to communicate with 'Someone out there', especially in times of sorrow.

Also in the spiritual wasteland of our consumerist times, increasing numbers of people are turning to prayer in whatever way they can find it.

Not knowing any better, some dechristianised people have turned to Buddhism to try to attain some interior recollection and peace. And attempting to 'go with the flow' there are those within the Christian world – who should know better – who have attempted to weld together the two worldviews of Buddhism and Christianity into a palatable, politically correct product for our times.

Zen Buddhist classes are appearing not only in your local shopping centres but also in Catholic venues such as the US Saint Ignatius retreat House in Manhasset, Long Island NY and in some Australian parishes, classes which present Eastern prayer techniques and worldviews under innocuous titles such as 'Christian meditation' or 'Centering prayer.'

Speaking about Christian and Zen Buddhist prayer techniques, the director of the Long Island Ignatian retreat House, Father Costantino, says 'Zen... is a prayer practice, a centering prayer. It's beautiful. It clears the mind, it gives you the framework, the discipline to meditate.'

At the same centre Jesuit Father Robert Kennedy, head of the Inisfada

Interfaith Zen Center at St Ignatius says of Zen 'It is an effort at insight, to see more deeply into life. It's a gentle invitation to sanity.'¹

Such gentle Kumbaya-type phrases and harmless sounding descriptions hide the fact that what Buddhism and Christianity understand by meditation are radically different things.

Buddhist meditation is not just sitting on a mat, holding beads, breathing calmly, feeling serene, burning incense and repeating mantras in a semi darkened room.

When Buddhists meditate (there are 370 million adherents, making it the fourth largest religion in the world), they are coming from a worldview which states that Buddha (c 563-483 BC) received special enlightenment about this world – in fact, under a bodhi tree.

As an enlightened one – a 'thatagata', he did not claim to be God – he was only one of many enlightened ones, albeit especially so, that, according to Buddhism, are supposed to appear in every age.

By contrast, Christianity teaches that Christ is the *one*, the *unique* saviour of the world. And it teaches that Christ is God and has revealed Himself to us.

These fundamental beliefs about the founders of each faith cannot be reconciled and affect all consequent beliefs. For all that Buddhist exhortation to asceticism may appeal to Westerners, it has totally different aims.

Buddha taught four noble truths – that life is suffering, that the cause of suffering is desire, that to be free from suffering we must detach ourselves from desire, and that there is a way (an eightfold path) to disengage ourselves from it.

Meditation is one of these eight ways but in Buddhism it is a negative

way based on the belief that the aim of life is not only extinction of desire and suffering but *complete extinction of the self* – the 'self' being only an illusion in the major branches of Hinayana and Mahayana Buddhism.

In Buddhist thinking suffering is an unequivocal evil to be escaped from. Christianity, on the contrary, gives inestimable value to human suffering and when united in prayer with the suffering of Christ, it can alter the course of events in the universe. Pope John Paul II said that after God himself, the two strongest powers in the universe were prayer and suffering.

In Buddhism, there is no notion of an end to suffering in an after life, which can consist of several reincarnations. By contrast the Christian looks forward to eternal happiness in the Beatific vision after death, and this gives a purpose to every life. Christian teaching tells us that Christ came to conquer death and to give us life to the full.

When you meditate as a Buddhist, if you are serious about it, your clear aim is to attain nirvana, and that means to extinguish yourself forever. This would surely not appeal to people engaged in writing self esteem programs! And it could not be more totally opposed to Catholic thinking.

In an excellent study entitled 'Buddhism and Catholicism', Carl Olson says that Christians seem drawn to Buddhism because of

... its non-dogmatic and seemingly open-minded character. For those who reject the dogmatic and objective claims of Christianity, or who believe that Christianity should avoid an "exclusive" or absolute approach to truth, Buddhism offers an easier alternative. In addition, some Christians find solace in believing that their faith in Christ and Buddhism are compatible.²

Olson, however, points out several major differences between the two faiths. While Christ unequivocally stated 'I am the way, the truth and the life', establishing a church with a teaching mission, Buddhism states just as clearly that every person must find his/her own path to enlightenment.

While Catholicism is based on the fact that the world exists and can be known through our senses and intellect, Buddhism preaches the illusory nature of existence and the need to escape it entirely. In Christian belief God is a person, is totally Other, while in Buddhism all individuality must perish as all is 'one'.

Buddha's great achievement, according to Buddhism, was to disappear forever. It is a profound irony that people in the Western world, so imbued with the notion of individuality and the 'I did it my way' attitude, should fall for this view which eliminates the individual completely. In an additional irony, the actual practice of Buddhist meditation is an interior journey, which, while trying to depart from the self, never leaves the confines of the self. This is because there is *no one out there* to relate to either, for others are illusory and because for a Buddhist there is no God (hence no distinction between a Creator and creatures) and all is one.

Buddhists always welcome questions about the existence of God as 'general' searching questions but they are not considered ultimately helpful in attaining nirvana. So, if there is no one out there and all is illusion, nothing can be changed. This pervasive fatalism in Buddhism stands in stark contrast to the western sense of striving and using the mind to benefit oneself and society. Why would one strive to find a cure for cancer or AIDS if it is all an illusion anyway?

A type of prayer related to Buddhist meditation, but which accords the self more status, is 'centering prayer' which originated in St Joseph's Abbey, a Trappist monastery in Spencer Massachusetts. In the mid seventies, the director of the Trappist monastery, Abbott Father Thomas Keating, invited Buddhist and Hindu monks to give *talks and retreats* to the Catholic monks, just at the time that Eastern philosophies were wafting into the secular west on clouds of incense and marijuana. Since that time

THINGS LITTLE CHILDREN KNOW

- ✧ No matter how hard you try, you can't baptise cats.
- ✧ When your Mum is mad at your dad, don't let her brush your hair.
- ✧ If your sister hits you, don't hit her back. They always catch the second person.
- ✧ Never ask your 3-year old brother to hold a tomato.
- ✧ You can't trust dogs to watch your food.
- ✧ Don't sneeze when someone is cutting your hair.
- ✧ Never hold a dust-Buster and a cat at the same time.
- ✧ The best place to be when you're sad is Grandpa's lap.

books, courses and retreats using its techniques have proliferated throughout secular and Christian communities.

However, many innocent practitioners are not aware that centering prayer, which like Buddhism, has some surface appeal - 'calming' in slowing down one's breathing, and detaching one from distractions - has notions radically opposed to Christianity. Christian prayer seeks another being. As Catholic priest Fr John Dreher explains:

Centering prayer differs from Christian prayer in that the intent of the technique is to bring the practitioner to the center of his own being. There he is, supposedly, to experience the presence of the God who indwells him. Christian prayer, on the contrary, centers upon God in a relational way, as someone apart from oneself. The Christian knows a God who is personal, yet who, as Creator, infinitely transcends his creature.³

In lacking any revelation of a personal Creator of the universe, with whom one seeks to speak, Eastern religions look within and are limited to locating impersonal forces within oneself and becoming part of them before disappearing.

One aim in centering prayer and Buddhist meditation is to attain an altered state of consciousness, to tune into these impersonal forces, literally separating oneself from reality, a dangerous state in which one is open

to suggestion as any psychologist would attest. In such a hypnotic state one can be made to do things one would not do in a conscious state, making its devotees pawns in the hands of controlling centering prayer leaders.

Moreover, Buddhist meditation and centering prayer focus on *human* effort and technique to attain the divine whereas Christian prayer always waits on the action of God in our souls - in His time not ours.

Supposedly reaching a perfect calm within, in centering prayer, one eventually is supposed to attain unity with 'the force' permeating the universe. This is not the Christian notion of the indwelling of the Trinity about which Fr Dreher goes on to explain:

The confusion of technique over encounter arises from a misunderstanding of the indwelling of God. The fact that God indwells us does not mean that we can capture him by techniques. Nor does it mean that we are identical with him in our deepest self. Rather, God indwells us by grace, which does not blend human and divine natures. On the contrary, it perfects and empowers our limited human faculties, so that we can relate to him. We can no more manipulate this indwelling of grace by psychological techniques than we can manipulate our existence⁴

It is not possible to blend Eastern notions of prayer with Christian prayer. It is not just a question of style and techniques or some ideas that can be put into a spiritual blender with adventurous, favourable results. There is *no common ground* in notions of the self, God, the purpose of prayer and our ultimate end.

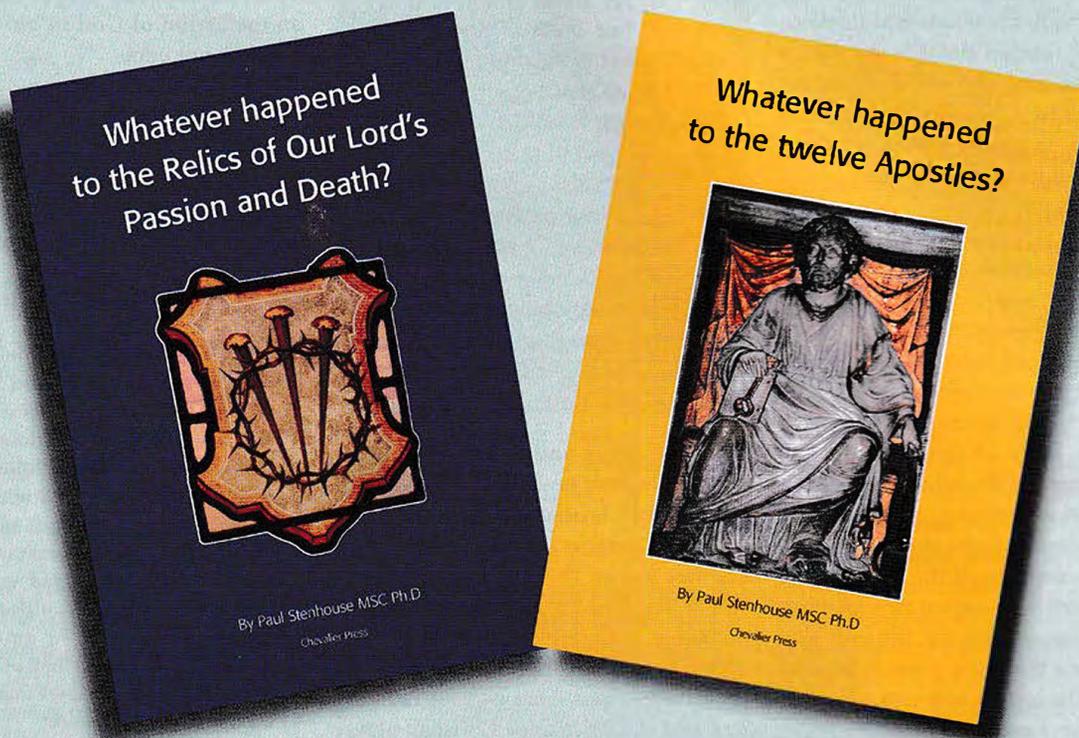
Hence, no matter how much Christians may wish to have a syncretistic prayer group, it shows no respect for Buddhists or Christians to attempt to unite what cannot be united. Those who promote such practices would show more respect by making an effort to do a comparative study of the belief systems of each faith and study the rich tradition of contemplative prayer in the west, before catching the Spiritual Orient Express to unknown destinations

1. Mary Corry 'The Long Island Catholic' Vol 44 NO 16 July 13, 2005.
2. http://www.ignatiusinsight.com/features2005/clarkolson_cathbuddh_feb05.asp
3. <http://www.catholic.com/thisrock/1997/9711fea1.asp>
4. Ibid.

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