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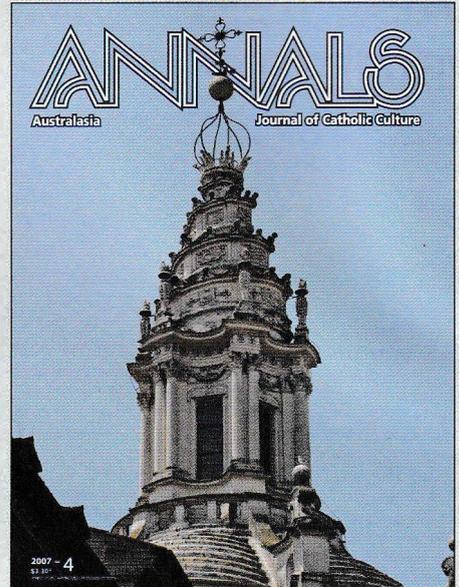
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ZENIT FEATURE



Front Cover: The cupola and spiralling lantern of the Chapel of St-Yves completed by Francesco Borromini in 1650 AD within the Palazzo della Sapienza [The Palace of Divine Wisdom] which had been a Pontifical University built by Pope Boniface VIII in 1303 AD. Now the Palazzo houses the State Archives of Rome, including the archives of the Papal States from the ninth to the nineteenth century. Westward, the lantern, surmounted by its cross, and the dove of peace with the olive sprig in its beak, looks down on the Piazza Navona which occupies the site of the small amphitheatre [that could seat 30,000] built by Domitian in 86 AD in which St Agnes was martyred early in the fourth century. To the east is the Piazza of San Eustachio [St Eustice] the martyr, whose original church was built by Constantine. Only a couple of minutes' walk away is the Pantheon, built by Marcus Agrippa in 27 BC and restored after the fire in 80 AD and again in 118-125 AD. It is one of the best preserved ancient monuments of Imperial Rome.

Back Cover: Two new booklets published in recent weeks by Chevalier Press, and inexpensively priced. They are ideal as gifts for relatives and friends interested in the Catholic Faith, for RCIA groups following catechism courses in preparation for baptism at Eastertide, or as school prizes.

Cover Photos: Paul Stenhouse MSC

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'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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WE BECOME LOVABLE BY BEING LOVED



THE WORLD is not a lodging-house at Brighton, which we are to leave because it is miserable. It is the fortress of our family, with the flag flying on the turret, and the more miserable it is the less we should leave it. The point is not that this world is too sad to love or too glad not to love; the point is that when you do love a thing, its gladness is a reason for loving it, and its sadness a reason for loving it more. All optimistic thoughts about England and all pessimistic thoughts about her are alike reasons for the English patriot. Similarly, optimism and pessimism are alike arguments for the cosmic patriot.

Let us suppose we are confronted with a desperate thing—say Pimlico. It is not enough for a man to disapprove of Pimlico: in that case he will merely cut his throat or move to Chelsea. Nor, certainly, is it enough for a man to approve of Pimlico: for then it will remain Pimlico, which would be awful. The only way out of it seems to be for somebody to love Pimlico: to love it with a transcendental tie and without any earthly reason. If there arose a man who loved Pimlico, then Pimlico would rise into ivory towers and golden pinnacles ... If men loved Pimlico as mothers love children, arbitrarily, because it is *theirs*, Pimlico in a year or two might be fairer than Florence. Some readers will say that this is a mere fantasy. I answer that this is the actual history of man-kind. This, as a fact, is how cities did grow great. Go back to the darkest roots of civilisation and you will find them knotted round some sacred stone or encircling some sacred well. People first paid honour to a spot and afterwards gained glory for it. Men did not love Rome because she was great. She was great because they had loved her.

- C.K.Chesterton, *Orthodoxy*, The Bodley Head, London, 1908, pp 105-106.

Does Democracy have a Death Wish?

THE CARDINAL AND THE POLITICIANS

By PAUL STENHOUSE MSC



ARDINAL GEORGE PELL'S recent very public presentation of the Catholic Church's official position on embryonic stem cell research

produced a tsunami of outrage and protest¹ from certain politicians and others.

One MP said that he would vote for the bill to 'sav[e] lives, because that's what this bill is all about.'² The bill to expand stem cell research in New South Wales means, however, approving therapeutic cloning which involves, said the Cardinal, the mixing of genetic material from three or more 'parents' and approves the 'creating of a human embryo for the express purpose of using it, and destroying it.'³

The Cardinal Archbishop of Sydney cannot justly be thought to be insensitive to the desire of all right-minded people who long for a cure for the many terrible incapacitating diseases that afflict a significant percentage of our population, from the very young to the very old.

Nor could anyone who knows him accuse the Cardinal of willingly seeking confrontation with New South Wales politicians on a high-profile moral issue of such great and often deeply emotionally-based public interest.

Nor could he be accused of not knowing the reaction his intervention would inevitably produce in a secular society in which Church and State are quite properly separate but in which politicians, jealous of their independence, are, without putting it any more strongly, sensitive to the suggestion that they need advice in forming their consciences about issues the Parliament is going to vote on.

As Metropolitan Archbishop of Sydney, the Cardinal has an obligation to remind all his flock, and especially

the Catholics among our politicians, of their duty towards the unborn, no matter how politically incorrect this advice would prove to be.

This is even more urgently needed in a society where acquiescence in wholesale human abortions - reportedly more than 100,000 deaths annually - sits comfortably alongside heartfelt concern and much overt political lobbying against kangaroo culls and whale hunting in the southern ocean.

The grave reservations about the proposed legislation expressed by the Archbishop of Sydney, should be seen in the light of the prevailing attitude of scientists towards the status of human life in the universe which was summed up by Stephen Hawking as 'The human race is just chemical scum on a moderate-sized planet.'⁴

Catholics in Public Office

See, I don't equate abortion with murdering a child, which I guess puts me in conflict with the teaching of the Catholic church. Catholics in public office often make the mistake, a subtle but important one, of saying they agree with the teaching of the church, but 'because I'm in public office, I have to put conscience aside and enforce the law'. They haven't thought out the implication of what they're saying. If you agree with the church, there's no difference between murdering a one-year-old and eliminating a fetus - it's the same act.

- Rudy Giuliani, *New York*, May 25, 1987. Quoted *Rudy Giuliani, Life Long Liberal*, ed. George J. Marlin in www.rudyreallyliberal.com

Most physicists and cosmologists, we are told,⁵ 'would echo Hawking and regard life as a trivial, accidental embellishment to the physical world of no particular significance in the overall scheme of things'.

It is in this context that moves to justify and legalise abortion, euthanasia, cloning, embryonic stem-cell research, and the like should be viewed. 'Trivial, accidental embellishments,' are, by definition, easily manipulated and disposed of.

The Cardinal's choice of a press conference, rather than a personal letter to each MP, has also come in for unfavourable comment. Yet he was obliged to make his position, and theirs, as Catholics, clear to the wider non-Catholic Australian public. Otherwise, he would have left himself open to the charge of surreptitiously and mischievously interfering in politics. If this were his reasoning, then it is hard to fault it. The mere hint of the Church discreetly lobbying Catholic politicians on an issue as emotive as stem cell research, would have aroused the dormant anti-Catholicism even more than the calling of a press conference.

He was not telling the politicians how to vote. They have the right and the obligation to vote according to their conscience. But he was raising important moral aspects that needed to be discussed in Parliament and were factors to be borne in mind when politicians were forming their consciences prior to the vote.

All of us need to be reminded that the obligation to take serious steps to form one's conscience wisely before making moral judgements, is a grave one.

The sight of some Catholic political leaders dissociating themselves from the Church's influence, and publicly decrying her right to have and express any opinion on matters that might

be brought before the honourable members of the New South Wales Parliament was disappointing. As was the personal abuse issuing under Parliamentary privilege from Macquarie street, and aimed at Sydney's Cardinal Archbishop.

Hansard's record of Parliamentary proceedings that day and the subsequent vote will provide social historians, bio-ethicists and moral theologians with much food for thought. There was much that was reminiscent of other Parliaments, in other places, at other times, when consciences proved equally flexible in deciding complex issues touching on human rights and morality – only to be deplored by future generations.

The Cardinal touched a nerve. But it had less to do with the serious moral issues he was raising than with votes, party politics, and especially with the public 'image' of certain politicians.

How would the same politicians have reacted if their respective parties had called them in and told them to vote along party lines; as they usually do? Would we be listening today to outraged protests and declarations in the name of independence of thought and conscience?

It would be tedious to recite the numerous historical instances of churchmen who dared attempt to influence people in public life on matters of conscience concerning issues of grave social moment, and were pilloried and insulted for their pains.

St Paul's words to Timothy⁶ sit like burrs under all our saddles. They cut through the atmosphere of abuse and the ranting, like a two-edged sword: as much today as in 1534 when Thomas More rowed up the Thames from his home in Chelsea to Lambeth Palace to deny his king's claim to leadership of the Church, and to meet his destiny.

'Preach the word, insist on it, welcome or unwelcome. Reprimand, encourage and teach with all patience. For the time will come when people will not listen to sound doctrine, but will follow their own desires and gather around them teachers who will tell them what they are itching to hear.'

Perhaps it's as well that the issues have come out into the open. Relations between Church and State in a democracy should be marked by mutual respect and co-operation. This has been the case with relations between

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the Catholic Church and Australian Parliaments up till now, and will surely continue if there be good will on both sides. So-called 'liberal' tendencies on moral and social issues, however, are hardening more and more into anti-Christian attitudes, with predictable confusion in people's minds, and repercussions in the political arena.

Recent events should convince all of us of the need for a continuing complementary and sympathetic relationship between Church and State,

Life is on Loan

NATURE has loaned life to us, and, as with money, interest must be paid. No date, however, has been set down for the payment.

[Natura quidem dedit usuram vitae, tamquam pecuniae, nulla prestuluta die].
- Marcus Tullius Cicero, 106-43 BC,
1 Tusc., xxxix.93.

and an end to resentment and hubris that only harm the respect due to our democratic political processes, and to the Church that represents more than a third of our citizens.

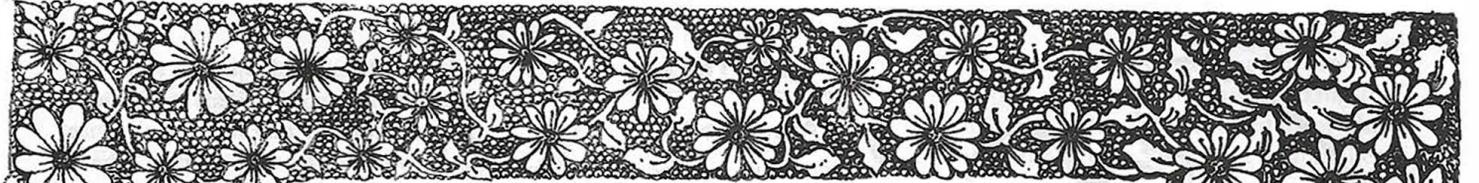
That said, the decision taken in the NSW Legislative Assembly on embryonic stem-cell research should be rescinded because it arguably represents a grave miscarriage of justice by violating rights of the unborn [tragically unacknowledged by the Parliament], and further weakens our claim to be a true democracy.

Politicians in the Legislative Assembly whose consciences, they say, obliged them to vote for the Cloning bill because they claim that it is a justifiable means of remedying the ills we described above, might check their flexible consciences to see how genuine is their much publicised compassion for the handicapped and afflicted, young and old, and for their carers.

Instead of voting to enter the morally ambiguous mine-field that cloning is, on the spurious philosophical and moral grounds that 'the end justifies the means,' what about opening the State's purse to assist the many thousands of dedicated and forgotten carers, and to make well-equipped Respite Care centres available throughout the State for those living with terrible mental and physical handicaps, and those caring for them?

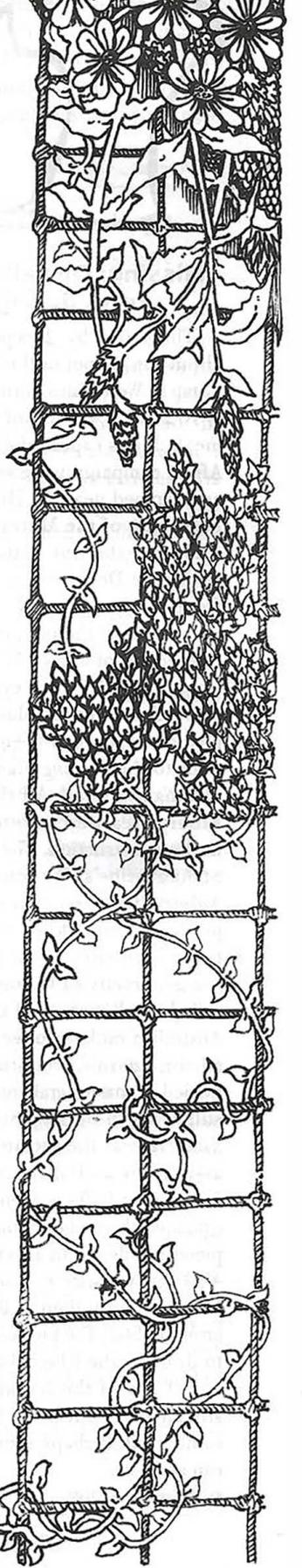
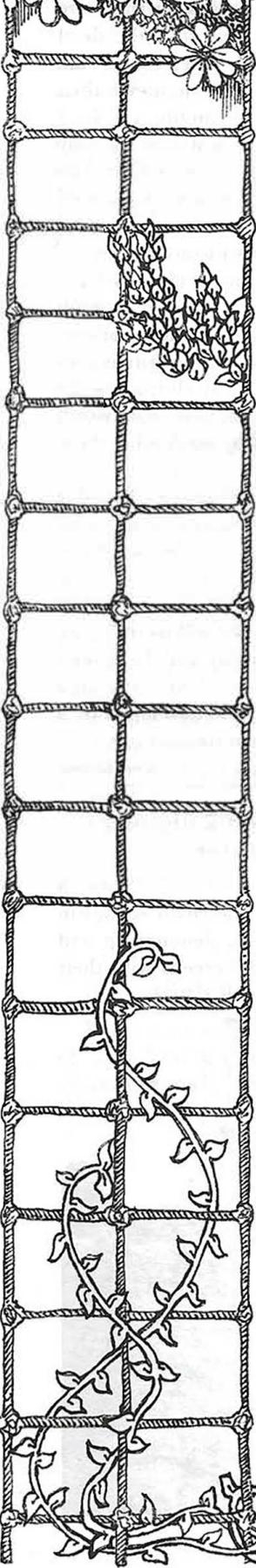
At the time of writing [June 11] a poll conducted by the Sydney Morning Herald had 49% of those polled agreeing that the Cardinal had a right 'to point out the moral and religious consequences' of the issue being voted upon. 40% thought that he didn't, and 11% thought that elected representatives should be left to decide on their own. As Catholics form about 33% of the population, the poll is indicative of support across the electoral and religious spectrum, for the Cardinal's pastoral initiative.

1. Tony Stewart, Labor member for Bankstown, was quoted by AAP as saying 'I'll go to hell before obeying Pell'. The NSW Labor Premier, Morris Iemma, and his deputy John Watkins both said they would support the bill, and Nationals MP Adrian Piccoli said 'We don't accept that Muslims should influence politics, so I don't see why Catholics should'. *SMH* June 6, 2007.
2. loc.cit.
3. *Sydney Morning Herald*, ed.cit. 'Catholic MPs to defy Pell over bill', Alexandra Smith and Linda Thomas.
4. Quoted Paul Davies, 'Deconstructing the Cosmic Jackpot' in *Update The New York Academy of Sciences Magazine*, March/April 2007, p.12.
5. Paul Davies, loc.cit.
6. 2Timothy, 4, 2-3.



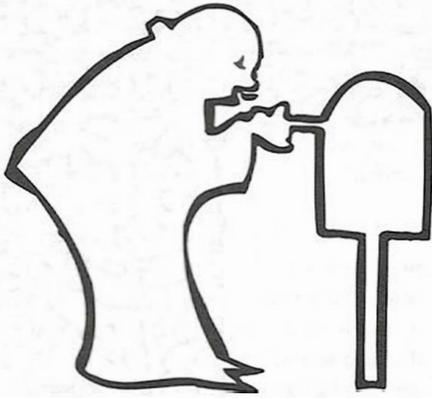
Media

THE CURRENT SOMNAMBULISM



IN accepting an honorary degree from the University of Notre Dame a few years ago, General David Sarnoff made this statement: 'We are too prone to make technological instruments the scapegoats for the sins of those who wield them. The products of modern science are not in themselves good or bad; it is the way they are used that determines their value.' That is the voice of the current somnambulism, suppose we were to say, 'Apple pie is in itself neither good nor bad; it is the way it is used that determines its value.' Or, 'The smallpox virus is in itself neither good nor bad; it is the way it is used that determines its value.' Again, 'Firearms are in themselves neither good nor bad; it is the way they are used that determines their value.' That is, if the slugs reach the right people firearms are good. If the TV tube fires the right ammunition at the right people it is good. I am not being perverse. There is simply nothing in the Sarnoff statement that will bear scrutiny, for it ignores the nature of the medium, of any and all media, in the true Narcissus style of one hypnotized by the amputation and extension of his own being in a new technical form. General Sarnoff went on to explain his attitude to the technology of print, saying that it was true that print caused much trash to circulate, but it had also disseminated the Bible and the thoughts of seers and philosophers. It has never occurred to General Sarnoff that any technology could do anything but *add* itself on to what we already are.

- Marshall McLuhan, *Understanding Media. The Extensions of Man*. McGraw Hill Book Co 1964, Chapter 1, The Medium is the Message, p.19



Missing: One altar built by PoWs during WWII

The story by Josephine Siedlecka about the chapel in the Prisoner-of-War Camp in West Wales during WWII [*Annals* 9/10 2006, p.43] was of great interest to me. Soldiers captured during the North Africa campaign were sent to Australia, and camped near the Hume Weir on the NSW side of the Murray River. I was a soldier at the time, attached to I Base Ordnance Depot, Bandianna, five miles from Wodonga, in Victoria. I got to know a lot of the prisoners through the re-erection of a hut 110'x25' [originally from Bonegilla] which eventually became a church for Sunday Mass. Prior to that a picture theatre had been the venue, next door to the *Blazing Stump* Hotel on the Tallangatta Road. All the camps in the Albury area were allotted time to help in the construction. The parish priest of St Augustine's, Wodonga, Father Tom Auburn, was also army chaplain for the prisoners. Being close to Father Tom I was made supervisor of the project through the generosity of Colonel Vidgeon. We called on all manner of tradesmen in the Australian ranks to offer an hour or two: atheist, agnostic, Protestant, Catholic – all helped. A master craftsman, John Martin, still living in Burnley Street, Richmond, Victoria, was the architect of the altar - assisted by an Italian named Seppanso. Two Italian PoWs – Aveni and Geronimo - painted the scenes depicted on the altar piece, in oils. Aveni also painted a canvas 4'x3' for my wife on our wedding day. Father Auburn died at Benalla, Victoria, around 1965. The purpose of this letter is to discover the whereabouts of the altar, and if any of the Italian craftsmen are still alive. All our best efforts have been to no avail. Perhaps some *Annals* reader can assist us.

Oak Park Victoria 3046

PATRICK NATHAN

LETTERS

Amen to that

I am grateful to *The Annals* for publishing my poem, "An Atheist's Prayer", written against neo-Darwinist "chance mutationism" and the tendency of neo-Darwinists to speak of Evolution with religious rapture as if it were a Divine guiding force, even when they deny that there are any divine guiding forces. However, there were a couple of matters which I would like to draw to the attention of readers.

The final line of the final stanza of the poem was omitted. It comprises only two words, "Amen, amen". ("May thy disciples see them righted. / Amen, amen.")

Regarding the biographical information given concerning me, the book I have had published is *The Champion Society and Catholic Social Militancy in Australia, 1929-1939*. My work on *Hamlet* and the Elizabethan print-industry has not yet been published, but has resulted in six inter-dependent books, now almost completed, for which I expect shortly to be seeking a publisher.

Narrabri NSW ACT 2604

[DR] COLIN JORY

Pilgrimage to Medjugorje

It was sad to see the subtle criticism of Medjugorje in the article "Discernment of Spirits" by (Fr) Peter Murphy in the January/February edition of *Annals*. The fact that the review is from a Catholic priest and that the book he reviewed has a forward from another Catholic priest gives us lay people great concern for the sort of spiritual direction that we might receive.

Having been to Medjugorje twice and seen the many conversions, confessions and communions that have taken place (and continue to take place), I have to say that if the goings on there are the work of the devil, then the devil himself has obviously had a conversion. If it is not the work of the devil, then clearly, without pre-empting the final decision of the Church, it must logically be the work of the Mother of God. The Catholic Church has always allowed private pilgrimages to Medjugorje and even permits its priests to accompany the pilgrims to tend to their spiritual welfare. The Church has taken no formal position on Medjugorje. For Catholic priests to make or support public criticism of Medjugorje is potentially obstructing the work of the Mother of God; work which is so badly needed by mankind in these difficult times.

As Bishop Gabriel Diaz of Ecuador and Bishop Joseph Casale, Archbishop of Foggia Italy stated: "Medjugorje is an extraordinary thing which invites us to change our lives. No one can remain indifferent about it. We will return". (*Eco*, no. 74). If Fr Murphy and Fr Joseph have not yet been to Medjugorje on a pilgrimage or a retreat, now might be a good time for them to consider one.

Castle Hill NSW 2154

CHRIS HOHNEN

Idolatry and Religious Murder

"There is no God but God" - Through the Islamic world the chant echoes in a defiant statement, denouncing and forswearing infidel creeds with their gods fashioned in idols.



No doubt the great statement is echoed fervently by your Jihadist terrorist.

Who could accuse him of idolatry? Of worshipping a god other than God?

Yet he *does* worship another god. He, too, is a maker of idols. The only difference is that he hasn't gone the whole way. He hasn't *externalized* his god in stone, timber or metal with features appropriate to the attaching creed. This creed which can be benign or, on occasions, it can be hideous, cruel and bloodthirsty. It all depends on what is going on in the mind of the idol maker.

First comes the interior work, the fashioning with imagination, intellect, emotion and, above all, with fears. Then comes the work of the hands – the externalizing. The Jihadist proceeds only to the first point, possibly unaware of what is happening. No doubt he would also be unaware that is deferring, piously, to an *interior idol*. And what an idol!

'*There is no God but God*' Worked up in the Jihadist model we have a cruel god who approves (or, at least absolves) atrocities, including mass murder, suicide bombing; a god who opens the gates of paradise to blood-stained hands.

In Shakespeare's *Othello* the arch villain *Iago* says:

'Mine is a cruel god who in his image fashioned me.'

Which the Jihadist could echo with a slight reversal:

'I am a cruel killer and in my image I have fashioned God.'

Leopold, Victoria 3224

FRANK COLYER

High Standard

We all appreciate the high standard of *Annals* with its interesting and informative articles.

Bexley NSW 2207

SISTERS OF CHARITY

Episcopal Shoemakers and their Lasts

When the Australian Catholic Bishops lead, explain and proclaim Christ, I am with them. When they want to mess with atmospheric physics, and the Kyoto protocol I am opposed. I am informed that India and China had signed it but no restrictions on emissions apply to them. The Europeans have signed, but few, if any, now mine coal. Australia mines coal, and wears the carbon debits. Those who burn the oil do not wear the debits.



Arabia mines its oil, but we who burn the oil, wear the debits. Give me a break! Kyoto must be revisited and made more equitable. Five years before I retired from the RAAF, I bought a sugar farm in Babinda. My intention, then was to fill my retirement years with reforestation. My farm has been fully reforested, no commercial annual crops. That is until cyclone Harry flattened or severely damaged 90% of it. My loss here is professionally calculated as exceeding \$1.1 million – uninsurable!

James Cook University would each year, bring a class to me for a half day harangue on tropical rainforest reforestation and ecology. I have twice been invited to address meetings of the International Union of Forest Research Organisations once in Germany, and once in Ireland. I was the first private landowner to be awarded the Golden Cassowary by the wet Tropics Management Authority for Environmental Excellence. John Quincy citizen who lives in Brisbane, Sydney, Canberra, Melbourne, Adelaide, Hobart and Perth, knows all about the environment. He drives his car each day to work in his city, sits all day in a permanently air-conditioned office, in which the lights burn all day, and then drives home. He is a heart specialist: you know, 'Aorta do something about carbon emissions.' And the bishops want to help him pacify Gaia! And capital punishment would be introduced if I want to fell a tree.

I have an as-yet unanswered question lodged with the astrophysicists: is the sun going through one of its cyclical heating phases? I believe it is. A solar heating phase dispelled the last ice age. If this is so, then CO² emissions from the oceans will trivialise anything effected by man's activities. Let us not equally trivialise the affects on scientists of abundant panic-driven research funds. Our seeking to

control the atmosphere is a bit like the efforts of Knut the Dane's seeking to halt the tide: I am reminded of the besotted sweet young thing relating her honeymoon adventures to her friend: 'There we were,' she said, 'standing on the seashore and my George, raised his arms and cried out: "Roll on thou deep and dark blue ocean, roll" and you know what? It did.

Babinda Qld 4861

ERROL WILES

Compulsory Reading?

May I thank you specially for the latest *Annals* especially for your wonderful article on *In Search of a Merciful God*. I'm still re-reading it. It is splendid and should be a text for all leaders in this country and perhaps more so in politically-correct-gone-mad Britain. I also love Kevin Hilferty's articles. His childhood was like mine – growing up in an Irish/Australian family in the 40s and 50s. His latest article *Praying In England when it was Mary's Dowry* brought tears to my eyes with my passion for English/Irish history, particularly of the Tudor period.

Winston Hills NSW 2153

PATRICIA KEENAN

In God's Hands

I did not want to continue my subscription because of other commitments but *Annals* is such a great magazine, with great information. The threat to Christianity is huge, one wonders how we can afford to be so ignorant and apathetic. I just wish someone could tell us what we can expect to happen. Will God step in? What needs to be done? Or should we not worry too much about it because we can't change things? It's in God's hands, and is all going according to his plan. I've learnt so much from *Annals*, and I'm looking forward to a lot more.

Baulkham Hills NSW 2153

WOLFGANG HENNING

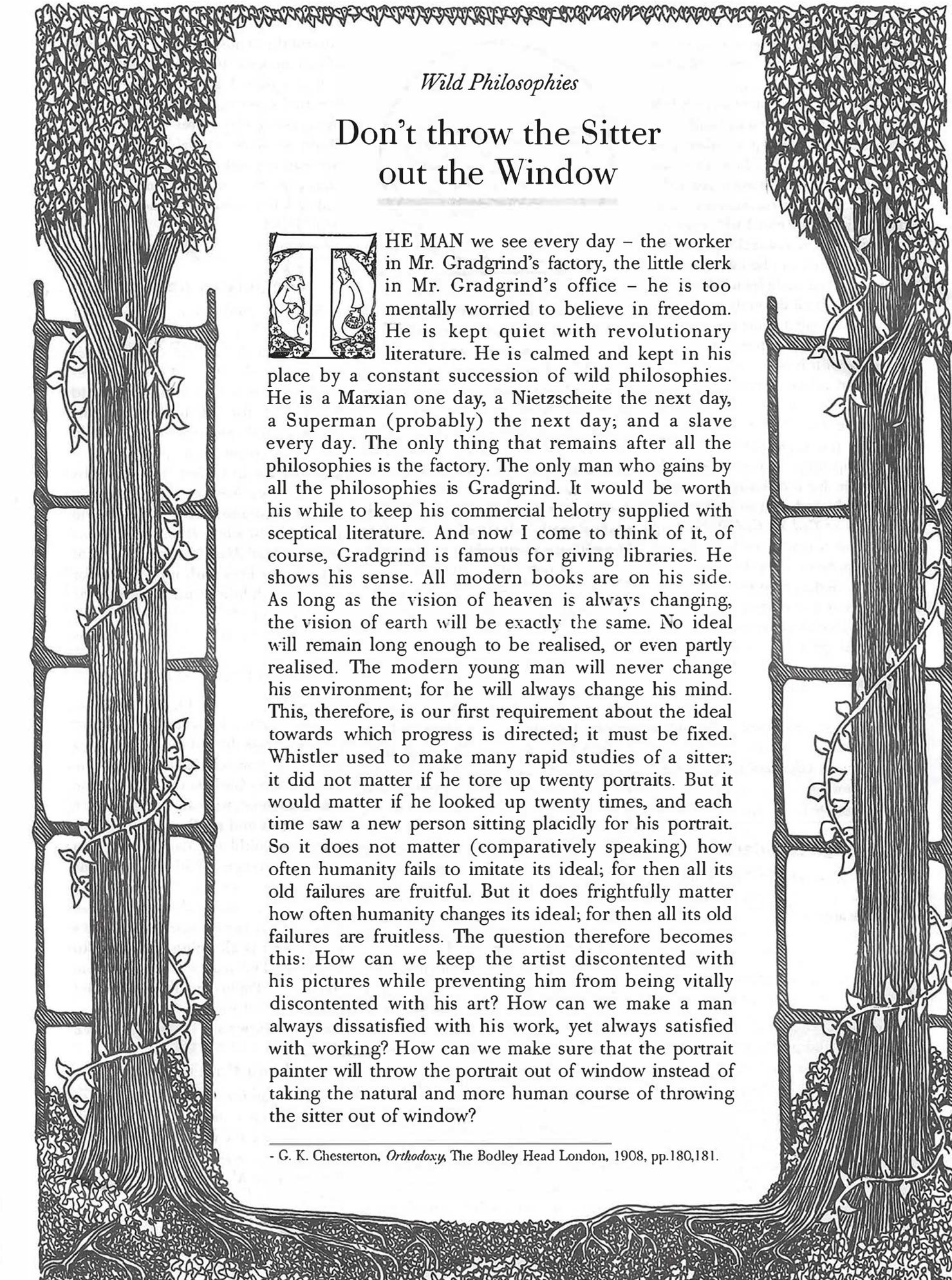
Long time coming

Thank you for keeping the supply of *Annals* coming to me for 55 years, I still enjoy reading the truth concerning our times. By the way, did you know that Yagoona is an Aboriginal word meaning 'fibro'?

Yagoona NSW 2199

JOHN ASHE

Don't throw the Sitter out the Window



THE MAN we see every day – the worker in Mr. Gradgrind's factory, the little clerk in Mr. Gradgrind's office – he is too mentally worried to believe in freedom. He is kept quiet with revolutionary literature. He is calmed and kept in his place by a constant succession of wild philosophies. He is a Marxian one day, a Nietzscheite the next day, a Superman (probably) the next day; and a slave every day. The only thing that remains after all the philosophies is the factory. The only man who gains by all the philosophies is Gradgrind. It would be worth his while to keep his commercial helotry supplied with sceptical literature. And now I come to think of it, of course, Gradgrind is famous for giving libraries. He shows his sense. All modern books are on his side. As long as the vision of heaven is always changing, the vision of earth will be exactly the same. No ideal will remain long enough to be realised, or even partly realised. The modern young man will never change his environment; for he will always change his mind. This, therefore, is our first requirement about the ideal towards which progress is directed; it must be fixed. Whistler used to make many rapid studies of a sitter; it did not matter if he tore up twenty portraits. But it would matter if he looked up twenty times, and each time saw a new person sitting placidly for his portrait. So it does not matter (comparatively speaking) how often humanity fails to imitate its ideal; for then all its old failures are fruitful. But it does frightfully matter how often humanity changes its ideal; for then all its old failures are fruitless. The question therefore becomes this: How can we keep the artist discontented with his pictures while preventing him from being vitally discontented with his art? How can we make a man always dissatisfied with his work, yet always satisfied with working? How can we make sure that the portrait painter will throw the portrait out of window instead of taking the natural and more human course of throwing the sitter out of window?

A letter from Rome: Refusing to be covered by Terror

THE ROAD TO TRASTEVERE

By PAUL STENHOUSE PHD



RESIDENT BUSH is due to visit Rome tomorrow [June 9] and the city is preparing for his visit, locked down, on guard and prepared

for the worst, as tens of thousands of demonstrators try to make their way to the US Embassy on the Via Veneto, close to the Muro Torto, one of the ancient walls of the city, to show their disapproval of Bush's policies in the Middle East, and to support President Putin's rebuttal of the US's nuclear shield and veiled threats of a renewed Cold War.

Police and carabinieri have placed barriers that can be flung up at a moment's notice against buildings and alongside roads; intersections of the city are lined with buses containing state and military police whose role is to protect the President of the United States from possible harm.

The demonstrators, many of them 'professionisti,' or as we say in Australia, 'Rent-a-crowd,' rant against Western imperialism and US militarism, but conveniently ignore the absence of such demonstrations in countries where Islam rules, and the KGB-by-any-other-name keeps vigilant watch.

In a bus this morning I got caught up in a conversation between an elderly lady sitting opposite me and a youngish man standing alongside her. They were talking about the anti-American and anti-Bush posters littering the city. The man was explaining that the reason for demonstrations was US policy

in the Middle East, and in Eastern Europe, which was destabilising the region. To which the older woman said that Italians too easily forget what the US did for Italy when Hitler was in power in Germany. To which the man replied that the problem was not America as such, or previous

jumps on the night-soil wagon which is its hallmark and bangs the anti-American drum for all it is worth.

Yet it is a matter of public record that the Left, like radical Islam whose cause it so vociferously espouses, has never succeeded in running a country with even the semblance of human

dignity and justice. Both Das Kapital and the Shari'a have unleashed the dogs of war with disastrous consequences for whatever regions they touched. The people they oppressed, empowered by the adrenalin-rush of Qur'anic-based jihads and denunciation of 'infidels' and 'idolaters,' continue to suffer from massive suppressed-memory syndrome on a national scale.

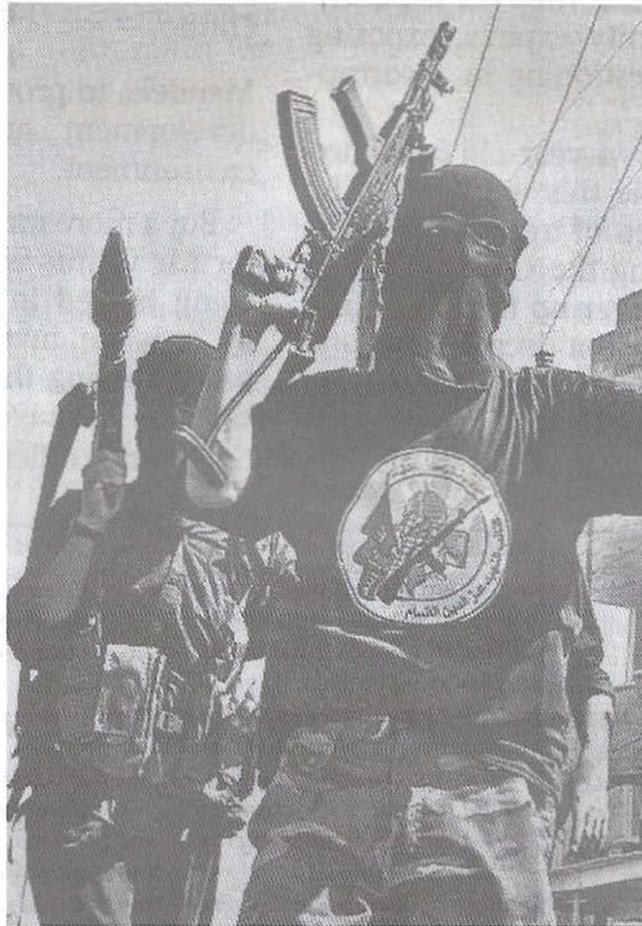
After September 11, 2001 President Bush declared war on 'terrorism'. He was half-right. There is a war going on. But it is not 'terrorism' that is waging it.

If, as one surmises, he chose to name 'terrorism' as the enemy out of political correctness, borne of fear of the Left's going for his jugular if he told, as he should have, the [politically] unpalatable truth, then like the man mentioned in the Psalms,¹ his Administration has dug a pit and fallen into it itself. But would the

Democrats have acted differently if fate had decreed that they, and not the Republicans, had been in office on 9/11?

There is a war, and it is being waged by Islamist/Salafist/Wahhabist fanatics, aided by suggestible, suicidal and otherwise desperate souls.

More importantly, however, it is being *fanned* by radicalized imams/



American Administrations but the Bush Administration. "Then why not say that?" she replied.

Certainly anti-Bush propaganda easily degenerates into anti-American rhetoric. The resilient Left - selectively forgetful of the horrors of left-wingism in action in Mother Russia, Eastern Europe, China, Cuba, North Korea, Cambodia and elsewhere - gleefully

mullahs/ayatollahs who base themselves on certain texts in the Qur'an and traditional Islamic interpretation of the Shari'a, and *spread* by the now-familiar Islamic rallying cry: Allahu Akbar 'God is greater than ... [fill in the space provided]'

Until this fact is confronted head-on and tackled, by the US and her allies, and by their opponents at home and abroad whose credibility becomes daily more problematic as they procrastinate, the situation will continue to worsen.

Even more importantly, the West is not the primary target – despite the analyses of media pundits and others.

If the US and the West were the enemy, then –short of a nuclear war – there would be no US or allied soldiers left on Iraqi soil as I write. Sunni and Shia would have united to blitz them. And they could have – if the atavistic hatreds that divide them were not so profound. Just as they could have removed Saddam Hussein if they *really* wanted to – which raises serious questions about the advice Bush and his administration received prior to the war.

Two US soldiers died today [June 8] bringing the total since the war began in March 2003 to 3,501. In the same time 150 British soldiers have died. Figures for the Iraqi citizens who have died vary from 'hundreds of thousands' to '600,000':²

Relatively speaking, however, almost none of the Iraqi civilians who have died have been killed by allied troops. These died at the hands of their fellow Iraqis, mainly Shia killed by Sunni, or Sunni killed by Shia, or Kurds [to change the category] killed by Arab Sunni or Persian/Arab Shia. The tragic truth is, as Dr. Abd Al-Hamid Al-Ansari, former dean of the shari'a and law faculty at Qatar University said recently, '... throughout Muslim history ... injustice on the part of Muslims against other Muslims is greater than the injustices on the part of the enemies [of the Muslims] against them.'³

The demonstrators, in a letter made public today in anticipation of the arrival of President Bush in Rome, state that they hold him 'responsible for the 600,000 civilians deaths in Iraq'.⁴

No mention is made of Islamist tribal-based sectarian and inter-communal and racial hatred, violence

Putting Down Bedouin Resistance to Islam

PRECEDED by the fame of his victories and his cruelties, Khâlid marched against Museilima, the [Bedouin] prophet of Yemâma, who had just defeated two Moslem armies in succession. The conflict was terrible. The insurgents ... retreated to a spacious orchard, surrounded by a thick wall, and provided with massive gates. A horrible massacre ensued in this arena, whence escape was impossible. Within "The Garden of Death" the rebels, to the number of ten thousand, were slain to the last man. Whilst the fierce Khâlid was thus quenching the insurrection in Central Arabia with rivers of blood, the other generals were doing like deeds in the southern provinces. In Bahrein the camp of the Bakrites was surprised during an orgy, and they were put to the sword. A few, however, who found time for escape, reached the sea-coast and sought safety in the island of Darin. But the Musulmans were soon upon their track, and slew them all. The like carnage took place in 'Oman, in Mahra, in Yemen, and in Hadramaut. Here, the remnant of the forces of al-Aswad, after having in vain implored the Moslem general for quarter, were exterminated; there, the commander of a fortress could only obtain as the price of surrender the promise of an amnesty for ten persons – all the rest of the garrison being decapitated; in yet another district an entire caravan route was for a long time rendered pestiferous by exhalations from the innumerable decaying bodies of the rebels.

- *Spanish Islam*, Reinhart Dozy, London, Chatto & Windus, 1913, p.21ff.

and blood-letting that dates back to before the death of Muhammad.

The ghosts of Muhammad and his successors - Abu Bakr, 'Umar, 'Uthman and 'Ali - haunt the streets of Baghdad as the witless westerners try their hardest to maintain the peace, and rebuild the state.

The reality is that terror – the weapon of choice for cowards and bullies – is the principal weapon used by Islamists against *one another*, and against anyone who gets in their way. The US and her allies fall into this category.

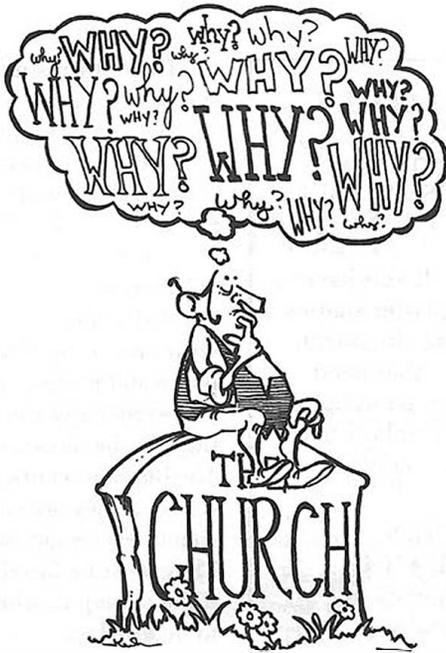
There is no defence, in a Democratic society, against terror. Billions can be spent on security, but no one is ever secure from someone bent on murder/suicide. This may be unpalatable to post-modernist Westerners, but the French Revolution, Nazism, and

Communism must surely have taught us something about the dynamics of fanaticism.

The only way to stop the plague of terror is to drain the swamp in which it breeds. You cannot do this unless you recognize that there is a plague, and have the will to start looking for the swamp, and to taking appropriate action when you locate it.

Let's assume that we agree that there is a plague of terror, and then try to identify those propagating it, and their motives. Only then can we seriously turn to draining the swamp. We say 'draining' advisedly, because using military means or otherwise attempting to destroy the environment in which terror breeds only feeds deadlier toxins into the source and worsens the problem.

We can only suggest, here, a few



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sine qua non conditions for tackling this problem.

The first thing to be done is to work out how many 'Islamic experts,' both Muslim and non-Muslim, have a conflict of interest in what they write and say; how many of them are in the pay of Islamist regimes, or organizations or governments of countries with an interest in forwarding the cause of militant Islam.

This should not be so difficult once the nettle that *misinformation on a global scale to subvert democracies and to further the cause of Islamists exists*, has been grasped.

Then, the US and her allies need to turn their back on political correctness. This, like Dean Swift's Lilliputians, has succeeded very well up till now in tying down the Western Gulliver, paralysing its self-esteem and appreciation of its history and Catholic roots, and exposing it defenceless – military might notwithstanding – against the wiles of Islamic and other left-wing propagandists.

This done, the US and her allies should look candidly at the Islamist reality, especially as it affects millions of their fellow-Muslims upon whom Islamic radicalism has declared war.

What gives militant Islam its strength and power over the masses of Muslims is not its much vaunted belief in so-called purity of religious belief; it is fear. And this fear which is rooted in certain of the Qur'anic teachings is heightened by the alleged saying of Muhammad - reported on the authority of hadiths attributed, among others to 'Abd Allah ibn 'Abbas, Muhammad's cousin - that apostates from Islam must be put to death.⁵

Recent events in Malaysia's High Court concerning the case of a former Muslim woman Azlina Jailani - she changed her name to Lina Joy when she was baptized - who applied unsuccessfully to have the word 'Muslim' removed from her identity card, have pulled the mask of democracy and tolerance off the face of Muhammad Badawi's Islamic State. They demonstrate unequivocally that the achille's heel of radical Islam is freedom of religious belief; and that Malaysia's claim to being a democracy is suspect.

However frightened the West may

be of Islamic terror, Islamists fear even more the egress from Islam that would follow the abrogation of the hadiths promoting the death penalty for 'apostasy' Decent, hard-working Muslims who migrate to Western countries seeking peace and happiness and intimidated by radicalism in their own ranks cannot comprehend the amazing inertia and ignorance of the West when confronted by the Islamist phenomenon. In a recent interview, a former British Islamist commented:

"If you read the literature they keep for their private meetings, [the Islamists'] aim is to attack the West, destroy Israel and to kill non-Muslims and Muslims who oppose us. Homophobia is illegal, anti-Semitism is illegal, racism is illegal, but for Islamists to call for destroying non-Muslims remains legal and I don't understand that."⁶

There is urgent need for politicians and the media in the West to make some hard choices.

Driven by deadlines and the need for audio-visual sensation to capture the ratings to attract and retain advertisers to make the turnover in profit their shareholders expect, the media have so far proven easy targets. With some notable exceptions, they daily succumb to the blandishments of the *da'awists* - the soft-sell jihadists - who man the Islamist PR machine.

Are they *really* unaware that free media do not exist in Islamic societies? Compare Malaysia's *New Strait's Times* with *The New York Times* and see the difference between a medium running under strict government surveillance on automatic, and one running [more or less] on manual control. The Western media have reached a point, however, where manual control needs some voluntary fine-tuning, else they may find themselves as credible as *Pravda* in Stalinist days, and the very freedom they exercise so recklessly will yet prove their downfall.

Today, we have learnt that President Bush will not be going to Rome's Trastevere district to visit the San Egidio Community. He or his minders or the Italian Security forces appear to fear the possible danger posed by Trastevere's narrow cobble-stoned streets, labyrinthine alleys, subterranean galleries and the San Egidio Centre's proximity to the Tiber.



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Have they done the right thing? Only time will tell, but I think not.

Showing fear, and backing down because of it, only excites the terrorist and empowers those manipulating the terror.

Benedict XVI, the Pope, ruler of the Vatican, the tiniest independent nation on earth, went to Turkey despite death threats and intolerable personal abuse.

George W. Bush, the President of the United States, the most powerful nation on earth should have gone to Trastevere.

The Office is more important than the man – *Le Roi est mort; vive le Roi!* The King is dead; Long Live the King! – but the incumbent's [or his minders'] showing fear can do untold harm to the Office.

Terror is cruel, indiscriminate, force exercised by cowards. Images of hooded, anonymous thugs brandishing weapons, targeting public officials, police and military recruits and civilians and screaming out 'Allahu Akbar' as they slit the throats of Muslim and non-Muslim innocents, besmear our TV screens. They are cowardly bullies and should excite sorrow and pity, not fear. They must be faced, and stared down, if the swamp in which terror breeds is to be dried up.

There is no better time than the present.

1. Psalm 57c.
2. *City*, Numero 44, June 8, 2007: 'Iraq, sono 3501 i morti americani'.
3. http://www.memri.org/bin/opener_latest.cgi?ID=SD162507.
4. *La Voce d'Italia*, June 8, 2007: 'Noi abbiamo deciso di rientrare per fare lo stesso [malvenuto] sabato a Roma, quando il responsabile degli oltre 600 mila morti civili in Iraq e della guerra in Afghanistan sarà in Italia'.
5. 'Whoever changed his Islamic religion, then kill him': Bukhari, narrated by Ikrima on the authority of Ibn 'Abbas: 9:57
6. 'The enemy within': *The Australian*, June 16, 2007. Ed Husain was a soldier in the army of Islamist extremism. He explains to Peter Wilson, *The Australian's* Europe correspondent, why he walked away.

Islam's Golden Age

IF the Arabs were not altogether convinced by these torrents of blood that the religion preached by Mohammed was true, they at any rate recognised in Islamism an irresistible, and to some extent a supernatural, power. Decimated by the sword, overwhelmed with terror and amazement, they resigned themselves to becoming Moslems – at least ostensibly; and the Khalif, that they might have no time to recover from their dismay, forthwith hurled them against the Roman Empire and Persia – two nations ripe for conquest, because for many years rent by intestine discord, enervated by slavery, and cankered by all the vices of decadence. Boundless wealth and vast domains compensated the Arabs for their submission to the Law of the Prophet of Mecca. Apostasy was unknown, it was unthinkable, it meant death – upon this point the law of Mohammed is inexorable – but sincere piety and zeal for the faith were almost equally rare. By the most horrible and atrocious means the outward conversion of the Bedawin had been effected; that was much; it was indeed all that could fairly be looked for on the part of these unfortunate people, who had witnessed the death of their fathers, brothers, and children beneath the sword of Khalid or the other pious executioners who were his rivals.

- *Spanish Islam*, Reinhart Dozy, London, Chatto & Windus, 1913, p.21ff.

Pakistan under Islamist Threat

CHRISTIANS LIVE IN DREAD OF VIOLENCE

By JOHN PONTIFEX



CHRISTIANITY in Pakistan is under threat as never before – according to the leader of the country’s Catholic community.

Archbishop Lawrence Saldanha of Lahore said that extremist Muslims across the country were now trying to force Christians to convert by threatening violence.

Describing how Muslim believers were being radicalised, he spoke of growing calls for *Shari’a* Islamic law, which institutes discrimination against Christians along religious lines.

The archbishop, who is President of Pakistan’s Catholic Bishops’ Conference, gave his comments in an interview with Aid to the Church in Need, during which he detailed a string of incidents in which Christians had been attacked.

In his interview with the charity for persecuted Christians, he highlighted a case earlier this month in the north-west of Pakistan where about 500 Christians had received anonymous letters warning of violent retribution if mass conversion to Islam did not follow within 10 days.

Reports surfaced last week of how Muslim fundamentalists delivered threatening letters to local churches in Charsadda and Mordan in the diocese of Islamabad-Rawalpindi.

The letter warned that if the Christians failed to convert to Islam, all the churches would be forcibly closed and the faithful would be executed.

Archbishop Saldanha said: “It distresses us that Christians are threatened in an attempt to force them to convert to Islam. This is something that has never happened before.”

He said: “The entire country is now in crisis.”

The Archbishop reiterated calls for President General Pervez Musharraf’s

Government to provide special security for Christians.

He added: “We Christians are citizens, just like everyone else, and wish to have the same rights.”

He called on other countries to “speak up for our safety”.

The Archbishop’s comments come after people taking part in a demonstration in the southern coastal city of Karachi suddenly turned on a group of nearby religious sisters.

The sisters escaped injury but their cars were stoned by the protestors.

The Saracens Invade Italy

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.

- Gregory of Catino, 1060-1130 AD who towards the close of the eleventh century drew up the Chronicle of his monastery of Farfa.

The interview with Archbishop Saldanha shows the Christian community is still in a state of heightened fear 15 months on from a spate of attacks from militant Muslims enraged by the publication of cartoons of the Prophet Mohammad, originally printed in Denmark.

At the height of the tension, Archbishop Saldanha’s Cathedral of the Sacred Heart in Lahore was surrounded by extremists, who threw stones at the building and threatened to break in before being dispersed by police with tear gas.

The incident, in February 2006, came as 100,000 people converged on the city, in Pakistan’s western Punjab province, shouting abuse against Christianity and the West and setting fire to Western-owned banks, restaurants and other businesses.

A few days later, in the town of Sukkur, in Sindh province, south east Pakistan, a mob of 3,000 people rampaged through the streets, setting fire to two churches just after evening Mass.

Following the attacks, Aid to the Church in Need launched an appeal for Christians in Pakistan, providing support for Church building and repairs, help for seminarians and sisters as well as Mass offerings for needy priests.

A spokesman for Aid to the Church in Need, said: “Aid to the Church in Need’s compassion for the suffering Church continues even when the media spot light moves on.

“ACN stands in solidarity with people who are being targeted because they witness to Christ today.”

To help the work of Aid to the Church in Need (ACN) in Pakistan please contact the Australian office of ACN on (02) 9679-1929. e-mail: info@aidtochurch.org or write to Aid to the Church in Need PO Box 6245 Blacktown DC NSW 2148. Web: www.aidtochurch.org

Two remarkable Englishmen, and Australia's Gothic Revival

THE PUGIN CONNECTION

By A. G. EVANS



WHEN we look up in wonder at Australia's two finest Victorian-Gothic Cathedrals, St Mary's in Sydney, or St Patrick's in Melbourne, we may recall the saintly architect who designed them both, William Wilkinson Wardell (the subject of a short article in *Annals*, 1/2007). As was mentioned briefly in that article there was a strong connection between the lives and works of Wardell and Pugin,

Augustus Welby Northmore Pugin (1812-1852) to give him his full name, was the dominant, the most articulate and the most influential advocate of the Gothic Revival. He is sometimes styled - not quite accurately - as the father of the Gothic Revival. His churches in that style can be found all over England, in Ireland, and there are several examples in Australia. His influence on nineteenth and early twentieth century ecclesiastical building was extraordinarily pervasive. The sheer volume of his creativity - his architectural plans and buildings, his designs of liturgical vestments and sacred vessels, his published written works, his lecturing and encyclopaedic knowledge of medieval artefacts meticulously recorded - remain an authoritative resource even today. His entire output was accomplished within a sadly short life. His energy and his single-mindedness, and his Spartan regimen injured his health and led, in Pugin's last year, to confinement in a mental institution.

Pugin's biographer recounts how at the height of his creativity, he explained to a puzzled client why he did not engage a clerk to help him; Pugin replied, 'A clerk? I would kill him in a week.'¹

Pugin's death came when he was barely forty years. At the time his doctor

famously remarked that although only forty, 'he had done a hundred year's work'²

If all this sounds disconcerting his private relationships were altogether different; Pugin had a kindly nature, was a loyal but a demanding friend; he was witty and was an inspiring mentor; and his many acts of charity towards those less fortunate than himself are mostly anecdotal and unrecorded. The fact that he eschewed pomposity and had no patience with snobbery, hypocrisy and humbug, only endeared him the more to his family and friends. We can readily understand how the young Wardell, a recent convert and an enthusiastic upholder of the Gothic Revival for ecclesiastical building could have fallen under the spell of Pugin and his companions.

Both Pugin and Wardell lived exemplary Catholic lives; both believed that their ecclesiastical work was aimed at increasing the Glory of God on earth through the beauty and faithfulness to the true principles of the Gothic style. Both men were imbued with the Victorian hard work imperative and at

various times their health suffered as a result of overwork - in Pugin's case mortally so.

Wardell, in a sense, may be likened to a disciple who, like the Biblical disciple journeyed to a distant land to plant the faith - the 'faith' in this case being Gothic Revival ecclesiastical architecture. The disciple brought his own variants to Australian Gothic, adapting it for local conditions and financial constraints; a liberty that Pugin may not have appreciated.

In Newman's judgement Pugin was a bigot, 'or unable to understand or admit anything but his own narrow view of things.'³ In contrast, although Wardell maintained strong architectural principles, he was courteous and more conciliatory. Wardell was not a rigid neo-Gothicist as Pugin was, he embraced other styles for many of his domestic and public buildings. Wardell's Gothicism, in spite of conforming to the same principles, was not so strictly adhered to and has a more solid feel, based on strong engineering principles, and is practical and un-fussy.

The Fruit should reflect the Seed

Long ago our ancestors sowed the seeds of the faith in the field of the Church. It would be quite incongruous and wrong if their descendants were to reap the weeds of error in place of the harvest of truth.

Rather is it right and fitting that there should be no discrepancy between the final result and the beginning. From the seed that was planted, that is the teaching of the gospel, we should reap a harvest of wheat, that is the doctrine that has developed. So then, when something evolves from those first beginnings, as from seeds, it should now be received with joy and cultivated with care.

- St Vincent of Lerins, died before 450 AD. *Commonitorium*, Chapter 23.

Pugin worked himself to death at aged 40; Wardell although working unstintingly throughout his life so that he had periods of illness, had attained almost twice the span of Pugin when he died.

These differences aside, the similarities in their lives are worth remarking upon.

Pugin and Wardell were born into Protestant families – Pugin’s father a Huguenot fled France at the time of the Revolution – and came to embrace the Catholic Church through their close study of medieval cathedrals in England and France. Pugin was a very public, crusading Catholic, and was variously accused of becoming a Catholic merely because of his love for Catholic art and architecture. To which accusation he answered, ‘I learned the truths of the Catholic religion in the crypts of the old cathedrals of Europe. I sought for these truths in the modern Church of England, and found that since her separation from the centre of Catholic unity she had little truth, and no life; so, without being acquainted with a single priest, through God’s mercy I resolved to enter His Church.’⁴ This also can be said of Wardell and although as resolute as Pugin, he strikes us as more introvert and self-effacing. They were both pious and prayerful throughout their Catholic lives and both incorporated chapels in their own-designed houses where Mass was said whenever possible and where they retired to pray daily.

But it was in their approach to, and advocacy of the Gothic style for ecclesiastical building, that the two architects were most closely united.

It is not well for God to be Alone

Western religion has always felt keenly the idea ‘it is not well for man to be alone.’ (Gen 2:18). ... If this love of a living complexity be our test, it is certainly healthier to have the Trinitarian religion than the Unitarian. For to us Trinitarians (if I may say it with reverence)—to us God Himself is a society. ... But out of the desert, from the dry places and the dreadful suns, come the cruel children of the lonely God; the real Unitarians who with scimitar in hand have laid waste the world. For it is not well for God to be alone.”

- G.K. Chesterton: *Orthodoxy*, The Bodley Head, London, 1908, chapter 8, pp.231-232.

Wardell would certainly have been familiar with Pugin’s influential writings, notably, *Contrasts*, in which the author compares ‘the noble edifices of the thirteenth and fourteenth centuries with similar buildings of the present day; showing the present decay of taste’; and his *True Principles of Christian Architecture* which was published in 1841 when Wardell was eighteen and studying architecture in London.

Pugin had been appointed Professor of Ecclesiastical Antiquities at St Marie’s College, Oscott and *True Principles* is a compendium of his inaugural lectures. There, he sets out his two great rules of design,

1: that there should be no features about a building which are not necessary for convenience, construction, or propriety;

2: that all ornament should consist of enrichment of the essential construction of the building.’ And then he adds: ‘The neglect of these two rules is the cause of all the bad architecture of the present time. Architectural features are continually tacked onto buildings with which they have no connection, merely for the sake of what is termed effect.’⁵

Wardell would have read these published lectures and would have absorbed their teaching: in this sense, and this sense only, he could be said to have been a pupil of Pugin. He believed, as Pugin preached, that ‘A pointed Church [i.e. Gothic] is a masterpiece of masonry. It is essentially a stone building; its pillars, its arches, its vaults, its intricate intersections, its ramified tracery, are all peculiar to stone, and could not be consistently executed in any other material.’ Both architects were consistent in holding that Gothic was the highest development of architecture and the true Christian style.

So, were Pugin and Wardell guilty of being too emotionally attached to the Gothic style and furnishings? Were they mere aesthetes placing the externals above the essential truths of their religion? Pugin refutes these charges that were made at the time and we cannot doubt that Wardell would have wholly agreed: ‘The Mass, whether offered up in a garret, or a cathedral is essentially the same sacrifice; yet who will not allow that, when surrounded by all the holy splendour of Catholic



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worship, those august mysteries appear ten times more overpowering and majestic? May we not confidently hope that, whilst the senses are wrapped in ecstasy by the outward beauty of holiness, the divine truths will penetrate the soul thus prepared for their reception.⁶

These convergences constitute the Pugin-Wardell Connection. To ignore or minimise the connection would result in only half the story of Wardell's life and work being told. Wardell, in a sense, walked in the shadow of Pugin, as did so many Gothic Revival architects of the time. Gilbert Scott, the most representative figure in the whole Revival wrote: 'I was awakened from my slumbers by the thunder of Pugin's writings. I well remember the enthusiasm to which one of them excited me, one night when travelling by railway, in the first years of their existence. I was from that moment a new man. What for fifteen years had been a labour of love only, now became the one business, the one aim, the one overmastering object of my life. I cared for nothing as regarded my art but the revival of Gothic architecture.'⁷ Like in Scott's experience, we can imagine that Wardell would also have been awakened from slumber by Pugin and inspired by him; it would have been impossible to have ignored him. In Paul Johnson's estimation Pugin 'was one of the most continuously, persistently, and intensely creative artists of all time.'⁸

1. Sir Kenneth Clarke, *The Gothic Revival*, 3rd ed. London 1974, p.138
2. Michael Trappes-Lomax, *Pugin, A Medieval Victorian*, London 1933, p.258
3. John Henry Newman, *The Letters & Diaries*, Vol.XIII, p.460
4. Letter to The Tablet, 15 march, 1851.
5. Pugin, *True Principles of Printed or Christian Architecture*, Reprint of 1st ed. N.Y. p.1
6. Letter to The Tablet, op.cit.
7. Quoted in Clarke, op.cit. p.143-4
8. Paul Johnson, *Creators*, London 2006, p.148

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

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THE DAY OF THE UNBORN CHILD

By WANDA SKOWRONKA



On Sunday March 25, 2007, almost two thousand people took to the streets of Sydney to celebrate the 'Day of the Unborn Child,' on the Feast of the Annunciation - one of the greatest feast days of the church year.

The streets of Sydney echoed with the prayers of the Rosary and hymns recalling that Christ, in becoming incarnate became an unborn child. The Sydney procession was led by Bishop Julian Porteous, who walked in front of the large group with fellow priests.

It was unusual to see the streets of Sydney filled with people from all walks of life, younger, older, married, single, priests and nuns, united in prayer, carrying signs declaring their love for Christ-in-the womb and all the born and unborn of our world, before proceeding to Martin Place, Pitt Street and back to St Mary's Cathedral.

A statue of Our Lady Help of Christians was carried through the crowded Sydney streets to the surprise of onlookers. One child carried a placard saying 'Jesus became an unborn child,' and yet another little boy carried a poster saying 'Mother and baby, we love you both.'

This special celebration of the day of the Unborn Child originated in El Salvador in 1993 and has since spread to several countries including South and Central America, the Philippines, Cuba, Austria, Slovakia, Spain and Australia.

In 1998 the Argentinean President Carlos Menem declared that March 25 would be formally set aside each year to highlight the dignity of the unborn child, noting in a parliamentary decree that "under our Constitution and our civil legislation, life begins at the moment of conception."

Commenting on the day in 2000, the President of Nicaragua, Enrique Bolanos

declared that "the right to life is the first of human rights and deserves total attention on the part of the state, its institutions and the whole of society".¹

In 2006 President Arroyo of the Philippines also declared an annual Day for the Unborn Child after attending a Mass on March 25 in Manila.

These statements are remarkable not only because they refer to the humanity of the unborn child, but also because political leaders have dared to make such comments.

West is Moving Backwards

Freedom of the press is a fundamental value of democracy. Unfortunately, in the Arab-Muslim world newspapers write, for the most part, what the government wants. They are free to write only about secondary issues. But the disproportionate reaction of the Islamic world to the caricatures [of Muhammad] can help the West understand that ethical and religious values exist and need to be safeguarded. This applies equally to Muslims, Jews and Christians. The only limit to be placed on Freedom is determined by respect for the other, and for what he holds dear. Because the West no longer sees the religious dimension as basic to man, it is moving backwards rather than forwards.

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

In an era where it is more politically correct to expend one's attention on whales, dolphins and carbon emissions, the issue of abortion is often swept aside with exasperation or indifference.

As inconvenient a truth as this may be, abortion is the greatest killer of human beings on planet earth, far outstripping wars, AIDS and natural disasters. At a conservative estimate abortion ends about fifty-four million young lives a year. This figure does not include chemical abortions due to the contraceptive pill and IUDs.²

While we are daily regaled in the mainstream media by threats to 'mother earth's' ecology, there is silence almost to the point of taboo regarding the threat to the psychological and spiritual equilibrium of real mothers, families and societies in the aftermath of abortion. Not to mention the demographic winters about to be faced in 80 countries of the world, especially parts of Europe where abortion rates could seal the fate of several nations.

Not one European country has even a zero population growth rate which amounts to 2.1 children per family - all population rates are in serious decline, a fact which demographers tell us has serious implications for taxation, future pensions and social stability.

However, to focus on these quantifiable consequences of abortion, and on 'demographic winters' is perhaps to miss the point. For such emphasis plays into the hands of those who stress the visible, the material and the externals of our world.

The Day of the Unborn Child is rather about the unseen, invisible advent of the Messiah who came so quietly from heaven in a mysterious 'journey,' becoming small and vulnerable in the womb of his mother. This day illumines the hiddenness of the God-Man and his humble beginnings.

God became man, out of sight in a

womb, lived an obscure life among the poor, and 'did not cling to his Divinity' when he suffered on the Cross. He continues to be present in a hidden way in the Eucharist and in the hidden sanctuaries of our souls. This lowliness of God's manner of being with us is what writer John Macquarrie refers to as 'the humility of God' saying:

...humility and the form of a servant are not disguises of God and not unnatural to him, but of his very essence. And this would mean in turn that he cannot draw near as a prince or even as a professor but only in some utterly lowly and obscure form.¹

To recall the mysterious beginnings of Christ's first moments in the womb reminds us of our own beginnings too. Not only to recall our own tiny entrance into life but also the hiddenness of all hidden things – particularly in the spiritual realm.

Our increasing dependence on technology threatens our awareness of these hidden things. In the new millennium we are presented, at an ever-accelerating pace, with human ingenuity's visible achievements which occupy our time and attention. Just because we have mapped our genes and brain does not mean we understand our souls. Nor do mobile phones, email and text messaging mean we are any more connected to each other and eternal realities.

What defence is there against Anarchy?

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

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

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

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

Judge shot dead

A SENIOR judge died yesterday after a lawyer opened fire in Turkey's highest administrative court. He was apparently protesting against a ruling on the Muslim headscarf, which is barred from many places in the secular country.

The attacker chanted, "Allahu akbar" (God is the greatest) and Islamist slogans as he sprayed bullets across the courtroom, wounding five of the six people present before he was arrested by police guards.

It is thought that the attack in the centre of the capital, Ankara, was in protest at a decision not to promote a primary school headmistress who wore a Muslim headscarf on her way to work.

"He came in shouting, 'I am the soldier of Allah'," said Tansel Colasan, the court's deputy chairwoman. "He said he decided to act because of the headscarf ruling."

An investigation is under way into how Alparslan Arslan, 29, an Islamist lawyer, was able to smuggle the Glock automatic weapon past the X-ray machine at the entrance to the court building.

Those wounded in the Council of State's second chamber included Mustafa Birden, its chairman. Another victim, Mustafa Ozbilgin, died in hospital from head wounds."

- Suna Erdem, *The Times*, May 18, 2006

The Day of the Unborn Child reminds us of the hidden connections of the universe we live in – a spiritual world-wide web which inescapably links us to the greatest and the smallest, to the Blessed Trinity and to each other, and therefore to the most vulnerable members of society, the unborn, the aged, the disabled, the lonely. These spiritual links are more profound than those which connect us to trees, whales and water.

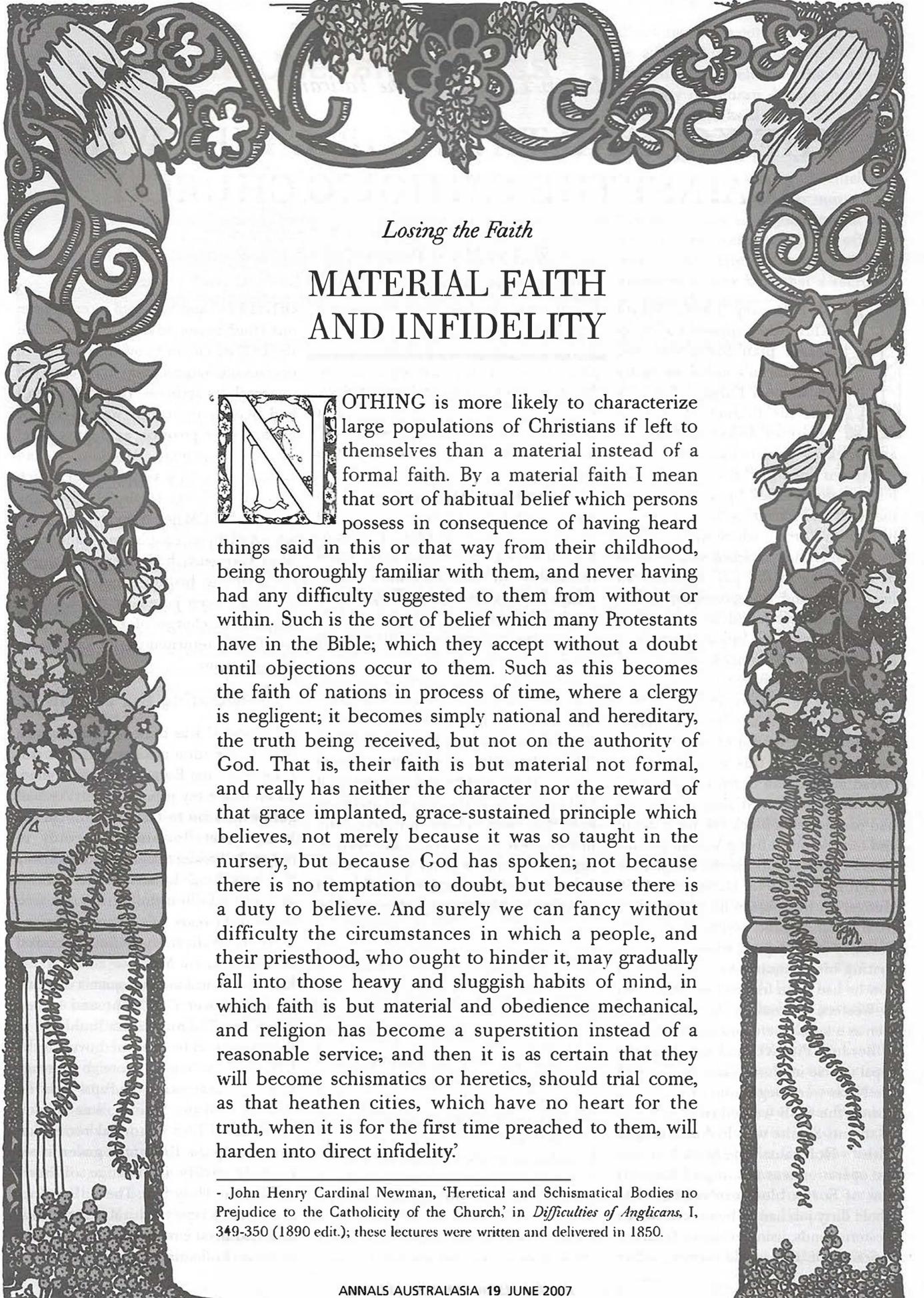
The Day of the Unborn Child procession was a call for a global ecological conversion of a far wider and deeper kind than a contemporary 'ecologist' grasps. The most profound of all ecological conversions is the one which transforms us from within, allowing grace to go where it has not gone before, enabling us to see hidden things, connecting us to other souls and the essence of God.

Those taking part in the street procession might have looked like typical Sydneysiders, with their parkas, bags and umbrellas. With their rosaries and sacred image they were radical witnesses to the interior life, in a society which would prefer us to forget that there is any such thing as interiority at all.

The Singing of Sacred Hymns made the grey buildings momentarily echo with words from eternity. Remembering The Unborn Child who once lived among us lighted up the mean streets for a while, pointing to the source of all love and life, the most transcendent of all ecologies.

1. <http://www.lifesite.net/ldn/2006/mar/06032807.html>
2. Global abortion statistics can be obtained in Clowes, Brian, *The Facts of Life* (Human Life International, 1997).
3. John Macquarrie, *The Humility of God* (SCM Press, 1978), P65.

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



Losing the Faith

MATERIAL FAITH AND INFIDELITY

NOTHING is more likely to characterize large populations of Christians if left to themselves than a material instead of a formal faith. By a material faith I mean that sort of habitual belief which persons possess in consequence of having heard things said in this or that way from their childhood, being thoroughly familiar with them, and never having had any difficulty suggested to them from without or within. Such is the sort of belief which many Protestants have in the Bible; which they accept without a doubt until objections occur to them. Such as this becomes the faith of nations in process of time, where a clergy is negligent; it becomes simply national and hereditary, the truth being received, but not on the authority of God. That is, their faith is but material not formal, and really has neither the character nor the reward of that grace implanted, grace-sustained principle which believes, not merely because it was so taught in the nursery, but because God has spoken; not because there is no temptation to doubt, but because there is a duty to believe. And surely we can fancy without difficulty the circumstances in which a people, and their priesthood, who ought to hinder it, may gradually fall into those heavy and sluggish habits of mind, in which faith is but material and obedience mechanical, and religion has become a superstition instead of a reasonable service; and then it is as certain that they will become schismatics or heretics, should trial come, as that heathen cities, which have no heart for the truth, when it is for the first time preached to them, will harden into direct infidelity?

- John Henry Cardinal Newman, 'Heretical and Schismatical Bodies no Prejudice to the Catholicity of the Church,' in *Difficulties of Anglicans*, I, 349-350 (1890 edit.); these lectures were written and delivered in 1850.

Moscow's Assault on the Vatican

THE KGB AND THE PROPAGANDA WAR AGAINST THE CATHOLIC CHURCH

By ION MIHAI PAGEPA



IN February 1960, Nikita Khrushchev approved a super-secret plan for destroying the Vatican's moral authority in Western Europe. The idea was the brainchild of KGB chairman Aleksandr Shelepin and Aleksey Kirichenko, the Soviet Politburo member responsible for international policies. Up until that time, the KGB had fought its "mortal enemy" in Eastern Europe, where the Holy See had been crudely attacked as a cesspool of espionage in the pay of American imperialism, and its representatives had been summarily jailed as spies. Now Moscow wanted the Vatican discredited by its own priests, on its home territory, as a bastion of Nazism.

Eugenio Pacelli, by then Pope Pius XII, was selected as the KGB's main target, its incarnation of evil, because he had departed this world in 1958. "Dead men cannot defend themselves" was the KGB's latest slogan. Moscow had just gotten a black eye for framing and imprisoning a living Vatican prelate, József Cardinal Mindszenty, the primate of Hungary, in 1948. During the 1956 Hungarian Revolution he had escaped from jail and found asylum in the U.S. Embassy in Budapest, where he began writing his memoirs. As the details of how he had been framed became known to Western journalists, he was widely seen as a saintly hero and martyr.

Because Pius XII had served as the papal nuncio in Munich and Berlin when the Nazis were beginning their bid for power, the KGB wanted to depict him as an anti-Semite who had encouraged Hitler's Holocaust. The hitch was that the operation was not to give the least hint of Soviet bloc involvement. The whole dirty job had to be carried out by Western hands, using evidence from the Vatican itself. That would correct another

mistake made in the case of Mindszenty, who had been framed with counterfeit Soviet and Hungarian documents. (On February 6, 1949, just days before Mindszenty's trial ended, Hanna Sulner, the Hungarian handwriting expert who had fabricated the "evidence" used to frame the cardinal, escaped to Vienna and displayed microfilms of the "documents" on which the show trial was founded. Hanna demonstrated, in an excruciatingly detailed testimony, that all were forged documents, "some ostensibly in the cardinal's hand, others bearing his supposed signature," produced by her.)

To avoid another Mindszenty catastrophe, the KGB needed some original Vatican documents, even ones only remotely connected with Pius XII, which its *dezinformatsiya* experts could slightly modify and project in the "proper light" to prove the Pope's "true colors." The difficulty was that the KGB had no access to the Vatican archives, and that was where my DIE, the Romanian foreign intelligence service, came in. The new chief of the Soviet foreign intelligence service, General Aleksandr Sakharovsky, had created the

DIE in 1949 and had until recently been our chief Soviet adviser; he knew that the DIE was in an excellent position to contact the Vatican and obtain approval to search its archives. In 1959, when I had been assigned to West Germany in the cover position as deputy chief of the Romanian Mission, I had conducted a "spy swap" under which two DIE officers (Colonel Gheorghe Horobet and Major Nicolae Ciuciulin), who had been caught red-handed in West Germany, had been exchanged for Catholic bishop Augustin Pacha, who had been jailed by the KGB on a spurious charge of espionage and was finally returned to the Vatican via West Germany.

Infiltrating the Vatican

"Seat-12" was the code name given to this operation against Pius XII, and I became its Romanian point man. To facilitate my job, Sakharovsky had authorized me to (falsely) inform the Vatican that Romania was ready to restore its broken relations with the Holy See, in exchange for access to its archives and a one-billion-dollar, interest-free loan for 25 years. (Romania's relations with the Vatican had been severed in 1951, when Moscow accused the Vatican's nunciatura in Romania of being an undercover CIA front and closed its offices. The nunciatura buildings in Bucharest had been turned over to the DIE, and now housed a foreign language school.) The access to the Papal archives, I was to tell the Vatican, was needed in order to find historical roots that would help the Romanian government publicly justify its change of heart toward the Holy See. The billion (no, that is not a typographical error), I was told, had been introduced into the game to make Romania's alleged turnabout

HITLER AND THE POPE

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

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

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more plausible. "If there's one thing those monks understand, it's money," Sakharovsky remarked.

My earlier involvement in the exchange of Bishop Pacha for the two DIE officers did indeed open doors for me. A month after receiving the KGB's instructions, I had my first contact with a Vatican representative. For secrecy reasons that meeting – and most of the ones that followed – took place at a hotel in Geneva, Switzerland. There I was introduced to an "influential member of the diplomatic corps" who, I was told, had begun his career working in the Vatican archives. His name was Agostino Casaroli, and I would soon learn that he was truly influential. On the spot this monsignor gave me access to the Vatican archives, and soon three young DIE undercover officers posing as Romanian priests were digging around in the papal archives. Casaroli also agreed "in principle" to Bucharest's demand for the interest free loan, but he said the Vatican wished to place certain conditions on it. (Up until 1978, when I left Romania for good, I was still negotiating for that loan, which had gone down to \$200 million.)

During 1960-62, the DIE succeeded in pilfering hundreds of documents connected in any way with Pope Pius XII out of the Vatican Archives and the Apostolic Library. Everything was immediately sent to the KGB via special courier. In actual fact, no incriminating material against the pontiff ever turned up in all those secretly photographed documents. Mostly they were copies of personal letters and transcripts of meetings and speeches, all couched in

the routine kind of diplomatic language one would expect to find. Nevertheless, the KGB kept asking for more documents. And we sent more.

The KGB produces a play

In 1963, General Ivan Agayants, the famous chief of the KGB's disinformation department, landed in Bucharest to thank us for our help. He told us that "Seat-12" had materialized into a powerful play attacking Pope Pius XII, entitled *The Deputy*, an oblique reference to the pope as Christ's representative on earth. Agayants took credit for the outline of the play, and he told us that it had voluminous appendices of background documents put together by his experts with help from the documents we had purloined from the Vatican. Agayants also told us that *The Deputy's* producer, Erwin Piscator, was a devoted Communist who had a longstanding relationship with Moscow. In 1929 he had founded the Proletarian Theater in Berlin, then sought political asylum in the Soviet Union when Hitler came to power, and a few years later had "emigrated" to the United States. In 1962 Piscator had returned to West Berlin to produce *The Deputy*.

Throughout my years in Romania, I always took my KGB bosses with a grain of salt, because they used to juggle the facts around so as to make Soviet intelligence the mother and father of everything. But I had reason to believe Agayants's self-serving claim. He was a living legend in the field of *dezinformatsiya*. In 1943, as the resident in Iran, Agayants launched the

disinformation report that Hitler had set up a special team to kidnap President Franklin Roosevelt from the American Embassy in Tehran during the Allied Summit to be held there. As a result, Roosevelt agreed to be headquartered in a villa within the "safety" of the Soviet Embassy compound, which was guarded by a large military unit. All the Soviet personnel assigned to that villa were undercover intelligence officers who spoke English, but, with few exceptions, they kept that a secret so as to be able to eavesdrop. Even given the limited technical capabilities of that day, Agayants was able to provide Stalin with hourly monitoring reports on the American and British guests. That helped Stalin obtain Roosevelt's tacit agreement to let him retain the Baltic countries and the rest of the territories occupied by the Soviet Union in 1939-40. Agayants was also credited with having induced Roosevelt to use the familiar "Uncle Joe" for Stalin at that summit. According to what Sakharovsky told us, Stalin was more elated over that than he was even over his territorial gains. "The cripple's mine!" he reportedly exulted.

Just a year before *The Deputy* was launched, Agayants had pulled off another masterful coup. He fabricated out of whole cloth a manuscript designed to persuade the West that, deep down, the Kremlin thought highly of the Jews: this was published in Western Europe, to great popular success, as a book entitled *Notes for a Journal*. The manuscript was attributed to Maxim Litvinov, né Meir Walach, the former Soviet commissar for foreign affairs, who had been fired in 1939 when Stalin purged his diplomatic apparatus of Jews in preparation for signing his "non-aggression" pact with Hitler. (The Stalin-Hitler Non-Aggression Pact was signed on August 23, 1939, in Moscow. It had a secret Protocol that partitioned Poland between the two signatories and gave the Soviets a free hand in Estonia, Latvia, Finland, Bessarabia, and Northern Bukovina.) This Agayants book was so flawlessly counterfeited that Britain's most prominent historian on Soviet Russia, Edward Hallett Carr, was totally convinced of its authenticity and in fact wrote an introduction for it. (Carr had authored a ten-volume *History of Soviet Russia*.)

The Deputy saw the light in 1963 as

the work of an unknown West German named Rolf Hochhuth, under the title *Der Stellvertreter. Ein christliches Trauerspiel* (The Deputy, a Christian Tragedy). Its central thesis was that Pius XII had supported Hitler and encouraged him to go ahead with the Jewish Holocaust. It immediately ignited a huge controversy around Pius XII, who was depicted as a cold, heartless man more concerned about Vatican properties than about the fate of Hitler's victims. The original text presents an eight-hour play, backed by some 40 to 80 pages (depending on the edition) of what Hochhuth called "historical documentation." In a newspaper article published in Germany in 1963, Hochhuth defends his portrayal of Pius XII, saying: "The facts are there – forty crowded pages of documentation in the appendix to my play." In a radio interview given in New York in 1964, when The Deputy opened there, Hochhuth said, "I considered it necessary to add to the play a historical appendix, fifty to eighty pages (depending on the size of the print)." In the original edition, the appendix is entitled "Historische Streiflichter" (historical sidelights). The Deputy has been translated into some 20 languages, drastically cut and with the appendix usually omitted.

Before writing *The Deputy*, Hochhuth, who did not have a high school diploma (Abitur), was working in various inconspicuous capacities for the Bertelsmann publishing house. In interviews he claimed that in 1959 he took a leave of absence from his job and went to Rome, where he spent three months talking to people and then writing the first draft of the play, and where he posed "a series of questions" to one bishop whose name he refused to reveal. Hardly likely! At about that same time I used to visit the Vatican fairly regularly as an accredited messenger from a head of state, and I was never able to get any talkative bishop off into a corner with me – and it was not for lack of trying. The DIE illegal officers we infiltrated into the Vatican also encountered almost insurmountable difficulties in penetrating the Vatican secret archives, even though they had airtight cover as priests.

During my old days in the DIE, when I would ask my personnel chief, General Nicolae Ceausescu (the dictator's

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brother), to give me a rundown of the file on some subordinate, he would always ask me, "For promotion or demotion?" During its first ten years of life, the Deputy leaned toward the Pope's demotion. It generated a flurry of books and articles, some accusing and some defending the pontiff. Some went so far as to lay the blame for the Auschwitz atrocities on the pope's shoulders, some meticulously tore Hochhuth's arguments to shreds, but all contributed to the huge attention this rather stilted play received in its day. Today, many people who have never heard of *The Deputy* are sincerely convinced that Pius XII was a cold and evil man who hated the Jews and helped Hitler do away with them. As KGB chairman Yury Andropov, the unparalleled master of Soviet deception, used to tell me, people are more ready to believe smut than holiness.

Falsehoods undermined

Toward the mid 1970s, *The Deputy* started running out of steam. In 1974 Andropov conceded to us that, had we

known then what we know today, we would never have gone after Pope Pius XII. What now made the difference was newly released information showing that Hitler, far from being friendly with Pius XII, had in fact been plotting against him.

Just a few days before Andropov's admission, the former supreme commander of the German SS (Schutzstaffel) squadron in Italy during World War II, General Friedrich Otto Wolff, had been released from jail and confessed that in 1943 Hitler had ordered him to abduct Pope Pius XII from the Vatican. That order had been so hush-hush that it never turned up after the war in any Nazi archive. Nor had it come out at any of the many debriefings of Gestapo and SS officers conducted by the victorious Allies. In his confession Wolff claimed that he had replied to Hitler that his order would take six weeks to carry out. Hitler, who blamed the pope for the overthrow of Italian dictator Benito Mussolini, wanted it done immediately. Eventually Wolff persuaded Hitler that there would be a great negative response if the plan were implemented, and the Führer dropped it.

It was also during 1974 that Cardinal Mindszenty published his book *Memoirs*, which describes in agonizing detail how he was framed in Communist Hungary. On the evidence of fabricated documents, he was charged with "treason, misuse of foreign currency, and conspiracy," offenses "all punishable by death or life imprisonment." He also describes how his falsified "confession" then took on a life of its own. "It seemed to me that anyone should at once have recognized this document as a crude forgery, since it is the product of a bungling, uncultivated mind," the cardinal writes. "But when I subsequently went through foreign books, newspapers, and magazines that dealt with my case and commented on my 'confession,' I realized that the public must have concluded that the 'confession' had actually been composed by me, although in a semiconscious state and under the influence of brainwashing... [T]hat the police would have published a document they had themselves manufactured seemed altogether too brazen to be believed." Furthermore, Hanna Sulner, the Hungarian handwriting expert used to frame the cardinal, who had escaped

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– Editor. *Annals Australasia*.

to Vienna, confirmed that she had forged Mindszenty's "confession."

A few years later, Pope John Paul II started the process of sanctifying Pius XII, and witnesses from all over the world have compellingly proved that Pius XII was an enemy, not a friend, of Hitler. Israel Zoller, the chief rabbi of Rome between 1943-44, when Hitler took over that city, devoted an entire chapter of his memoirs to praising the leadership of Pius XII. "The Holy Father sent by hand a letter to the bishops instructing them to lift the enclosure from convents and monasteries, so that they could become refuges for the Jews. I know of one convent where the Sisters slept in the basement, giving up their beds to Jewish refugees." On July 25, 1944, Zoller was received by Pope Pius XII. Notes taken by Vatican secretary of state Giovanni Battista Montini (who would become Pope Paul VI) show that Rabbi Zoller thanked the Holy Father for all he had done to save the Jewish community of Rome – and his thanks were transmitted over the radio. On February 13, 1945, Rabbi Zoller was baptized by Rome's auxiliary bishop Luigi Traglia in the Church of Santa Maria degli Angeli. In gratitude to Pius XII, Zoller took the Christian name of Eugenio (the pope's name). A year later Zoller's wife and daughter were also baptized.

David G. Dalin, in *The Myth of Hitler's Pope: How Pope Pius XII Rescued Jews From the Nazis*, published a few months ago, has compiled further overwhelming proof of Eugenio Pacelli's friendship for the Jews beginning long before he became pope. At the start of World War II, Pope Pius XII's first encyclical was so anti-Hitler that the Royal Air Force and the French air force dropped 88,000 copies of it over Germany.

Over the past 16 years, the freedom of religion has been restored in Russia, and a new generation has been struggling to develop a new national identity. We can only hope that President Vladimir Putin will see fit to open the KGB archives and set forth on the table, for all to see, how the Communists maligned one of the most important popes of the last century.



—LT. GENERAL ION MIHAI PACEPA is the highest-ranking intelligence officer ever to have defected from the former Soviet bloc. His book *Red Horizons* has been republished in 27 countries.

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HERE is a number of facets to my book *Benedict XVI and the Search for Truth*: it's an introduction to the writings of Benedict; it's a bit of a history; and it's an overview of sorts of some of the major controversies in which he's had a role to play, notably those dealing with theological liberalism. It even has an explanation of his now well-known speech at Regensburg.

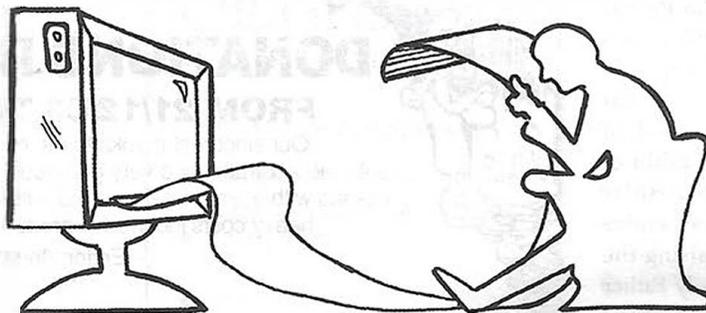
But the book is more than this, it's also an argument. Let me explain.

First and foremost, the book is a thematic overview of Benedict's philosophy and theology, and, perhaps more importantly, it's about how these two disciplines mesh together. For how they mesh together explains the way Benedict thinks and the methods he uses. In fact, it explains much about Catholic theology proper. In essence, Benedict's is an *hierarchical* way of thinking, one that serves to explain not only how philosophy and theology fit together, but also what the nature of the relationship is between the Catholic Church and Protestantism, as well as between Judaism and other religions. In sum, just as theology perfects philosophy, so too does Christianity perfect all religion.

As moderns we often balk at the mention of hierarchy, but what this book sets out to show through a careful exposition of Benedict's work, is that a hierarchical way of thinking is a *truly inclusive* way of thinking. A way of thinking that preserves otherness and difference yet not at the expense of truth. A way of thinking, in fact, that *perfects* otherness and difference. As Benedict notes, one does not preserve difference as one might preserve exhibits in a museum, rather is it the case that only that which is perfected is truly preserved.

How this reasoning works itself out in inter-religious and ecumenical dialogue, as well as in the political arena (notably in reference to Liberation Theology which is also treated of in the book), is something Benedict has set himself to explain throughout the course of his religious career. The thing is Benedict's output has been, to put it mildly, enormous. The aim of my book is to distill and systematise his thinking, making his work accessible to a far wider audience than might otherwise be the case.

One of the major problems Benedict has confronted is that liberalism has laid claim to being the defender of difference and inclusion. Thus, having been seen to be a critic of liberalism, Benedict has routinely been presented as being



THEMES FOR CATHOLIC LIVING

By ROBERT TILLEY

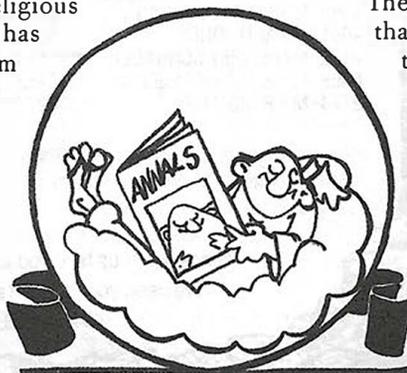
in favour of Benedict's position, but it is not, I hope, a hectoring or over-bearing argument. The book, one might say, is a conservative theological attempt not only to explain Benedict's works but to engage in a dialogue - an argument in the good sense of the term - with theological liberalism. The aim is to show that a number of the major concerns in liberalism are, in fact, better served by Benedict than they are by many liberals themselves.

The book covers not only the issues of ecumenical and inter-religious dialogue, but also Benedict's critique of late-capitalist consumerism, his engagement with many of the major anti-religious philosophers of the modern period, his contributions to contemporary discussions on the nature of personhood, issues in hermeneutics, and, perhaps most intriguingly of all, how visions of Our Lady work to undermine the modern dominance of a soul-destroying pragmatic way of thinking.

In the first third of the book the relationship and continuity between the thinking of John Paul II and Benedict is brought out, especially in relation to what the former termed the Culture of Death. Are we, as both John Paul and Benedict have argued, living in a culture that is, incipiently, a late-modern form of totalitarianism, the chief expression of which is rampant consumerism? Has consumerist thinking become so powerful that not only do we now define the value of human life by market forces, we even use them to define the very nature of what it is to be a self, which is to say a person?

The book is, I hope, an engaging read, one that has a conversational tone though not at the expense of the scholarship therein. The argument unfolds like a plot and this, I believe, carries the reader on, just as a good plot does in a novel. As noted above, it's not just a work of description, it is a work that wants to persuade, to convince and to win over, but not, I hope, in a blustering or heavy-handed manner.

robtiley7@yahoo.com.au. *Benedict XVI the Search for Truth* is available from Pauline Books and Media, and Borders.



*Intervention by Archbishop Silvano Tomasi,
the Holy See's permanent observer at the United Nations*

THE WAR IN IRAQ AND HOPE FOR MANKIND

Mr. President,

1. In Iraq it seems "easier to die than to live," as some media reported in the face of the increasing violence and daily atrocities that are destroying innumerable lives and the hope of an entire people. The initiative taken by the UNHCR to bring together representatives of governments and of humanitarian organizations is therefore an opportune and promising decision.

The delegation of the Holy See expresses its appreciation and looks forward, as a result of this conference, to heightened awareness on the part of the international community and to concrete forms of help for the uprooted populations of Iraq. Over the years, the UNHCR has rescued and given hope to millions of victims of persecution, conflicts and violation of basic human rights. We are all challenged to maintain this noble tradition.

2. The world is witnessing an unprecedented degree of hate and destructiveness in Iraq; this phenomenon concomitantly exerts a widening deadly impact in the entire Middle East region. Sectarian and tribal clashes, military actions, armed groups competing for power, kidnappings, rapes, international terrorism, threats to and murder of the innocent members of families simply because they uphold their ancestral faith - these are all elements that, in combination threaten human dignity and social well-being in the region. Targeting of unarmed civilians is a particularly tragic sign of total disregard of the sacredness of human life.

While the consequences of this generalized violence affect the social and economic life of the country, they also are a stark reminder of the passionate appeals of the late Pope John Paul II to avoid "the tremendous

consequences that an international military operation would have for the population of Iraq and for the balance of the Middle East region already sorely tried, and for the extremisms that could stem from it." He insistently called for negotiations even though he knew well that peace at any price might not be possible (John Paul II, Angelus, March 16, 2003).

3. Massive uprooting and displacement of the Iraqi population is now indeed a tremendous consequence. The figures are telling: Some 2 million Iraqis currently displaced internally and 2 million others have already fled the country, and between 40,000 and 50,000 are fleeing their homes each month.

The very generous welcome provided by Jordan and Syria, in particular, and by the other countries, is certainly

highly commendable. Economic, social and security concerns, however, are putting to the test this willingness and capacity to welcome.

It is urgent, therefore, for the international community to take up its responsibility and share in the task of protection and assistance, to answer the call for action now through the implementation on the ground and in practical decisions of the legal and moral commitments it patiently formulated and agreed upon. Where war and violence have destroyed the social tissue and the unity of Iraq, judicious political choices and a non-discriminatory humanitarian engagement would be the first step to re-establish a pluralistic unity.

4. There are special categories of victims that stand out in this largest Middle East exodus since the still

'Na' na', we'll no' need the Papists noo'

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

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

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

Souls May be Lost

Again, the same is true of that difficult matter of the danger of the soul, which has unsettled so many just minds. To hope for all souls is imperative; and it is quite tenable that their salvation is inevitable. It is tenable, but it is not specially favourable to activity or progress. Our fighting and creative society ought rather to insist on the danger of everybody, on the fact that every man is hanging by a thread or clinging to a precipice. To say that all will be well anyhow is a comprehensible remark: but it cannot be called the blast of a trumpet. Europe ought rather to emphasise possible perdition; and Europe always has emphasised it. Here its highest religion is at one with all its cheapest romances. To the Buddhist or the eastern fatalist existence is a science or a plan, which must end up in a certain way. But to a Christian existence is a story, which may end up in any way. In a thrilling novel (that purely Christian product) the hero is not eaten by cannibals; but it is essential to the existence of the thrill that he might be eaten by cannibals. The hero must (so to speak) be an eatable hero. So Christian morals have always said to the man, not that he would lose his soul, but that he must take care that he didn't. In Christian morals, in short, it is wicked to call a man 'damned': but it is strictly religious and philosophic to call him damnable.

- G.K.Chesterton, *Orthodoxy*, The Bodley Head London, 1908, pp.232-233

unresolved Palestinian one of 1948. Displaced women, elderly and children bear the brunt of the tragedy. With the experience of daily violence and, even more tragically, with the killing of family members before their eyes, many children are traumatized and remain without professional care. Most uprooted Iraqi children wake up in their exile to a daily experience of uncertainty, deprivation, lack of schooling, and to hard labor just to attain the minimal essentials of human survival. One has to wonder how their psychological scars will condition the future.

Christian and other religious minorities who have been a target of forced eviction and ethnic and religious cleansing by radical groups find themselves in limbo in their temporary place of refuge since they are unable to

return to their homes and are without a possibility of local integration or resettlement. It is the suffering of all the victims that should prompt a coordinated, effective and generous response.

5. A comprehensive reconciliation and peace are the obvious responses that address the root of all forced displacement. As the international community pursues this complex goal, addressing immediately the needs of the millions of uprooted Iraqis and other refugees in the area will prevent further regional destabilization and will relieve their pain.

This is not the time to look at technical definitions of a refugee, but to recall "the exemplary value beyond its contractual scope" attributed by states, from the very beginning, to the

Convention Relating to the Status of Refugees (1951).

Recently, the development of the concept of complementary protection has become a significant conclusion to support a humane response in massive displacement. Therefore, among the practical measures that must be upheld and implemented as means of due protection, are acceptance of all people fleeing generalized violence, respectful of their human rights and of the principle of non-refoulement, registration for an orderly assistance, provision of appropriate legal documentation.

In this humanitarian response, the countries hosting displaced Iraqis cannot be ignored by the international community and must receive tangible and prompt solidarity. A community-inclusive approach to assist vulnerable displaced people and hosts can be a winning strategy for an effective outreach even to needy persons who are the most isolated and vulnerable.

In fact, without this solidarity, the victims escaping violence are at risk of new forms of exploitation and of being deprived of health and education services, housing and employment possibilities. Facing such vulnerability, some persons are tempted to place themselves in the hands of smugglers in order to escape but simply are confronted with additional difficulties in the countries they manage to reach.

While the first humanitarian need is peace, equally vital is a coordinated response that raises awareness of the immense crisis we face. Such a response must involve actors from states, civil society and United Nations. In order to ameliorate the plight of all displaced people inside and outside the country, this response must enjoy a responsible participation of all Iraqis.

All humanitarian workers who have been delivering active assistance, notwithstanding risk and sacrifice, deserve the appreciation from the global human family, as well as adequate resources to carry out their mission. They serve as effective instruments, as shown, for example, by the tens of thousand of people of all backgrounds and convictions being helped daily by the Catholic charitable network in Iraq, Jordan, Syria, Lebanon, Turkey and Egypt.

Local NGOs as well as faith-based organizations and others often have the best capacities to reach out to the neediest, build upon community solidarity, and, in this moment of increased tensions between ethnic, tribal and religious groups, open up genuine dialogue. It makes good sense that they be empowered, financially supported and actively engaged in situation assessments and response programming.

6. In previous but similar crises of massive displacement, the mobilization of the international community proved effective in providing durable solutions. There is a need to match past effectiveness. While the right to return has to be kept alive for displaced Iraqis, other examples in recent history have demonstrated that the option of resettlement may need to be enhanced, and doors opened by more countries and for greater numbers, so that pressure within the region may be alleviated on a short-term basis.

A renewed and concerted effort is called for, however, to make conditions in Iraq and in the whole region conducive to a decent and sustainable coexistence among all its citizens. The historical diversity of communities can contribute to a democratic experience and can link this society to the world. Such a contribution presupposes mutual acceptance, the rejection of homogenization, and constructive pluralism. The implementation of all durable solutions to end displacement in this context can prevent the emergence of chronic, protracted situations that result in long-term and humiliating circumstances for large numbers of new refugees.

Mr. President,

7. My Delegation is convinced that, at this juncture of the Middle East crisis, vigorous leadership is demanded of the international community. Surely, the greatest challenge is to find a way for reconciliation, to reconstruct the will to dialogue, and to hope again so that peace may win. Generous, timely and coordinated humanitarian help for all the victims of such horrific violence will achieve justice for them and will begin the indispensable process of healing their tragic condition.

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McGILLION'S WAY

By FRANK COLYER



After some four years I have just-re-read Chris McGillion's piece (1/2/03) in the 'Faith' section of *The Age*, headed 'Reflections on why a church is losing its way.. And its flock'. Actually, it was an extract from the collected efforts of similar dissenters titled 'A Long Way From Rome'.

In essence, McGillion lays the blame for the undoubted malaise in

Australian Catholic life at the door of a hierarchy that is, in his view - with a few exceptions - rigid and blinkered and too supportive of Vatican dictates. The charge sheet is long

'Out of touch,' he cries, and goes on to list some of his grievances:

- Ritual that is 'dull and arcane'
- Failure to promote 'an attractive, compelling testimony of its creed to the wider society.'
- 'No longer able to offer an imaginative counter-cultural view of life.'

- 'Worship atrophied under the dead weight of liturgical correctness.'
- 'Creativity has been stifled.'
- Failure to seriously engage with 'the more intimate needs and aspirations of its members.'

In a word (as McGillion painted the scene) the Church was becoming irrelevant. At the time, I responded with a letter to *The Age*. Assuming (correctly) that it would not be published. I copied it to McGillion.

Here it is as an open letter:

OPEN LETTER

I soon picked up in your article a familiar sour, censorial, tone. So may I ask where do you stand personally, in this matter? Are you a religious dilettante who still goes to Mass, a lapsed Catholic or a non-Catholic? In the case of the first two, it would seem you fit a type defined by G K Chesterton - they hover in the Church porch, unwilling to go inside and help or go outside and forget. Whatever, you obviously do not understand what the Catholic Church is, or claims to be; and it is important that you *do* know, if only to prosecute your case.

If the Church becomes irrelevant now, then it has always been in such peril and dispensable, being no more than a social, benevolent and political unit. Like even the greatest entities it would be doomed eventually to reach its use-by date. Yet there are various ways of looking at that word 'irrelevant'. The Church has always been irrelevant in the sense of being 'in the world, but not *of* the world'. Since the earliest days, since Christ wept over being found irrelevant by Jerusalem, it has been widely and consistently rejected. It has always been a supernatural overlay, a transplant, on an alien base.

But if the Catholic Church *is* what the Catholic Church says it *is* then the word 'irrelevant' is itself irrelevant. Not many people grasp the Church's definition of itself; yet it is simply stated. The Church claims to be the extension of the Incarnation through time. In a mystical sense Christ works on, dispensing sanctifying grace - the essential stuff of His gift of supernatural life. Despite the earthen vessels containing its treasures, the Church *is* Christ working in the world. Sensational, of course; in fact, outrageous to many ears, be they prayerful or not. But there it is.

Knowing that it is the Body of Christ, the Catholic Church has the temerity to believe that it cannot fail. Nor, in my belief, can it become irrelevant, while the human condition endures; while we confront the bleak spectacle of a brief life in a meaningless universe. 'Where *shall* we go,' asked the Apostles. And Hilaire Belloc replied: 'Outside is the night.' And John Henry Newman described that 'outside' condition as, 'Dreary, hopeless irreligion'. Nor is non-failure measured in terms of signed up membership. Christ Himself speculated: would the Son of Man, on His coming, find faith on earth?

The present times are not the only great age of disaffection, desertion and dereliction and perhaps not the worst. Yet in past ages the Church often owed its survival to the power of great saints, rising to lead what others considered an irrelevant, hopeless, cause. Just as Churchill rose for Great Britain in 1940. Conversely, the Church is validated in a back-hand way by surviving the damage wrought, from time to time, by incompetent, worldly and occasionally wicked people in high places.

A final word. You may recall that Christ urged people to 'enter in by the narrow way'. As Christ said, few of us find it. Outside that gate, we are at risk today in a swirling, unstable climate of decadence and evil. Due to the garbage poured out today on screen and in print, Western man lives in a high-risk environment; perhaps the riskiest in recent centuries. And this is why people are declining to 'live on in the vine', preferring instead to run with the herd down the Gadarene slope (if you will pardon the mixed metaphors).

Back in 2003 I did not get a reply from McGillion. I don't expect I will get one now.

- FRANK COLYER is a journalist with more than twenty years experience in the print and Television media.
He lives in Drysdale Victoria.

Papal Social Sciences Academy Plots A Course for the Future

MOVING FORWARD WITH THE PAST

By ELIZABETH LEV



HE tranquil silence of the Vatican Gardens was interrupted this week by a burst of activity circulating around the Casina Pio IV, the exquisite little villa nestled in the heart of the garden, today home to the Pontifical Academy of Social Sciences.

The academy's 32 members meet every year to reflect on questions regarding Catholic social thought, and in the course of their deliberations they invite experts in various fields to address the academy and offer the fruit of their experience and study.

What made this session unique was that while discussing the question of "Charity and Justice in the Relations Among People and Nations," the academy invited a record number of speakers, many of whom were of superstar status on the world's religious and political stage.

The topics analyzed by the prestigious group ranged from the economics of charity and aid, to world peace, to interreligious dialogue, to migration and poverty. Practical ideas, concrete facts, hopeful signs and disappointing results were all laid out before the academicians.

The Roman Curia participated in the sessions at the highest level. Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace, and Cardinal Tarcisio Bertone, Vatican secretary of state, all gave addresses at the meeting.

Benedict XVI sent a letter to the president of the academy, Mary Ann Glendon, in which he emphasized that in the Christian experience charity and justice were inseparable, something he had discussed in his first encyclical, "Deus Caritas Est."

The Holy Father brought three challenges to the attention of the scholars - the environment and sustainable development, respect for the rights and dignity of persons, and the loss of spiritual values in developed countries. The academy was enjoined many times to purify reason through faith recalling the Pope's words, "Faith liberates reason from its blind spots and therefore helps it do its work more effectively."

"Deus Caritas Est" served as a point of departure for the session. Dominican Father Augustine Di Noia, undersecretary of the Congregation for the Doctrine of the Faith, spoke in the first meeting about the encyclical underlining the distinction made by the Holy Father between "eros" and "agape," two Greek words for love, the former being love as desire and the second the Christian form of self-giving love.

Father Di Noia pointed out that the modern world erroneously sees the Church as opposed to "eros" and as seeking to suppress man's desire, whereas in fact the Church sees all forms of love as an inclination toward the good which can "find its

complete fulfillment in the love of the triune God."

The Dominican also warned the academy that a secular anthropology based on an "alternative account of the meaning of human existence" has come to shape the programs of many international organizations. In this modern vision of human good, the Church's efforts are often "caricatured as retrogressive and intrusive."

Father Di Noia concluded his remarks by exhorting the social scientists of the academy to "counter this secular anthropology and the social engineering programs inspired by it," thus laying out the challenge facing the academy over the next few days.

Keeping the Future Present

Pope John Paul II founded the Academy of Social Sciences in 1994. The meeting of the academy in 2007 underscored how much the world had changed from its first meetings. The revolutions of the Internet, the change in the power of nations and the rise of terrorism have changed the face of globalization since the academy's initial sessions.

Some of these contemporary challenges were laid out by Henry Kissinger, who addressed the academy on the second day of meetings. The former U.S. secretary of state (1973-1977) gave a fascinating talk on the shifting relations between the nation-state and other political entities.

The Peace of Westphalia in 1648, which ended the Thirty Years' War, saw the rise of the modern nation-state, and the decline of the authority of the papacy and the Holy Roman emperor.

In the course of the transition from national monarchies based on claims of divine right to constitutional governments based on popular consent, the individual gained importance.

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The Unforgiveable Sin

Blaspemy against the Holy Spirit, then, is the sin committed by the person who claims to have a "right" to persist in evil – in any sin at all – and who thus rejects Redemption. One closes oneself up in sin, thus making impossible one's conversion, and consequently the remission of sins, which one considers not essential or not important for one's life. This is a state of spiritual ruin, because blasphemy against the Holy Spirit does not allow one to escape from one's self-imposed imprisonment and open oneself to the divine sources of the purification of consciences and of the remission of sins.

- John Paul II *Encyclical Dominum et vivificantem*, § 46 - Copyright © Libreria Editrice Vaticana

Kissinger noted that in recent years, with economic globalization, nation-states have been becoming weaker, yet they remain the principal entities to which citizens look for assistance in dealing with the disruptive effects of that same globalization.

With reference to the present world situation, Kissinger also suggested that a nation is in trouble when it is no longer able to ask for sacrifices from its citizens, and when its citizens cease to "think the future is more important than the present." Those concerns were interestingly similar to those expressed by John Paul II in "Ecclesia in Europa" where the Holy Father pleaded with Europeans not to give up hope, not to cease believing in the future, and to continue to have children so that the continent would be ensured a future.

As does the Church, Kissinger relativized the temporal importance of the state, saying that a nation should have a sense of greatness beyond oneself, a recognition of the divine. Thus, it appears that, in his own way, the 1973 Nobel Peace Prize winner may also believe in purifying reason through faith.

Abraham's Tent

One of the most interesting sessions was the day on interreligious dialogue and world peace. Chaired by Mary Ann Glendon, academy president, an illustrious round-table discussion looked at the status of relations among the religions. Cardinal Kaspar opened the session, followed by Rabbi David Rosen, president of the International Jewish Committee, Cardinal Nasrallah Pierre Sfeir, patriarch of Antioch of the Maronites, and Patriarch

Antonios Naguib of Alexandria of the Catholic Copts.

Cardinal Kaspar spoke beautifully on the necessity of prayer in dialogue among religions. When people approach a conversation on faith, prayer leaves "hearts more open" and aware that they are discussing something more important than their own interests.

Cardinal Sfeir gave a moving testimony of life in modern-day Lebanon, once a great model for peaceful coexistence among diverse religions, now a hotbed of tensions among its sixteen various religions. Patriarch Naguib spoke from a pastoral point of view, bringing up four necessary points for interreligious dialogue – truth, liberty, love and prayer. He particularly emphasized the importance of forgiveness, saying that without it, there can only be "an endless spiral of pride and violence."

Rabbi Rosen started by noting that "religion should be part of the solution, not the problem." Citing John Paul II's description of the various world religions as "life's interpretive keys,"

he discussed the question of religion and identity.

The rabbi ended his remarks with an arresting example to which all three of the great monotheistic religions could turn, that of Abraham, model of hospitality. "Abraham's tent," he said, "was open at all four corners, ready to welcome any visitor from any direction." When angels came to his door, there was no need to specify that they were messengers from God, because "Abraham saw every man as God's messenger."

Although the participants pointed out that many wars declared for the sake of religion are really territorial conflicts using religion as a mask, all the speakers agreed that "there cannot be peace among nations without peace among religions."

The four days of academy meetings were both provocative and fruitful, but after listening to leading intellectuals, policy-makers and Church officials, the social scientists closed on a humble note. The plenary session ended with a prayer written by Óscar Romero, the Salvadoran archbishop who was assassinated while celebrating Mass in a small chapel near his cathedral.

Using the words of the archbishop, they reminded themselves, "We may never see the end results, but that is the difference between the master builder and the worker. We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own. Amen."

ELIZABETH LEV teaches Christian art and architecture at Duquesne University's Italian campus. She can be reached at lizlev@zenit.org.

Catholic teaching no synthesis of Humbug

All Christianity concentrates on the man at the cross-roads. The vast and shallow philosophies, the huge syntheses of humbug, all talk about ages and evolution and ultimate developments. The true philosophy is concerned with the instant. Will a man take this road or that? that is the only thing to think about, if you enjoy thinking. The aeons are easy enough to think about, any one can think about them. The instant is really awful: and it is because our religion has intensely felt the instant, that it has in literature dealt much with battle and in theology dealt much with hell. It is full of danger, like a boy's book: it is at an immortal crisis.

- G.K.Chesterton, *Orthodoxy*, The Bodley Head London, 1908, pp.233-234

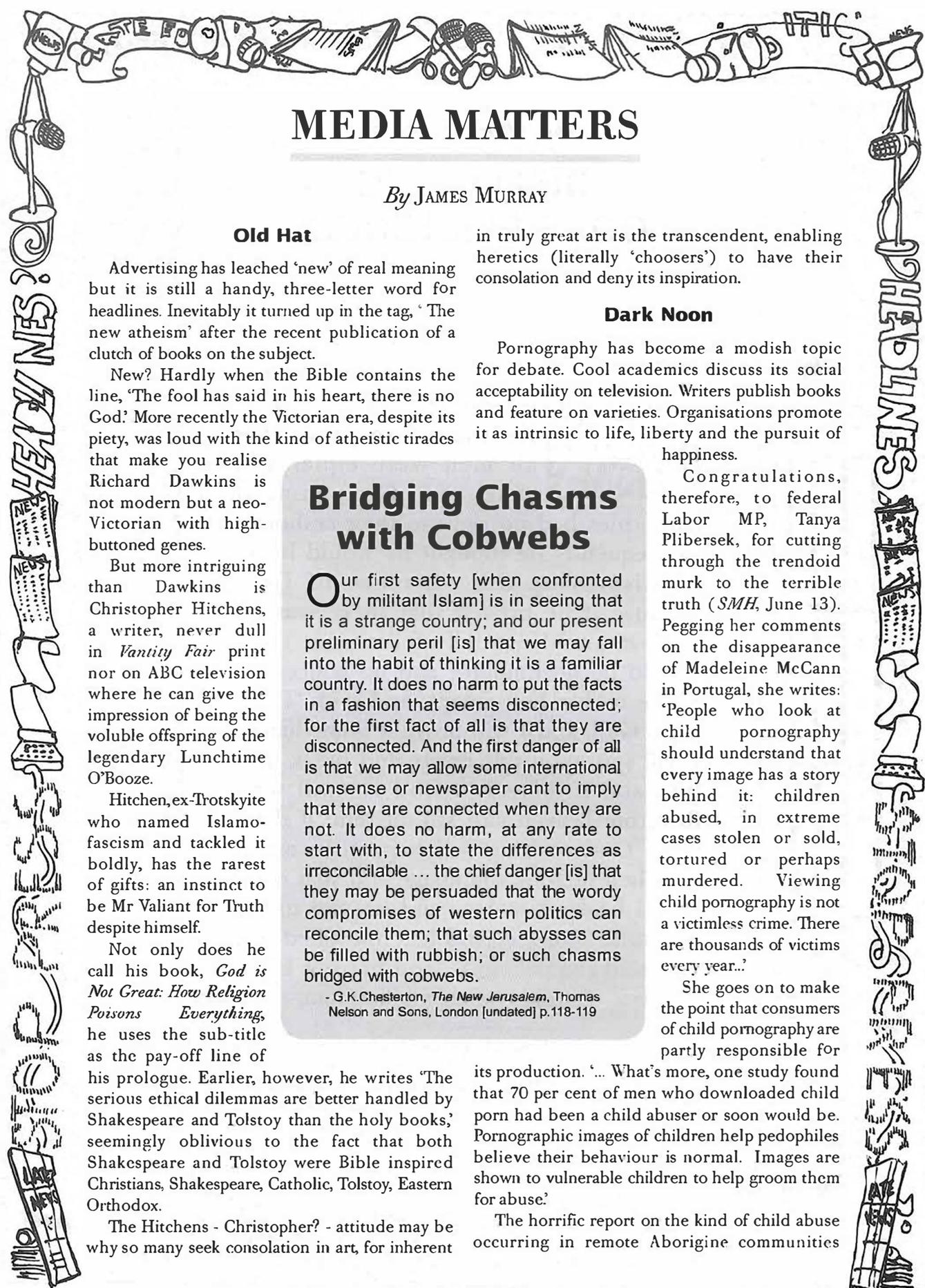
The politics of Atheism

DISPROVING GOD'S EXISTENCE?



SOCIALIST arrived in a village to convert the inhabitants to Socialism. He wanted to prove that all men were equal and that the Government authorities had no right to their authority. Consequently he thought he would begin by disproving the existence of God, because if he proved that there was no God, it would naturally follow that there should be no Emperor and no policeman. So he took a holy image, and said, 'There is no God, and I will prove it immediately. I will spit upon this image and break it to bits, and if there is a God He will send fire from heaven and kill me, and if there is no God nothing will happen to me at all.' Then he took the image and spat upon it and broke it to bits, and he said to the peasants, 'You see God has not killed me.' 'No,' said the peasants, 'God has not killed you, but we will,' and they killed him.

- The Hon. Maurice Baring, [1874-1945] *What I saw in Russia*, Thomas Nelson and Sons, London [undated] p.357. Baring became a Catholic in 1909 and was a close friend of Belloc and Chesterton.



MEDIA MATTERS

By JAMES MURRAY

Old Hat

Advertising has leached 'new' of real meaning but it is still a handy, three-letter word for headlines. Inevitably it turned up in the tag, 'The new atheism' after the recent publication of a clutch of books on the subject.

New? Hardly when the Bible contains the line, 'The fool has said in his heart, there is no God.' More recently the Victorian era, despite its piety, was loud with the kind of atheistic tirades that make you realise Richard Dawkins is not modern but a neo-Victorian with high-buttoned genes.

But more intriguing than Dawkins is Christopher Hitchens, a writer, never dull in *Vanity Fair* print nor on ABC television where he can give the impression of being the voluble offspring of the legendary Lunchtime O'Booze.

Hitchen, ex-Trotskyite who named Islamofascism and tackled it boldly, has the rarest of gifts: an instinct to be Mr Valiant for Truth despite himself.

Not only does he call his book, *God is Not Great: How Religion Poisons Everything*, he uses the sub-title as the pay-off line of his prologue. Earlier, however, he writes 'The serious ethical dilemmas are better handled by Shakespeare and Tolstoy than the holy books,' seemingly oblivious to the fact that both Shakespeare and Tolstoy were Bible inspired Christians, Shakespeare, Catholic, Tolstoy, Eastern Orthodox.

The Hitchens - Christopher? - attitude may be why so many seek consolation in art, for inherent

in truly great art is the transcendent, enabling heretics (literally 'choosers') to have their consolation and deny its inspiration.

Dark Noon

Pornography has become a modish topic for debate. Cool academics discuss its social acceptability on television. Writers publish books and feature on varieties. Organisations promote it as intrinsic to life, liberty and the pursuit of happiness.

Congratulations, therefore, to federal Labor MP, Tanya Plibersek, for cutting through the trendoid murk to the terrible truth (*SMH*, June 13). Pegging her comments on the disappearance of Madeleine McCann in Portugal, she writes: 'People who look at child pornography should understand that every image has a story behind it: children abused, in extreme cases stolen or sold, tortured or perhaps murdered. Viewing child pornography is not a victimless crime. There are thousands of victims every year.'

She goes on to make the point that consumers of child pornography are partly responsible for

its production. '... What's more, one study found that 70 per cent of men who downloaded child porn had been a child abuser or soon would be. Pornographic images of children help pedophiles believe their behaviour is normal. Images are shown to vulnerable children to help groom them for abuse.'

The horrific report on the kind of child abuse occurring in remote Aborigine communities

Bridging Chasms with Cobwebs

Our first safety [when confronted by militant Islam] is in seeing that it is a strange country; and our present preliminary peril [is] that we may fall into the habit of thinking it is a familiar country. It does no harm to put the facts in a fashion that seems disconnected; for the first fact of all is that they are disconnected. And the first danger of all is that we may allow some international nonsense or newspaper cant to imply that they are connected when they are not. It does no harm, at any rate to start with, to state the differences as irreconcilable ... the chief danger [is] that they may be persuaded that the wordy compromises of western politics can reconcile them; that such abysses can be filled with rubbish; or such chasms bridged with cobwebs.

- G.K.Chesterton, *The New Jerusalem*, Thomas Nelson and Sons, London [undated] p.118-119

for refusing - impertinent fellow - to recognise a matter of governance: Henry VIII's assumption of the headship of the Church in England.

Long ago and faraway. On a happier note: when Cardinal Norman Gilroy intervened to hold the Labor Party in New South Wales together at the time of the Split, there was no objection.

Absolutely necessary context: members of parliaments in New South Wales, Tasmania, the Australian Capital Territory, Victoria, South Australia, Western Australia, the Northern Territory and Queensland are models of erudition, probity and wisdom.

Quick Bite

The Future Fund blasts off for dollar realms beyond telephone number computation. Question 1: in advising on the GST-rate setting, were Treasury officials aware of the surplus that would accrue while also aware the surplus would be enough to fund the superannuation of public servants including themselves? Question 2: is it right, while future Zimmer frames for toothless public servants are pre-funded, that children lack immediate dental care?

Packer Up

Who'd've thought it? A de-Packered media scene: Clyde, Frank, Clyde and Kerry gone, and James of that ilk set for marriage to the bonny Erica Baxter and closer entwining with gambling industry heavies, stretching from Melbourne to Perth, Las Vegas to Macau.

Your correspondent has previously mentioned risk factors, specifically from the Chinese government taking a puritan turn. So it proved;

restrictions were put on visas to prevent Chinese mainlanders flocking to Macau on gambling sprees when they could be at home investing on the stock market.

Apart from a remnant 25 per cent, can the Packer media linkage into its fourth generation really be over, left to a push of equity fund managers? Your correspondent's mad notion is that James Packer aims like his father to do a Bond, that is, let the equity push make a hash of print and television and return to salvage the wreckage cheaply.

His saner notion: a definite answer will come if the spirit of the reformed Scrooge prevails over that of the unregenerate Marley and the traditional Packer hampers are distributed to retainers at Christmas, albeit in fewer numbers.

Pushy Mac

Adrian McKenzie, leader of the equity push? He did eventually consent to a press conference. Okay, the Packers were never exactly eager for these either but did recognise a reciprocal obligation for the bosses of businesses profiting from inquiries into the lives of others to front occasionally.

Unfortunately your correspondent was unable to attend the McKenzie show. Had he done so, he would have got round to the question every Glaswegian asks another, not what school did you go to or where

did you live but what team do you support?

McKenzie looks as if he might be a Queen's Park or Hamilton Academicals man, maybe Partick Thistle. Long odds Rangers, even longer Celtic Rugby? What's that?

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Kicking away the Ladder

No doubt European civilization, even when secularized, still retains the mark of its spiritual origins. The new social ideals and secular forms of cultures themselves represent partial and one-sided survivals of the Christian social tradition. Nevertheless, the spiritual forces that owe their existence to Christianity have turned against it and have become the centres of anti-Christian revolt. Nationalism owes to Christianity its high and almost mystical conception of the nation as a spiritual unity - a sacred community for which the individual will gladly sacrifice his life; yet, divorced from Christianity, this conception becomes a principle of hatred and destruction. Liberalism and democracy owe to Christianity their humanitarian idealism and their faith in progress; yet this idealization of humanity has become a substitute for the Christian faith in a divine order, and has made it possible to regard secular civilization as man's final end. Socialism derives from both Christianity and Judaism its passion for social justice, and for the rights of the poor and the disinherited; yet this passion has become the driving force or the Communist attack on Christianity, and the basis of a social atheism which leaves no room for human rights and spiritual freedom.

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



How long can Christians stand the heat of persecution in Baghdad?

THE STRUGGLE FOR SURVIVAL

By JOHN PONTIFEX



CHURCH leaders are desperate to save Christianity in Baghdad from oblivion amid warnings that Islamists could succeed in ridding the city of Christians within two years.

Patriarch Emmanuel III Delly has convened an emergency council of priests to address radical measures in the face of increased Islamist threats forcing Christians in Baghdad to convert on pain of eviction from their homes or even death.

The committee established by the Patriarch of Baghdad of the Chaldeans, is charged with compiling a register of Christian families most at risk, taking steps to increase security around people's homes and, in some cases, evacuating them to the north of the country.

The Patriarch's initiative comes amid pressure on Christians to flee the country.

Among the hundreds of thousands who have fled their homes since 2003, up to 25,000 Christians have sought sanctuary in northern Iraq and Church leaders in the region have been told to expect a further 60,000 over the coming months.

Stressing the gravity of the situation, senior Iraqi priest Father Bashar Warda gave an interview to the Catholic charity Aid to the Church in Need (ACN), in which he said that Christians in the capital were now panic-stricken and had dwindled in number to just over 300,000.

Warning of increased numbers trying to escape the capital over the coming months, he said: "If things go on like this, there will soon be hardly any Christians left in Baghdad."

The rector of the country's leading seminary and Church college – both

of which were recently evacuated from Baghdad – described an increasing sense of panic generated by Islamists in the country, especially in the capital and in the northern city of Mosul.

He said both Sunni and Shia militia were now targeting Christians – sending them death threats, going from house to house evicting them from their homes, demanding vast sums in the name of *Shari'a* law regulations and forcing sisters and daughters to marry so-called Jihadi fighters.

"The most important issue we are now facing is a persecution of Christian families in Baghdad," he said. "Unfortunately, it is growing more and more."

How to Destroy the Faith

If the meaning, and the reasonableness, of the fundamental truths of religion cease to be explained and taught, *opportune*, *importune*; and if a time comes when, on all sides, these truths are criticised and attacked; and if then no answer is made to the criticisms by the officials charged, above all else, with the defence of the truth – the bishops – and no defence is offered against the attack; if ... the official defenders of the Catholic faith are dumb, whether through fear of the consequences, or through lack of appropriate knowledge, or through failure to understand the life of the time and its needs; then Catholicism, in such a place and time, if these conditions endure for long, is doomed. Far too many of those who once called themselves Catholics will cease, in the end, to be such in fact; whether they have aggregated themselves to other religious bodies or not.

- Philip Hughes, *The Reformation* in England, London, Burns & Oates, 1962, p.188.

Now comes news that Shia firebrand Muqtada al-Sadr's so-called Mahdi army has issued orders telling Christians in Baghdad to wear the veil or "face grave consequences".

Hundreds of Baghdadi Christians forced from their homes have taken refuge at St George's Chaldean Church, in Ghadeer, in the north-east of the city, one of the only churches still open in the area.

Fr Warda thanked ACN for pledging support for the emergency relief work at St George's but added that so much still needed to be done.

"We have tried speaking to Shia and Sunni leaders about the threats but it is of no use," he said. "Where can these Christian families go? There, in Baghdad, you have a very weak part of society which is being hit and threatened very seriously."

The priest went on to reiterate calls for the Iraqi government to help the Christians. "When you ask the Government what the solution is, they say nothing," he said. "They have no solution to their own problems so how can they be able to help us?"

Fr Warda stressed the need to provide a safe-passage for Christians to the north of Iraq, saying this option was far preferable to them seeking refuge in the USA, Europe and other parts of the West, where they would soon forget their rich cultural heritage.

Fr Warda, who is rector of SS Peter and Paul's Seminary and General Secretary of Babel College, both now in Ainkawa, Arbil, northern Iraq, said that the 27 seminarians and 64 other students in theology and philosophy remained in good spirits despite the tortuous move last winter from Baghdad.

To help the work of Aid to the Church in Need (ACN) in Iraq please contact the Australian office of ACN on (02) 9679-1929. e-mail: info@aidtochurch.org or write to Aid to the Church in Need PO Box 6245 Blacktown DC NSW 2148. Web: www.aidtochurch.org

Islamists and their many faces

JIHAD IN SMALL TOWN AMERICA

By LAURA MANSFIELD



It happened again this week. I came out of the office to find a flyer under my windshield wipers inviting me to a special informational presentation on God and family values, and how to bring them back to the forefront in America.

I'm a parent, so the flyer caught my interest. But as an analyst for the Northeast Intelligence Network, my eyes were riveted to the address on the flyer: the session was being held at a nearby mosque.

Curiosity got the better of me, and I decided it would be a good time for some on-site investigations of the mosque. In order not to attract undue attention, I dressed conservatively, wearing a navy jumper with a long sleeve white blouse, and low heels. I debated whether or not to put on a hijab (head scarf) then decided not to; after all, I was going to 'learn,' not to pretend I was a Muslim.

I checked the mosque schedule on the web, and discovered that there was going to be an Arabic language session an hour before. So I showed up an hour early. The imam met me at the door, and told me that the presentation didn't start for an hour, and suggested I come back in an hour. Fortunately I had anticipated this. I explained that since I had quite a bit of reading to do for a class I was taking, 'Can I just sit here and read?'

He hesitated a moment, then agreed. I sat in the back of the room, with my book open, and made a mental note to remember to turn the pages every so often, as I listened to the speakers in Arabic.

The first speaker was the head of the Muslim Students' Association at the nearby university. Although I missed the beginning of the discussion, I caught up quickly. He was talking about the problems he had encountered on a recent trip, when the Transportation

Security Administration [TSA] flagged him for extra screening. He joked about the fact that they had stopped him for extensive screening. He had anticipated that he would be screened and he had filled his carryon luggage with printouts of the Qu'ran from the internet, and had 15 or 16 CD's labeled in Arabic, and he had a notebook computer with him.

As he expected he was delayed; he thought it was very amusing that while several TSA personnel were scrutinizing his personal belongings that his classmate from Jordan was able to walk through security, along with his American girlfriend, without any problems whatsoever.

One of the men said, in Arabic 'Blonde Americans are good for

something!' Another man advised him to be cautious, since there was an American woman in the room. The Imam spoke up and told everyone that I didn't speak Arabic.

At that point another student took the podium. His name was Khaled, and he began to recount his recent trip to New York City. Khaled and three of his companions had gone to New York for several days in January. He told of how uncomfortable his trip up to NYC had been. He felt like he was being watched, and thought he was the victim of racial profiling.

Khaled and his friends were pretty unhappy about it, and while in New York, they came up with a plan to 'teach a lesson' to the passengers and crew.

You can imagine the story Khaled told. He described how he and his friends whispered to each other on the flight, made simultaneous visits to the restroom, and generally tried to 'spook' the other passengers. He laughed when he described how several women were in tears, and one man sitting near him was praying.

The others in the room thought the story was quite amusing, judging from the laughter. The Imam stood up and told the group that this was a kind of peaceful civil disobedience that should be encouraged, and commended Khaled and his friends for their efforts.

He pointed out that it was through this kind of civil disobedience that ethnic profiling would fail.

One of the other men. Ahmed from Kuwait, gave a brief account of his friend Eyad, who had finally gone to Iraq. Ahmed was in email contact with Eyad, and hoped by the following week to be able to bring them more information about the state of the 'mujahideen' in Iraq.

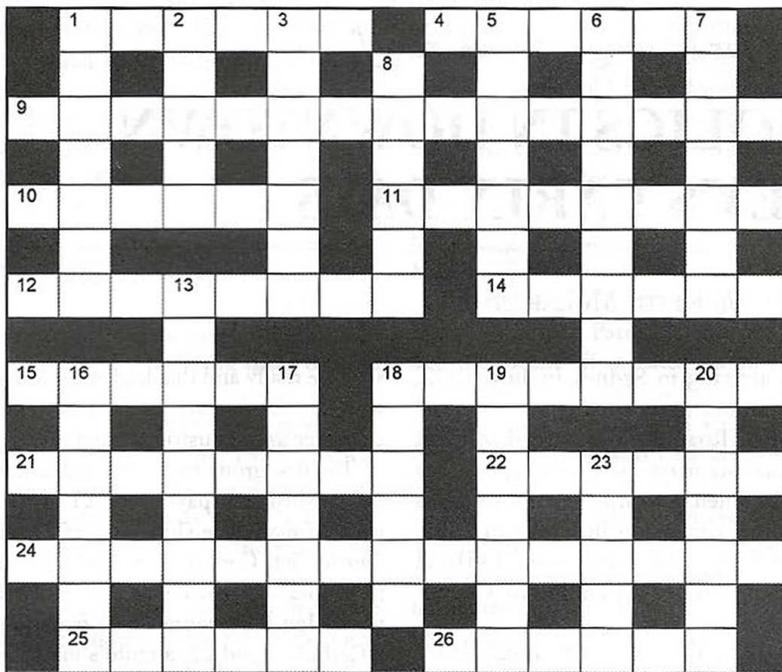
As the meeting drew to a close, the Imam gave a brief speech calling for the protection of Allah on the mujahideen

Living in Muslim Countries

Even the media play a major role in this [humiliation of the Christians]. Every day in the newspapers they speak of Islam. Sometimes Christianity is violently attacked. On television too the presence of Islam is all-pervasive; the documentary programmes speak of the successes of Islam, the news broadcasts are interrupted by the prayers. In the television debates accusations are often hurled at Christians, but there is no provision for presenting the other side and no right of reply. This happens likewise in the newspapers. In the streets everywhere one hears the radio broadcasts with the five daily prayers, preceded by the call to prayer, which can last up to an hour. In Egypt it is the state radio which broadcasts the Koran 24 hours a day. It happens too that the pious Muslim, without ill intent or hostility, will turn up the volume on his radio to the maximum, so that all his neighbours can hear (this is a common feature of the Arab world). The effect nonetheless is that anyone who is a Christian has to listen the whole day to the Koran... And many Christians say we should just put up with all this...

- 'Interview with Father Samir Khalil Samir,' by Vittorio Emanuele Vernole, *Religious Freedom in the Majority Islamic Countries, 1998 Report* Aid to the Church in Need. http://www.alleanzacattolica.org/acs/acs_english/report_98/aaa_appendices.htm

ANNALS CROSSWORD No. 46



ACROSS CLUES

1. To attack violently (6)
4. Renowned (6)
9. and 6 down. A change in the appearance of Jesus, commemorated on 6 August (15.2.3.+)
10. A large shawl or veil worn by Muslim or Hindu women (6)
11. Cross (8)
12. Beebread (8)
14. Cleans; searches (6)
15. Male member of a sovereign family (6)
18. Roman emperor poisoned by his wife Agrippa (8)
21. A friar belonging to a branch of the Franciscan order (8)
22. A halo or nimbus, especially as represented in art (6)
24. Founder of the Pious Society of Missions; Feast Day 22 January (7,8)
25. To interfere (with) annoyingly (6)
26. An ancient Egyptian god, ruler of the underworld and judge of the dead (6)

DOWN CLUES

1. Father of Isaac (7)
2. Ecclesiastical council (5)

3. Notifies (7)
5. Something owed (7)
6. see 9 across
7. Godparent; guarantor (7)
8. Patron of the Sicilian port of Catania; Feast day 5 February (6)
13. Abjured (9)
16. Practicality (7)
17. Technical name for alcohol (7)
18. Small piece of toast spread with a savoury topping (6)
19. Series of prayers commemorating the Annunciation (7)
20. Members of an Eastern church (7)
23. Fragrance (5)

SOLUTION TO NO. 45



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fighting for Islam throughout the world, and reminded everyone that it was their duty as Muslims to continue in the path of jihad, whether it was simple efforts like those of Khaled and his friends, or the actual physical fighting of men like Eyad.

As the meeting broke up, several women in hijab came in the room, and two of them sat with me. They were very warm and friendly and welcoming, and appeared to be clearly thrilled that I was

there. They asked me questions about who I was, and why I was interested in the session.

By the time the session began, there were half a dozen American women, four of them African American. Where the previous session had definite anti-American tones, this session was all American and Apple Pie. The earlier session had been in Arabic; this one was in English.

The woman leading the session,

Nafisa, told of the concerns she had regarding her daughters in the public school system. She complained about the influence of the MTV culture, and seemed concerned about the rampant sexuality that pervaded all facets of American life, from TV to movies and on into the school system.

She explained her personal solution - the local Islamic school, beginning with kindergarten. Instead of worrying about her daughters dressing provocatively and behaving inappropriately with boys, she talked about the modest school uniforms that they wore, and the single-gender classes that her daughters attended.

She then began to discuss Islam, focusing on the commonalities it has with Christianity. The sales pitch had clearly begun. While in the previous session, then men had quoted over and over again sura from the Qu'ran calling for violent jihad, the women's session focused on the 'gentler' side of Islam.

The same Imam who demanded that the men continue in the path of jihad did a complete 180 degree turn in this session, stressing instead the suras that promoted the "brotherhood" between Muslims, Christians, and Jews. 'After all, we worship the same God, and follow the teachings in the books he gave each of us. We are all the same, we are all People of the Book,' he stressed.

The differences between the sessions were striking. Clearly the second session was a recruiting session.

Were the women aware of what was being taught in the first session?

Certainly those women who spoke Arabic should have been.

The reason for concern is obvious: two different doctrines are being promoted. One peaceful, friendly, warm, and fuzzy doctrine is being used to draw people in, with a focus on the wellbeing of their children.

But the Arabic speaking sessions clearly have an anti-American tone.

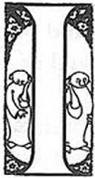
It shows clearly that as much as we'd like to pretend it hasn't, Jihad has reached small-town USA. This mosque isn't in Washington, DC, or New York City. This is a small mosque in a small town in the deep south.

And if it's in this tiny little quiet southern town, it's probably in your hometown too.

Indicted for stealing a handkerchief

IRISH CATHOLICS IN DOWNTOWN SYDNEY'S EARLY DAYS

By KEITH McLAREN



IN THE early 1830's, today's Haymarket area was a grubby part of Sydney. Despite this, many Irish Catholics, the colony's under-dogs, settled in this area.

What follows is a true story of two young Catholics, both of humble Irish origin, who came together in the Haymarket area. They married, overcame adversity and prospered in business, before dying relatively young, after having made a significant contribution to the growth of the struggling Catholic church in Sydney.

Their story began with an Irish lad living on his wits in a London slum. At the Old Bailey, in September 1821, John Berry, described as an errand boy, native of County Cork, aged 18 years, a Catholic, was indicted for stealing a handkerchief, value 4s. Found guilty, he was sentenced to transportation for life.

After five months in the hulk *York*, Berry was transported in the convict ship

Asia, arriving in Sydney in July, 1822. After labouring in convict gangs on the Windsor Road, he was forced to work for various masters. One of these was George Allen, a wealthy lawyer, who was building a mansion in Glebe in 1829. Around 1832, John was passed to David Warden, a Corn Chandler in George Street.

In 1831, there was a great imbalance in the sexes in the colony, about 270 men for every 100 women. This was a big factor in the prevalence of drunkenness, violence and prostitution. The British Government decided to encourage emigration, and saw an opportunity here to get rid of an embarrassing surfeit of paupers in Orphanages, Poor Houses, and Houses of Industry.

In September, 1831, Goderich, H.M. Principal Secretary of State for the Colonies, wrote to Governor Bourke...the persons to be sent out ...have principally been selected from charitable institutions in Dublin and Cork? Bourke replied.. 'we

shall be ready and thankful to receive the womenif they are young and of good character and industrious habits?.

The first group came on the *Red Rover*, the Government paying the £15 cost for each woman! The ship, with 202 young females, left Cork in April, 1832, arriving in Sydney in August. One emigrant listed was Ellen Maccroonc (sic) from Cork, a Catholic aged 22, a child's maid, who found employment with Mr. James Smith, Gloucester St., with a yearly wage of £9.

Before long, Ellen got together with Irish Catholics in the Haymarket area. In April, 1834, John Berry, prisoner under life sentence, applied for permission to marry Ellen McCrone. His master, David Warden, gave permission, and the Banns were published at "St. Mary's Chapel" in the Courthouse at the corner of Castlereagh and King Streets. On 28 April, 1834, John and Ellen were married there by Rev. John McEncroe.

David Warden was a kind man, for he soon set Ellen up in a branch of his own business next door but one to his own, and permitted her convict husband to reside with her, part-time. By July 1837, Ellen and John had two children, and Warden's kindness got John into big trouble. Charged with 'being illegally at large' he was imprisoned in the Hyde Park Barracks.

Despite a touching petition from Ellen, supported by nine prominent citizens, the Governor's verdict was that Berry was to be sent away, and that David Warden receive no more assigned servants. John went to Windsor; but after more petitions, was eventually allowed to return to Sydney, on a Ticket of Leave, assigned to his wife!

The Corn and Hay business was flourishing, for in 1840, Berry bought land with a frontage of 80 ft. 2 in. in George Street, for £1400. There were three lots on the property, and

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later on, one of these was occupied by Francis McMahon and another by Charles Murray, both free Irish Catholic immigrants, who come into this story later.

John and Ellen had eight children, all baptized at St. Mary's church.

In 1841, Berry received a conditional pardon. 1843 was another big year for the family, with John purchasing land with a frontage of 40 ft. in Sussex Street, for £200. Between 1847 and 1849, the Berry family moved their abode to Sussex Street, keeping their George Street property for business. Sadly, after only eight years as a free man, John Berry died in May, 1849. His will disclosed assets enabling him to make provision for his wife and for each of their children, including one still in her mother's womb.

His testimonials show John Berry as a likeable fellow; a good family man and businessman, who impressed everyone he met. Ellen also must have had great personal qualities, as wife, mother and businesswoman. By hard work and business nous, they acquired substantial assets in downtown Sydney.

Less than 2 weeks after her husband was buried, Ellen Berry gave birth to a daughter, Mary Lucy. Widowed, with 7 children to care for, the eldest only 14 years old, Ellen needed all her staunch Catholic faith, and her good friends, to sustain her! Only 49, she died in 1858 when James, the eldest of the Berry children was rising 23 years, and the youngest, Mary Lucy, was not yet 9 years of age.

In 1856, Emmeline Berry married Michael McMahon, younger brother of Francis, mentioned earlier. Francis

McMahon had built up a big tea importing business, with a warehouse on Brickfield Hill, and paddocks and stables on Goulburn Street. In the late 1850's, Francis sold up and went to live in Milton, near Charles Murray, his fellow occupant of the Berry's George Street property, as mentioned above.

Francis was a very generous benefactor to the Catholic church in Milton.

In 1870, Agnes Berry married Patrick Downey at St. Patrick's, Parramatta, and they went off to Yatte Yattah (near Milton), where Patrick had been running the small Catholic school since 1867. Francis McMahon and Charles Murray were on the local School Board.

Mary Lucy Berry, whose father died before she was born, and who lost her mother before she reached nine years, made her own beautiful contribution to the Catholic Church in Sydney.

In 1857, John Polding, Australia's first Catholic Bishop and Archbishop, founded *The Sisters of the Good Shepherd*. On 19 March 1874, at *Rosebank*, Fivedock, Mary Lucy Berry made her *Entry* into the Order, now named Sisters of the Good Samaritan of the Order of St. Benedict. Her *Reception* was also celebrated there, on 7 May, 1875. Mary Lucy's first two years in the Good Samaritans coincided with a time of great trial for the small community. Significant problems had arisen in the congregation by 1874, and investigations resulted in the appointment of a new Novice Mistress, a new Procuratrix, reconstruction of the Council, and election of a new Superior General in September, 1876.

Mary Lucy's time as novice then nun, must have been testing, but her

commitment was strong, and on 7 October, 1876, she made her *Profession*, taking the name Sister Mary Ignatius.

Sister Mary Ignatius died tragically young, not quite 30 years of age. No record has been found of the cause of her death, but it seems most likely that it was due to tuberculosis. Visiting the poor in the slums of downtown Sydney was a real hazard in those days. Mary Lucy's remains were eventually transferred to Rosebank. At present, there are 38 nuns buried there, including two from the Order of Poor Clares.

The only publicly available record of Mary Lucy Berry's death was discovered in 1994, by Suzanne Hyde, a descendant of Emmeline Berry, after a lucky find in an old notebook kept by her grandmother.

In *The Sydney Morning Herald* for December 21, 1878, was the Death notice: 'BERRY; December 12, at the Convent of the Good Samaritan, Sister Mary Ignatius (in the world Mary Lucy), youngest daughter of the late John Berry, Sydney.'

There is a final twist to the Berry family/Good Samaritans connection. While talking with Archivist Sr. Trower at St. Scholastica's, Glebe, I showed her a copy of George Allen's letter concerning transfer to his service of John *Barry*, (Asia 2). Sr. Trower smiled and said 'this was George Allen's house'. The Sisters bought it in 1901. It is a fascinating thought that John Berry, never known by his daughter Mary Lucy, worked as an unpaid slave on a property that was to become the Mother House of the Good Samaritan Order to which Mary Lucy gave her short life.

The author has proved that the Berry's 80-foot frontage in George Street, is today occupied partly by St. Peter Julian's Church (34 feet), and partly by an arcade through to Sussex Street (46 feet).

Their Sussex Street property is the Blessed Sacrament Fathers' Chinese Catholic Pastoral Centre. For me, these are very pleasing memorials to John and Ellen Berry. They treasured their Catholic faith, and passed it on to their descendants, and I am proud to acknowledge them as my great-great grandparents, through Agnes Downey.

KEITH McLAREN is a retired scientist (chemistry/physics) with 25 years as a catechist in Penshurst Sunday School and CCD classes in State Primary and High schools. He is a long-time parishioner of St. Declan's, Penshurst.

'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*

The Home Song Stories

Writer/director Tony Ayres through the character Tom (Darren Yap) draws on his own life for his movie. Rose (Joan Chen), a cabaret singer, meets the Australian sailor Bill (Steven Vidler) in Shanghai. He brings her and her two children back to Melbourne to live at his house.

In an early complication, his mother Norma lives there. She is played with splendid downbeatness by the great Kerry Walker who, intentionally or not but amusingly, brings more than a touch of doomy Patrick Whiteness to the role.

Steve Vidler nails his character's inarticulate kindness counterpointed by the wayward desperation and intermittent tenderness of Joan Chen's Rose. As the children Joel Lok and Rene Chen carry the main weight of the narrative, coping with a strange country and a succession of uncles, only the dinkum Bill providing the reassuring support that enables them to mature. Sweet and sour but brought off boldly and naturally without monosodium glutamate sentiment.

M★★★★NFFV

The Bet

In another phase of his directorial career, actor Mark Lee works dark wonders with producer/writer Caroline Gerard's script, linking dealings in Sydney's stock market with dancing in its glitzy clubs where the poles are greased with sease.

Will (Matthew Newton) is a stockbroker, not quite a fibro boy nor a Master of the Universe but a cool hand who resents the polo entitlement attitude of his banker friend Angus (Aden Young) and covets his friend, the corporate lawyer Tory (Sybilla Budd).

So far standard triangle with attendant extras and arrays of flickering share screens. But Lee and Gerard add the twist of a bet in which Will and Angus compete to make the most money in 90 days, the prize being \$100,000. They ride market surges and are involved in a take-over bid which may or may not be a scam.

From Newton, Lee draws an performance where angst breaks like acne on the insouciance, from Young, an elegant but driven nonchalance. Budd? A natural who acts as if she were born with a silver camera pointing at her.

MOVIES

Who wins the bet? Who wins Sybilla? Lee and Gerard leave insider trader's confidence on those questions almost to the end.

M★★★★NFFV

Lucky Miles

Dry as the landscape it traverses, director Michael James Rowland's comedy-drama does what many movies have done: makes the Outback the star of the show. But the figures in Rowland's landscape comprise not only the battlers who hold the line but two groups of refugees, one Iraqi, one Cambodian, castaways on Western Australia's alien shores, having been given the impression they can catch a bus to Perth

Their trek, their misadventures have a tone that recalls the South African hit *The Gods Must be Mad*. Rowland's touch, however, is individual and though his cast is largely unknown they act as if haunted by the ghosts of Chips Rafferty and John Meillon

M★★★★SFFV

Dr Plonk

From 20,000 feet of end-reels in his office fridge, the tireless Rolf de Heer has fashioned a comedy that will take those with long memories back to Mack Sennet's helter-skelter silent movies and will introduce young viewers to their delights.

Not content with that, de Heer, to play the title role, plucked his star from the streets of Adelaide in the person of busker-juggler-mime Nigel Lunghi, alias Nigel Martin, alias Mr Spin.

Dr Plonk is supported in his time-travelling exploits by his wife (Magda Jubanski) and his dim assistant (Paul Blackwell). There's a pooch called Reg. But it gives up trying to be funnier than the bipeds.

G★★★★SFFV

Snow Cake

Linda, an autistic, as a heroine? Unlikely premise but director Marc Evans and scriptwriter Angela Pell make it work because they have Sigourney Weaver's bravura performance as Linda.

Alan Rickman is Alan, a traveller on a Canadian highway with his own burdens, who gives Linda's feisty

daughter Vivienne (Emily Hampshire) a lift in which he is injured and she is killed.

Subtly Evans mixes Linda's agony with the reluctant irritation and admiration of Alan as they and the small town neighbours go through the rituals of mourning, a ritual complicated by his affaire with Maggie (Carrie-Anne Moss).

The Snow Cake of the title? Enough to say it brilliantly symbolises Linda's approach to living as Alan, reconciled, unburdened, moves on.

M★★★★NFFV

Four Minutes

A women's jail in Germany, its walls showing the scars of wartime violence. Inside inside the walls, peacetime violence, not less intensive, alleviated for its thieves, frauds and killers only through piano lessons given by a stiff, Prussian survivor of the war Traude Kruger (Monica Bleibtreu).

Violent for sure. And dark, And harsh. But in the final four minutes of the title, writer/director Chris Kraus elicits from abused, former child prodigy Jenny von Leoben (Hannah Herzprung) one of the most powerful, solo sequences ever filmed.

MA15+★★★★NFFV

Orchestra Seats (Avenue Montaigne)

Merveilleux. Superbe. Magnifique. Director Daniele Thompson's romantic comedy stars Cecile De France as Jessica from Macon who comes to Paris after being brought up by her grandmother to seize the day.

She does as a waitresse in a milieu where her work puts her in touch with people of the concert hall, the theatre and and a fine-art auction house. The finest art on display is, however, Cecile De France's seeming artlessness in her role.

One quibble: in this splendidly French movie Thompson goes for what is now a Hollywood convention, reflecting its mores rather than those of a less decadent world: the object of any younger player's love must be a guy who's been around the marriage mulberry tree at least once before.

If *la vie Parisienne* has no room for first love, then Paris may as well rename itself Clicheville.

M★★★★NFFV

Twice Upon a Time

Ageless Charlotte Rampling stars as Alice d'Abanville a dame of the British theatre so grande you feel she could, with a glance, turn Dame Edna Everage into a raw prawn. She is teamed with Jean Rocheford as her ex-amour, film director Luis Ruinard in London from Paris to receive an award.

If at times Rocheford does look a bit of ruin compared to Rampling, he retains impeccable timing and a marvellous gift for mimicry. Ian Richardson, in what was one of his last roles, plays d'Abbanville's husband Lord Evelyn Gaylord in the style that made him a master of ambivalence as the traitor Anthony Blunt

At times, the comedy is arch but in the end an arch of triumph, a Franglais romantic comedy written and directed by Antoine de Caunes at which that august members of l'Academie Francaise or even Le College de France might smile.

M★★★NFFV

My Best Friend

Director Patrice Leconte, and co-writers Olivier Dazat and Jerome Tonnerre, have made a *copain* movie as distinct from buddy movie in which a stitched-up antique dealer Francois (Daniel Auteuil) has to make a pal within 10 days to win a bet with his business partner Catherine (Julie Gayet).

Easy, he thinks until he consults his contact book and finds his life blank. A chance meeting with a trivia-spouting cabbie Bruno (Dany Boon) offers more annoyance than hope.

But they do keep bumping into each other, creating for Leconte the opportunity to braid his plotlines and surprises together into a cracking comedy of manners.

M★★★NFFV

The Page Turner (La Tourneuse de Pages)

Writer/director Denis Dercourt's psychological thriller, glacial in pace and mood has all the brilliance of an icicle melting in the sun. And despite impeccable playing by Catherine Frot as the uncertain concert pianist Arianne Fouchcourt and Deborah Francois as Melanie, the page turner of the title who comes into her life from the past, the movie fails to move to the key of sympathy.

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.

Dercourt appears to be inspired by the saying, 'Revenge is a dish best served cold.' But that also implies unpalatable.

PG★★SFFV

28 Weeks Later

Director Juan Carlos Fresnadillo's sequel to Danny Boyle's pandemic movie *28 Days Later* redoubles the horrors of a virus that turns people into mutant cannibals. Robert Carlyle comes on as Don, an escapee living in a London, protected by a US expeditionary force and seemingly free of contagion, welcoming his children back from evacuation, his wife (Catherine McCormick) having vanished.

Fresnadillo and screenwriter Rowan Joffe might have done more to clarify the virus metaphor. Are we looking at a surrogate Iraq or the AIDS pandemic where civil liberties have supervened over orthodox public health measures?

No doubt the sequels *28 Months Later* and *28 Years Later* will eventually tell us.

MA15+★★NFFV

Transformers

Usually the movie comes first, then the merchandise. But in this case the merchandise came first in the form of toy vehicles that could be twisted into robots. Director Michael Bay extracts maximum thrills (and ear-drilling decibels) from one set of these vehicles defending humans against another in fast and furious battles.

Watch out for Tasmania's Rachel Taylor who from time to time contrives to distract attention from the toys.

PG★★★SFFV

Driving Lessons

Gem of a performance from Julie Walters as an old theatrical. Yet all her dazzle cannot conceal the gear-grinding nature of the plot in which Rupert Grint as the son of an Anglican clergyman (Nicholas Farrell) is on a rite of passage from the Harry Potter movies to adulthood by way of the Edinburgh Festival and other excursions.

Written and directed by Jeremy Brock, the movie purports to be a personal memoir, but it has distinct echoes of the classic *Harold and Maude*. With Grint in clumsy transition and Laura Linney miscast as the vicar's over-zealous and errant wife, it resolves itself into a dull argument for clerical celibacy.

M★★NFFV

Ocean's Thirteen

The essence of the caper movie is high-octane speed. In this, the third of a series, director Steven Soderberg involves Danny Ocean (George Clooney) and his pals (played by Brad Pitt, Matt Damon et al) in too-much talkie-talk in setting up a caper to avenge Reuben Tishkoff (Elliott Gold), cheated out of his share of a Vegas casino by Willie Bank (Al Pacino).

Pacino, under a talented wig, steals the movie from the nonchalant Clooney and pals; plot convolutions involve Oprah Winfrey as her inimitable self and Ellen Barkin as Abigail, a blonde who appears to have been transmuted from a stainless steel saucepan and coated in Teflon.

PG★★★SFFV

Pirates of the Caribbean: At World's End

Or possibly wit's end to find a plot to accommodate Captain Jack Sparrow (Johnny Depp) and his motley crew of rivals in the third of a franchise that increasingly looks as if it has fewer and fewer buckles left to swash and has accordingly to rely on special effects that push the limits of the grotesque.

Despite disclaimers, the ending suggests that Jack will be back for a fourth round.

M★★★NFFV

Shrek the Third

Chris Miller directs the triquel; it may show signs of wit exhaustion but not, it must be said, at the box office. The twist this time is that Shrek (Mike Myers) rejects the kingship of Far Far Away to search for its true king Artie (Justin Timberlake) accompanied by Donkey (Eddy Murphy) and Puss in Boots (Antonio Banderas) and opposed by Charming (Rupert Everett)

G★★★SFFV

The US Vs John Lennon

Is less about the celebrated John Winston Lennon (co-eval of the less celebrated John Winston Howard) than about the anti-Vietnam war protest in which Lennon was caught up as a result of his rock-'n'-roll career move to the US.

Before leaving Britain, he had made no similar protest about the lower-key, more effective anti-Communist, parallel conflict, called The Emergency conducted by British and Commonwealth military forces in what was then Malaya, a conflict which ensured the emergence of two viable democracies in Malaysia and Singapore.

The directors of the documentary David Leaf and John Scheifeld have edited together remarkable archival footage and interviews. But their work lacks perspective. No suggestion that we are talking of 25 years ago, that the data on pot and links with paranoia are in. In other words, secular hagiography: no mention of Lennon's abandonment of his first wife and child for Yoko Ono, no mention that his peacenik wound involved the restructure of his septum after indulgence in cocaine.

Obviously comparisons are implied between Vietnam and Iraq. The Lennon-led anthem; 'What we are saying, is give peace a chance.' is admirable. Yet it fails to address the question: what kind of peace?

And there is absolutely no record of Lennon or his companions protesting about the re-education camps set up by the North Vietnamese after their victory, not in the field but in the media, just as there are unlikely to be protests about the victims of civil chaos if the US bugs out of Iraq, however, venal and vainglorious its entry was.

M★★★NFFV

A Crude Awakening

At first sight another documentary in the genre that can be summed up in, 'We'll all be ruined' said Hanrahan. But as producers and directors Basil Gelpke and Ray McCormack edit together their formidable talking heads, all oil-industry professionals, you begin to wish their statistics were in the classic line of lies and damned lies.

Without exception, as oil pumps move like vultures pecking at the moribund corpse of the world, they state that the world's oil supplies are due to run out in about 20 years time, give or take wilderness Alaska, the Arctic or a Hummer gas-guzzler or two.

Solar energy? Wind energy? Inconsequential. Nuclear energy. Remote possibly if we are prepared to bear the risk of thousands of reactors.

So convincing is the hypothesis that footage of a future world where Amish horse and buggy transport prevails raises an uneasy grin rather than a laugh. Unmentioned by the Gelpke and McCormack are the upsides: lack of oil will help solve global warming; Saudi Arabia without oil may not be able to afford exporting Wahabiism.

G★★★SFFV

Do As I say

Cakes are cut in this romantic comedy. Unfortunately the movie was not, which leaves Diane Keaton floundering as she tries to compete with three, rising young stars playing her daughters, one of them superfluous to the plot.

The one who counts, Mandy Moore, plays the only unmarried daughter and in desperation Mom takes on the task of finding her a husband by speed dating.

M★★NFFV

Georgia Rule

Director Gary Marshall is a specialist in pressing laughter from unusual set-ups. Here he has a superlative cast in Jane Fonda and Felicity Huffman playing estranged mother and daughter and Lindsay Lohan, wayward offspring.

During the movie Fonda's character makes use of a bar of soap when profane language is used. Perhaps she should have used it on Marshall's imagination for seeking comedy in a context of child abuse.

M★★NFFV

The Namesake

Director Mira Nair's previous movies *Monsoon Wedding* and *Vanity Fair* marked stages in her evolution to this bitter-sweet drama about the ties of religion and culture in a global economy where, despite Kipling, East has met West.

Or seems to have.

After an arranged wedding in Calcutta, Ashoke (Irfan Khan) and Ashima (Tabu) head for New York, in its own way another city of Dreadful Night. As with many immigrants, he through his work as an academic finds it easier to settle. The birth of son, named Gogol after a favourite author, helps her.

But it is Gogol (Kai Penn) who has to confront and resolve the ways of the new country at high school and in a romance with a WASP beauty played beguilingly by Jacinta Barrett.

In the resolution, Mira Nair puts a subtle and ironic twist on the expected Hollywood (or indeed Bollywood) happy ending by setting up the pursuit of happiness against matriarchy.

M★★★NFFV

The History Boys

Odd piece based on the Alan Bennett award-winning play and directed by Nicholas Hytner. Richard Griffiths plays an English teacher whose methods include not only inculcating a love of literature but molestation of his pupils, trying for places in the Oxbridge system from their Yorkshire school, a kind of updated Dotheboys Hall.

Bennett, however, seems to imply that the molestation is consensual and gives one of his schoolboys the immortal line: 'I'm Jewish. I'm homosexual and I'm from Sheffield.'

M★★NFFV

Lucky You

Director Curtis Hanson title might well relate to himself and his cast, Robert Duvall and Eric Bana, father and son gambling rivals who, with Drew Barrymore, a singer, pick up cheques well beyond the limits of Australian Workplace Agreements for strolling through yet another adventure on the Las Vegas gambling strip

PG★★SFFV

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Wagers on the Rise, along with Ethical Concerns

GAMBLING FEVER



GLOBAL revenue from gambling is expected to reach \$125 billion by 2010. The estimate comes from a report by consultants

PricewaterhouseCoopers, Reuters reported June 21. Last year, revenues were \$82.2 billion, and are expected to increase by 8.8% annually.

The United States, the world's largest gambling market, could see revenue grow from \$53.4 billion in 2005 to \$74.5 billion in 2010. Another booming sector is revenue from gambling sites on the Internet. Revenue is expected to double, from \$5.1 billion to \$11.4 billion by 2010.

Most forms of online gambling are illegal in the United States. But according to a March 19 article in the *Washington Times* nearly two-thirds of all online wagers are placed by Americans. Gambling sites get around the legal restrictions by operating outside the United States.

Gambling companies are now pressuring for changes in U.S. law, to allow them to operate legally in the country. As an incentive to lawmakers, they dangle the prospect of increased revenue, stemming from legalization.

'I could pump \$1 billion into the U.S. economy right away,' Peter Carruthers, chief executive officer of BetonSports.com, told the *Washington Times*. His company operates out of Costa Rica and earns most of its revenue from U.S. bettors.

This is a temptation that is proving difficult for legislators to resist, the *Wall Street Journal* noted March 30. It gave the example of slot machines. State-sponsored slot machines are in use in nine states, according to the *Journal*, and other states are debating their introduction. A 10th state, Pennsylvania, will soon be on the list. The types used are often referred to as 'video lottery terminals,' similar to the electronic slot machines with push buttons now common in casinos.

Not counting Pennsylvania, there are now about 86,000 slot machines authorized by the states. By the end of 2007 another 49,000 will be added. These are in addition to the 675,000 or so slot machines in private venues, including casinos and cruise ships.

All of this adds up to a big payout for government revenues, the *Journal* pointed out. Rhode Island's lottery, for example, is expected to contribute \$325.1 million to state revenues during the current fiscal year, no less than 10.6% of the projected total. In New York state, in the fiscal year ended June 30, the lottery brought in \$2.06 billion.

A View of Islamism

The shortcomings of Islamism are intellectual, social, political and military. These failures are evident not just to political scientists and analysts, but to the citizens of the countries concerned. For example, at the time of writing there is widespread popular support in Sudan for an American-led initiative to end that country's civil war and establish a more representative and less Islamist government. The disastrous experience of political Islam is part of every Sudanese's personal experience. Yet, Usama bin Laden is a figure of cult adoration for many Africans, and political Islam continues to raise the banner of resistance against US global hegemony. And the nature of Islamist writing, specifically its attachment to a Utopian ideal of political community fixed in the past, makes it very difficult for Islamists to admit their failures. Meanwhile, Islamism has been adept at the 'little projects' of delivering public services and mobilising the piety of young Muslims for social change in Muslim communities. Islamists are likely to improvise new forms of political Islamism.

- Alex de Waal, *Introduction, Islamism and its Enemies in the Horn of Africa*, Shama Books Addis Ababa, 2004

Family dangers

The dangers of expanding gambling opportunities, however, were highlighted by a marriage counseling service in Ireland. John Farrelly, director of counseling at Accord, a Catholic marriage-support service, said that more and more families are coming under pressure due to gambling addiction. His comments were reported June 8 by CatholicIreland.net.

Farrelly said that when Accord brings its counselors together for training, the problem of gambling sites comes up again and again. 'The family is under pressure because the industry has no interest in them except to exploit them,' he said.

Internet gambling, meanwhile, is growing rapidly in England. The London-based *Financial Times* on June 18 cited data showing a 50% growth in users in the past year, with 10 million people visiting a gambling Web site in the first three months of 2006.

And the gambling opportunities are set to increase. Britain's government has authorized 17 new casinos, and a competition among cities for the new sites is under way.

Betting in the United Kingdom has risen sevenfold since 2001, with around \$92 billion wagered last year, reported the *Independent* newspaper May 25. The most successful form of gambling is the National Lottery, said to be played by 70% of the country's population. Currently only 3% of the population regularly visit casinos, but operators expect this to increase notably once the new sites open.

According to the *Independent* there are 370,000 problem gamblers in the United Kingdom. This is expected to increase to 700,000 within five years.

Social poison

Doctors who gathered at the recent annual conference of the British Medical Association termed gambling a 'social poison,' the *Scotsman* newspaper

reported June 28. 'Gambling addiction is as corrosive as drug addiction and alcoholism in terms of family breakup and financial ruin,' said Dr David Sinclair, a general practitioner.

Canada's Vanier Institute of the Family was also critical of gambling. It released a study June 11 entitled 'Gambling with our (Kids') Futures: Gambling as a Family Policy Issue.'

The author, Arlene Moscovitch, noted that the country abounds in places where you can lose your money: 87,000 gambling machines; 33,000 lottery ticket centers; 60 permanent casinos; and 250 racetracks and teletheaters. There are also 25,000 licenses for bingo, temporary raffles, and pull tabs, such as lottery-type tickets.

In 2003-04, government-run gambling rang up a gross profit of \$13 billion Canadian (\$11.6 billion U.S.), an increase of \$700 million Canadian (\$629 million U.S.) from the reported profits of the year before. Of that, \$6.4 billion Canadian was net profit for the provinces.

People are continually presented with visions of the 'good life' to be gained through getting lucky and raking in a big win. That message arrives via numerous gambling advertisements in print, on radio, television, the Internet and billboards, Moscovitch noted.

The Vanier Institute paper cited research on Canadian gamblers showing the following:

- The per-adult gambling loss in Canada for 2003-04 was \$596 Canadian – nearly \$50 Canadian per person per month.

- Household spending is estimated at \$1,080 Canadian, higher than the amounts spent on education (\$1,007 Canadian) and personal care (\$834 Canadian).

- Lower-income households spend proportionally more of their financial resources on gambling, making it a so-called voluntary regressive tax.

- About 40% of government revenue from gambling comes from the 2-4% of the adult population who struggle with a gambling addiction.

Moscovitch presented a variety of research demonstrating the negative effects of excessive gambling on family life and personal relationships. Problems range from bankruptcy, to family breakup, fraud, theft, homelessness and even suicide.

Bridging the Gap [Lateral Thinking]

Three men were hiking through a forest when they came upon a large raging violent river. Needing to get on the other side, the first man prayed, "God, please give me the strength to cross the river." God gave him big arms and strong legs and he was able to swim across in about two hours, having almost drowned twice.

After witnessing that, the second man prayed, "God, please give me strength and the tools to cross the river." God gave him a rowboat and strong arms and strong legs and he was able to row across in about an hour after almost capsizing once.

Seeing what happened to the first two men, the third man prayed, "God, please give me the strength and the intelligence to cross the river. He was turned into a woman. She checked the map, hiked one hundred yards up the river and walked across the bridge.

- contributed by Valerie David

In terms of treating these ill effects, the paper notes that recent research emphasizes the need to move from a disease model that mainly focuses on gambling as an individual pathology, to a public health model that first considers the impact of gambling on the community.

Thus the issue could be dealt with by means of public health campaigns similar to those regarding alcohol and tobacco. Education, and changing attitudes, is important, particularly among youth, Moscovitch said.

Sincerity is Not Enough

What causes the greatest crimes in history? The greatest bloodshed? The most murders? I would say two things: sincere love, and a sincere devotion to liberty . . . If you kill out of love, or for a perfect utopia, you never stop killing because human nature is always imperfect. Robespierre - rightly called 'the incorruptible' - was more sincere than Danton and always found somebody deviating just a little bit from true liberty.

- Peter Viereck (1916-2006), historian, specializing in modern Russia, and a Pulitzer Prize-winning poet. *The Messiness of History* (1997)

Catholic worries

The Catholic Church is also anxious about gambling. Bishop Frederick Henry sent a letter on the issue to all 97 schools in the Calgary Catholic School District. In his letter, dated June 20, the bishop of Calgary noted that last Dec. 9 he asked Calgary Catholic School Trustees to put an end to the use of casino and bingo fund-raising ventures. The trustees, he noted, have decided not to put an end to gambling, preferring to leave such a decision up to each school. Bishop Henry termed this decision 'seriously flawed and based on a series of half-truths.'

The prelate commented that while the Catechism of the Catholic Church states that gambling is not intrinsically wrong (provided certain conditions are fulfilled), there are specific problems with the Canadian situation that led him to wanting the practice to be banned from Catholic schools.

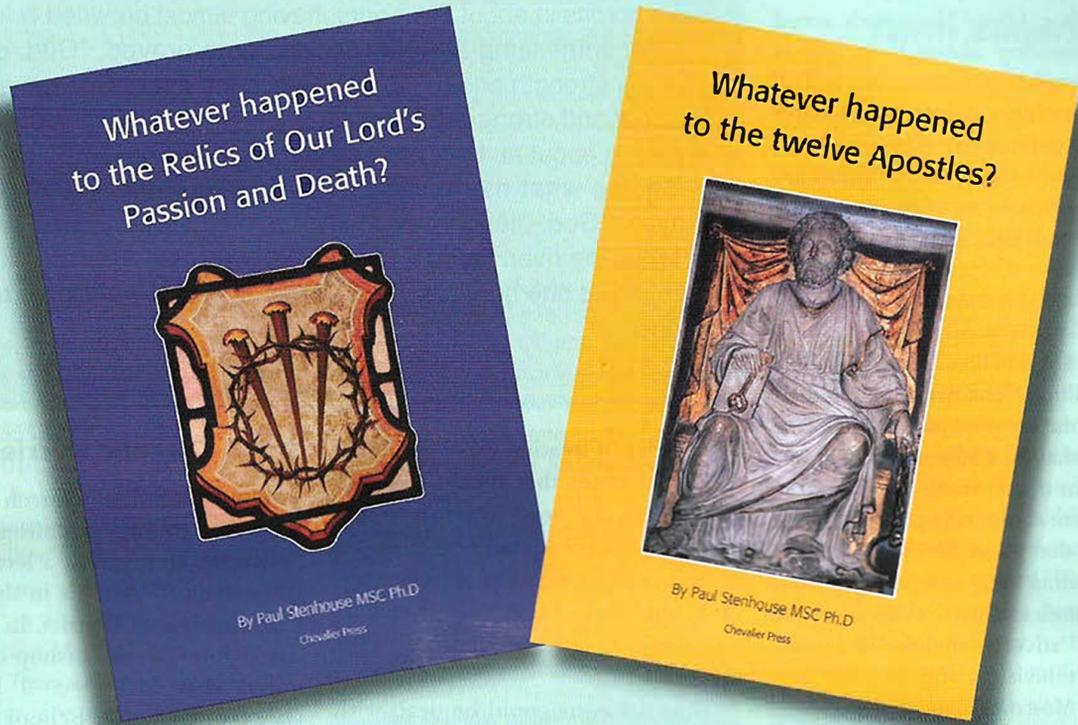
Not only is 'the whole industry is based on greed,' he noted, but it also leaves many people damaged in its wake. 'It is morally wrong for a Catholic institution to formally cooperate in an industry that exploits the weak and vulnerable,' Bishop Henry concluded. A point of view that increasing numbers are coming to share.

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