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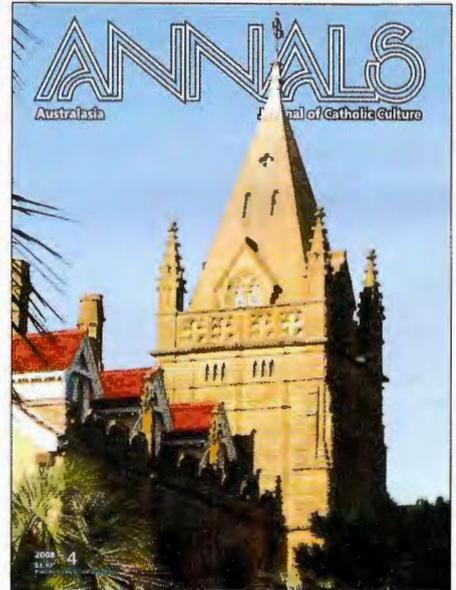
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Front Cover: View of the Sacred Heart Monastery, Kensington NSW, Mother House of the Missionaries of the Sacred Heart of Jesus founded by Father Jules Chevalier in Issoudun [France] in 1854. The Monastery was built in 1894 and it has been home to *Annals* since 1915. From 1889 until 1915 *Annals* was published from Randwick. When it first appeared *Annals* was an octavo sized monthly of 24 pages which cost 2/- annually or 2d an issue. The Monastery is home also to numbers of retired missionaries from PNG, other Pacific islands and Japan, as well as brothers and priests who have dedicated their lives to education and parish work.

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

Cover photo: Paul Stenhouse MSC

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Those Who Dishonour Religion
It is I whom they
Thurt?

- it is the Lord who speaks.
Is it not, in fact, themselves, to their own confusion?

- Jeremiah the Hebrew Prophet, [born c.650 BC] vii.19.

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

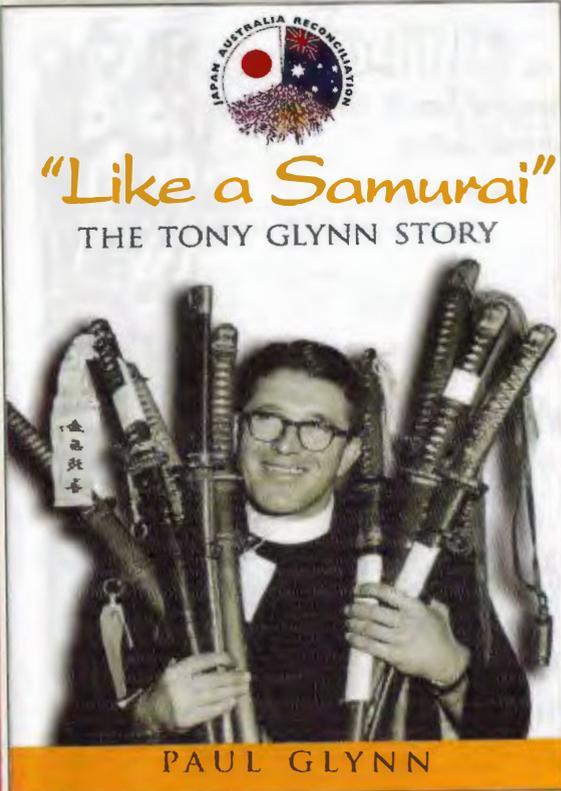
JESUS OUR DAWN

YOUR PROPITIATION came from the east. From there came He whose name was *Dawn*, who became the mediator between God and man. This invites you to keep looking to the east, where the *Sun of righteousness* rises for you, where light is always dawning for you; so that you may never walk in darkness, nor the last day find you in darkness; so that the black night of ignorance may not creep up on you; but that you may always walk in the clear light of knowledge, always have the day-light of faith, and always obtain the light of charity and peace.

- Origen, 185-254 ad, Homily 9 *On the Book of Leviticus*, from the *Roman Breviary*, from the Second Reading at Matins for Monday of the 4th Week of lent



New Book release by Marist Father Paul Glynn
“Like a Samurai” – the Tony Glynn story
All proceeds to help the suffering Church in Sudan



Reconciliation is the theme that runs through the latest book, 'Like a Samurai', by the much loved author Fr Paul Glynn.

In this 185 page gripping book, illustrated with 71 fascinating photos, Fr Paul tells the life story of his brother Tony.

Schoolboy Tony Glynn excelled in rugby, track and field, boxing, cricket and surfing. He spent 42 zestful years in Japan, where he first built an Old Folks Home. Then, beginning from scratch he set up a parish plant including a thriving kindergarten, day nursery and an ever crowded church.

His effectiveness in healing Pacific War wounds brought him an unsought MBE, AO and Japanese Order of the Rising Sun. He helped thousands to forgive and get on with positive living. A multitude of people benefitted from his practical help.

Proceeds from this sixth of Marist Fathers Books go to Aboriginal and Sudanese education, and to Philippine's clinics for the impoverished. Well over one million dollars have gone to the world's poor from the five previous Marist Father's Books.

Tony Glynn suffered much from cancer but ever lived that wise old saying: "Suffering is inevitable but misery is optional". His parishioners said he died like a Samurai.



We especially thank those who buy Fr Paul's book for \$12.00 and who give an additional charity donation to help the suffering Church in Sudan*. A complimentary Vatican Rosary, blessed by Pope Benedict XVI, will be given to all those who can give an additional donation to help this essential work of the Church. Please tick the box below if you would like to receive the Papal rosary.

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WORLD YOUTH DAY 2008

By Frank Devine



AS A Catholic, I am able to present a mildly apologetic face to my fellow Sydneysiders for the disruption of routine they will suffer when our city becomes awash with Catholics later this year. But I doubt the experience will prove unendurable.

Over 200,000 Catholics will be added to resident numbers in July, 125,000 of them pilgrims from abroad, another 100,000 or so from different parts of Australia—all of them under 35 and full of ergs.

They will participate in World Youth Day, a moveable international feast inaugurated in 1984 by Pope John Paul II, who was inspired by recollection of the way clandestine youth clubs he belonged to as a boy helped keep the Catholic faith alive in Poland under Nazi and Soviet occupation.

As a Sydneysider, I believe Youth Day 2008 will be comfortably accommodated, and a pleasure for most.

Praising the event generally, George Weigel, the American theologian and biographer of John Paul II, asked rhetorically: "What other festival on the youth circuit challenges young people to lead lives of moral heroism?"

At present, not everybody in Sydney appears to share Weigel's enthusiasm for confrontation with the zeitgeist.

The media have been rather querulous about Youth Day, their criticisms including predictions that the Sydney archdiocese will stuff it up, that charges on the public purse will be greater than we expect and that the city will be virtually uninhabitable while bulging with young Catholics.

New South Wales's deputy premier, John Watkins, perhaps moved to melancholy by his government's endemic difficulties with transport and infrastructure, recently described the

expected Youth Day disruptions as the equivalent of "APEC [which met here last year] and the Olympics combined," or "a week of New Year's Eves."

Watkins urged people to stay out of town during Youth Day, which, with preliminaries, lasts a week.

Stay out of town and miss a fiesta? Sydney is not Sheep-dip Hollow.

A metropolis doesn't regard its visitors as intruders. It celebrates release from routine and welcomes festivity. Moreover, Sydney is aware of its obligation, as our principal city, to act as national host.

We staged a flawless Olympics and, despite a lot of orchestrated whingeing about belligerent cops and streets closed off with wire mesh, we took better care of a chorus of world leaders at the APEC conference than Dallas did of one leader. Sydney was not left with a Texas Book Depository as its principal tourist attraction.

Most of them being sober, the young Catholics will be more co-ordinated and obliging than New Year's Eve celebrants, whom Sydney absorbs with elan.

There is no reason to believe Sydney less capable of managing Youth Day than previous hosts: Rome, Buenos Aires, Santiago de Compostela (Spain), Czestochowa (Poland), Denver, Manila (which, despite having even worse infrastructure and government than New South Wales, looked after four million Youth Day pilgrims in 1995), Paris, Toronto and Cologne.

For most of the week, Sydney's pilgrims will be only moderately visible, billeted in homes or camping in the class rooms of Catholic schools (it will be holiday time) and the assembly halls of government schools. The school campers will get room service breakfast; the archdiocese is stockpiling 800,000 cartons of cereal. All pilgrims will travel by train and bus (by prior agreement, during off-peak hours) to assembly

sites where they will spend most of the day in seminars, listening to lectures, praying and going to Mass.

On Saturday, July 19, the Harbour Bridge will be closed for the 24th time in 76 years, and several city streets turned into pedestrian malls so that pilgrims can walk with their sleeping bags and precautionary ponchos to Randwick race course, where some 200,000 will have a sleepover prior to Mass celebrated there on Sunday by Pope Benedict XVI. With Sydneysiders joining in, the Papal Mass may attract close to 500,000 people.

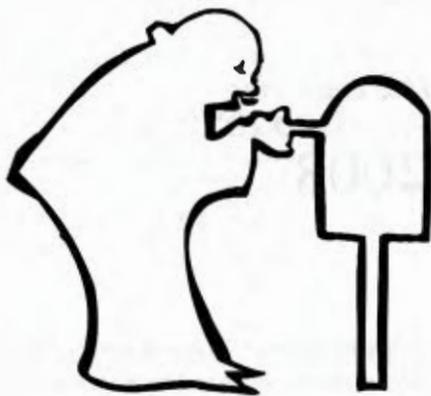
The Australian Jockey Club isn't too keen on any of this and, horse-racing being another of civilisation's ancient institutions, they are entitled to respect. However, Longchamps, which hosted a papal sleepover during the 1997 Youth Day, was restored unscathed to the geegees and their connections.

This Catholic affair deserves a broad embrace. It is more arrestingly global than anything Australia has experienced; pilgrims are expected from 177 of the world's 192 countries.

It has impeccable grass-roots credentials. In Sydney, more than 4000 volunteers will join 140 paid staff handling the vast logistics of Youth Day. Thousands more volunteers have worked for months in Australia's 1400 parishes, selecting and preparing their pilgrimage groups, raising money. Parishes in 176 other countries have been similarly engaged. The mind does not cope easily with the number of raffles probably held.

If Sydney, on behalf of Australia, is really nice to the young pilgrims, a global generation may be encouraged to remember us in their prayers.

FRANK DEVINE is a columnist for *The Australian* which once he edited, and for *Quadrant Magazine*. A New Zealand-born journalist and long-term resident of Australia, Frank has a distinguished service record on various literary fronts in this country and overseas. This article first appeared in *The Australian*.



Euthanasia and State's Rights

In *Annals* [2/2008] I informed readers that Senator Bob Brown had introduced a Bill into the Senate with the object of nullifying the 1997 Act of Kevin Andrews which had cancelled the Northern Territory Rights of the Terminally Ill Act (ROTI), permitting euthanasia there. Although Brown thought the successful passage of his Bill would automatically reinstate the ROTI, there is now legal doubt whether that is correct. It may simply allow the NT parliament to consider its options, either to reintroduce the ROTI or draft a different euthanasia bill or decide not to proceed with any euthanasia legislation.

Brown's Bill has been referred to the Senate Legal and Constitutional Affairs Committee which invited written submissions, of which over 1,000 were received, and visited Darwin and Sydney to conduct interviews before reporting back to the Senate on 23 June. The NT government made a submission in which it rejected the Brown Bill because it was poorly drafted.

As a separate issue just below the surface, there is a serious intention by the NT government to have the Territory recognised as an independent Australian State as soon as possible, to enable it to make its own laws. Because of this, Brown is considering re-drafting his Bill to simply annul the Andrews Act, to allow the NT government to proceed as it sees fit. Whatever the outcome, the fact remains that any euthanasia law would be both unjust and unsafe and should not be legislated by any parliament, for the reasons set out in my article.

Greenwich NSW 2065

[DR] BRIAN POLLARD

LETTERS

Worshipful Music

If one wishes to know one of the main reasons why church attendances are declining one should read Richard Perrignon's article "Worshipful Music" [*Annals* 1/2008]. This should be compulsory reading in all churches and schools.

Killara NSW 2071

MICHAEL SWAN

Much ado about nothing

Your contributor, Frank Colyer, might be more comforted by Professor Paul Davies' ideas if he put aside his megaphone and listened more attentively. Davies' 2007 book "The Goldilocks Enigma," subtitled "Why Our Universe is Just Right for Life" is recommended. If I as a non-scientist lay person may be so presumptuous as to summarise an important theme of this work – it is that humanity exists as an indispensable part of the universe, to observe and to explain what we observe – a job being done extraordinarily well by Davies and his like-minded scientists.

Davies confesses that he too, like us mere mortals, is unable to *visualise* spacetime, curved space, time dilation and the other difficult ideas of Einstein's Theory of Relativity. His mind's eye cannot picture the

Speculation

THE region of speculation is the region of opinion, and a hazy, lazy, delightful region it is; good to talk in, good to smoke in, peopled with pleasant fancies and charming ideas, strange analogies and killing jests. How quickly the time passes there! how well it seems spent! The Philistines are all outside; everyone is reasonable and tolerant, and good-tempered; you think and scheme and talk, and look at everything in a hundred ways and from all possible points of view; and it is not till the company breaks up and the lights are blown out, and you are left alone with silence, that the doubt occurs to you, What is the good of it all?

- Augustine Birrell, *Collected Essays and Addresses*, London, J.M. Dent & Sons, vol. 3, p.10.

spacetime singularity at the big bang where the General Theory breaks down with infinite quantities. Theories of spacetime singularities feature in important works of Stephen Hawking and Roger Penrose. Blinded by "the dazzle of infinity," Davies adopts the mental model of positivism, which is the pragmatic approach of merely inquiring about what is *observed*, without trying to formulate a mental model.

The big mysteries of "before," "cause," "why?" of the universe, which Davies refers to consistently as the "God's eye view," being beyond human observation therefore lie beyond human understanding. On the "before" question, he reminds us that St Augustine was there in the fifth century with "the world was made *with* time, and not *in* time". Augustine says that the problem lies not with the nature of God, but with the nature of *time*.

Davies quotes at length theories about the Laws of Physics, and how they might have formed differently with different rates of the primordial density perturbation. It appears that there are now sustainable scientific theories that the laws of physics were created with the big bang.

Glenn Valley NSW 2261

I B JOHNS

In response to "Much ado about nothing" by Frank Colyer [*Annals* 2/2008] Paul Davies is pretty close to the mark. There was no such thing as Time "before" the Big Bang. The "Big Bang" was the creation by God of the Time, the Energy and of the mathematical "Cosmic Constants" that provide the laws of nature of Matter and Life as these emerged in the process of Emergent Evolution. The laws of nature are not prescriptive laws. They are human statements of observed regularities. I analyse Paul Davies approach in "Resolving the Goldilocks Enigma," on the Net.

Eden Hills SA 5050

[DR.] A. B. KELLY

Frank Colyer's article "Much Ado About Nothing" in the March 2008 issue of *Annals* revived memories of past commentaries on Paul Davies' ideas in *The Australian* newspaper. From nothing, nothing comes was the burden of my critique (Letters July 24th 1995) following an article based on the same SBS series that piqued Colyer's interest.

This letter was picked out by Greg Carey of radio 4BC Brisbane for an on air telephone interview, the morning it was published. At the conclusion of the interview he urged his listeners to get out and buy the paper and read the letter. Academe was not silent on this issue.

In later correspondence with Carey I found out that Paul Davies had been a dinner guest of his on more than one occasion. He had urged the same considerations on Davies as had appeared in the letter to *The Australian* and that have stirred Colyer.

In a later letter (July 22nd 2003) following Davies' article on multiple universes ("The Other Side of Infinity" July 15th 2003) the concluding paragraph was: "The case for God, which is neither an act of faith nor scientific postulate but metaphysical demonstration, is undisturbed by this piece of scientific fiction."

What needs to be appreciated about Davies (and almost all theoretical physicists that I know of) is that he is an idealist. Mathematics rules nature for an idealist whereas for a realist the reverse is true: mathematics measures up to nature and is ruled by nature. Unless the mathematical ideas can be tested by nature they remain pure speculation. They may entertain us but should not detain us in our quest for the truth as best we can understand it.

Idealism by giving exclusive interpreter-of-nature rights to mathematics traps its adherents in a dead end, a dead end that both Davies and Stephen Hawking admit. "What breathes fire into the equations?" (i.e. how do the equations come over to reality?) they both ask without being able to provide an answer. Mathematics being a creation of the mind leaves one trapped in the mind by its exclusiveness.

While Davies is a very interesting populariser of current debates within the discipline of physics he is only witnessing to the confusion that reigns in the discipline because of the takeover by idealism in the 20th C of theoretical physics. Frank Colyer is on the money!

University of Sydney JAMES McCaughan, PhD

War and Christian Culture

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Annals [2/2008]. There are so many excellent articles of interest on a range of topics.

I was particularly taken with Robert Wilkens's 'The Church as Culture'. It set me pondering on the role of Christian culture (or its absence) in warfare,

partly on the issue of just war but also on behaviour in war.

East Doncaster Vic 3109 MICHAEL O'CONNOR

Enriching

We thank you for the *Annals*. We greatly appreciate the work you do and await with hungry anticipation every issue of your magazine - from the youngest to the oldest in our family. Thanking you for enriching the intellects and family life of thoroughly under-informed Aussie Catholics. You can be assured of our prayers.

Kennett River, Vic 3221 KINSEY FAMILY



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

Life before the stifling tyranny of a liberal establishment

KILLED BY POLITICAL CORRECTNESS

By George MacDonald Fraser

I AM DEEPLY concerned for the United Kingdom and its future. I look at the old country as it was in my youth and as it is today and, to use a fine Scots word, I am scunnered.

I know that some things are wonderfully better than they used to be: the new miracles of surgery, public attitudes to the disabled, the health and well-being of children, intelligent concern for the environment, the massive strides in science and technology.

Yes, there are material blessings and benefits innumerable which were unknown in our youth.

But much has deteriorated. The United Kingdom has begun to look more like a Third World country, shabby, littered, ugly, run down, without purpose or direction, misruled by a typical Third World government, corrupt, incompetent and undemocratic.

My generation has seen the decay of ordinary morality, standards of decency, sportsmanship, politeness, respect for the law, family values, politics and education and religion, the very character of the British.

Oh how Blimpish this must sound to modern ears, how out of date, how blind to "the need for change and the novelty of a new age". But don't worry about me. It's the present generation with their permissive society, their anything-goes philosophy, and their generally laid-back, inyerface attitude I feel sorry for.

They regard themselves as a completely liberated society when in fact they are less free than any generation since the Middle Ages.

Indeed, there may never have been such an enslaved generation, in thrall to hang-ups, taboos, restrictions and oppressions unknown to their ancestors (to say nothing of being neck-deep in debt, thanks to a moneylender's economy).

We were freer by far 50 years ago - yes, even with conscription, censorship, direction of labour, rationing, and shortages of everything that nowadays is regarded as essential to enjoyment.

We still had liberty beyond modern understanding because we had other freedoms, the really important ones, that are denied to the youth of today.

We could say what we liked; they can't. We were not subject to the aggressive pressure of special interest minority groups; they are. We had no worries about race or sexual orientation; they have. We could, and did, differ from fashionable opinion with impunity, and would have laughed PC to scorn, had our society been weak and stupid enough to let it exist.

We had available to us an education system, public and private, that was the envy of the world. We had little reason to fear being mugged or raped (killed in war, maybe, but that was an acceptable hazard).

Our children could play in street and country in safety. We had few problems with bullies because society knew how to deal with bullying and was not afraid to punish it in ways that would send today's progressives into hysterics.

We did not know the stifling tyranny of a liberal establishment, determined to impose its views, and beginning to resemble George Orwell's Ministry of Truth.

Above all, we knew who we were and we lived in the knowledge that certain values and standards held true, and that our country, with all its faults and need for reforms, was sound at heart.

Not any more. I find it difficult to identify a time when the country was as badly governed as it has been in the past 50 years.

- Extract from *The Light's On At Signpost* by George MacDonald Fraser author of the Flashman novels, (published by Harper Collins)

Induced abortion and a possible increased risk of breast cancer

A WALL OF SILENCE

By Brian Pollard



IN THE April-May issue of *Annals*, there was an article on a possible link between the effects of exposure to oestrogen in the contraceptive pill and the rising incidence in breast cancer in women, world-wide. This increase is of the order of 40% (USA) to 80% (UK) since about 1970 for which no agreed cause has been found. Though there is much evidence to support the oestrogen thesis, it falls short of certainty. The author related how this possibility was being ridiculed and/or suppressed by many doctors and media commentators who accused those making the claim of merely wanting women to stop having sex. Whatever their motive, the opponents are being successful in denying women the

opportunity of considering the possibility for themselves and of altering their life style accordingly. After all, if it is true, it will be many women who suffer the consequences, not many commentators.

This article concerns the evidence for the claim of an association between induced abortion and breast cancer [ABC] which is in a similar position to the previous article. Despite the fact that the evidence here is much stronger than for the pill and has a sound physiological basis, it also is being rejected by medical critics, many of them eminent, with the result that women are being denied the chance even of hearing about it.

The breast is the only organ not fully formed at birth. It starts to develop at puberty with rising oestrogen levels and the breast enlarges. It does not mature, however, until the end of a first

full-term pregnancy when it has now become capable of producing milk for the newborn. At the end of puberty, 70% of the breast tissue consists of type 1 lobules, which are units of milk glands and a duct, preparatory for milk production.

During the first six months of pregnancy, with higher levels of oestrogen, the breast enlarges by the proliferation of type 1 and type 2 lobules, vulnerable to cancer on account of their immaturity, which continues until about the 32nd week. In the last two months of pregnancy, the lobules mature into type 3 which are cancer resistant, under the influence of hormones made by the foetus. Should pregnancy be interrupted before the 32nd week, most breast lobules remain vulnerable to whatever carcinogenic influences the mother may encounter, including large amounts of oestrogen.

Most spontaneous abortions or miscarriages occur in the first three months of pregnancy and are usually associated with low oestrogen levels, which is possibly also the reason for the miscarriage. By contrast, induced abortion in a woman who has never had a full-term pregnancy, called nulliparous, and has not acquired protection, exposes her to increased risk of breast cancer.

Though there have been many reports of an ABC link in the past twenty years, critics are quick to play them down. Typical was the experience of one of the earliest authors who was roundly accused of bias. In reply, she pointed out that she was pro-abortion, had three sisters with breast cancer and wished her results had been otherwise, but her evidence was rock-solid.

Dr Angela Lanfranchi, an American Professor of Surgery, and Dr Joel Brind PhD, a Professor of Natural Sciences in New York, have been the front runners in publicising the ABC link for many years, and their writings, in peer-

Eugenics and a Race of Thoroughbreds?

Margaret Sanger [the propagandist for birth control, abortion and eugenics], actively promoted eugenics, which she saw as an integral part of the birth-control philosophy. She embraced forced sterilization and other means of suppressing the birth rate of 'dysgenic' groups, although she parted company with eugenicists regarding their encouragement of procreation from parents with ideal genes. As editor of *The Birth Control Review*, she devoted a special issue to eugenics and commissioned a steady stream of articles by the country's leading eugenicists. Her own articles, particularly ones like 'The Eugenic Value of Birth Control' and 'Birth Control and Racial Betterment,' were the best representation of her enthusiasm for eugenics. On at least one occasion, in the spot on the front cover reserved for the publication's motto, the editors placed the phrase 'To create a race of thoroughbreds.' Sanger even suggested that *The Birth Control Review* might merge with the journal *Eugenics*.

— Daniel J. Flynn, *Intellectual Morons: How ideology makes Smart People fall for Stupid Ideas*, Crown Forum New York, 2004, p.151

reviewed journals, have been both acclaimed and criticised.

In 1996, Brind and colleagues published a rigorous meta-analysis of all the papers which had appeared to that time supporting an ABC link, for which the evidence was presented. Among his conclusions were: 'We are convinced that such a broad base of statistical agreement rules out any reasonable possibility that the association is the result of bias or any other variable' and 'While the need for further research cannot be denied ... there exists the more present need for those in clinical practice to inform their patients fully about what is already known'. The editor of the journal in which this paper was published commented that some critics were trying to practise 'an excessive paternalistic censorship ... of the data'.

In answer to his critics of that article, Brind published in 2005 a formal scientific reply in which he demonstrated, case by case, that the frequent flaws and weaknesses in their counter arguments did not invalidate the large body of evidence in support of an ABC link.

Most recently, Patrick Carroll, a statistician who is the Director of the UK Pension and Population Research Institute, published a report in 2008 in which the matter was approached from an altogether different perspective. He gathered figures from eight European countries which had kept statistics both of the rates of induced abortion and of breast cancer, a combination not available anywhere else. He was thus able to overcome some of the greatest challenges for epidemiologists, such as the long lag time for the development of breast cancer, the difficulties in personal recall for events many years before and the fact that, though abortion became legal commonly in the 1970s, there are no reliable records of induced abortions.

Carroll studied seven risk factors for breast cancer and found that induced abortion was the best predictor, while fertility was also useful. (Women who have never been pregnant have a higher than normal incidence of breast cancer). He then applied predictors to the figures from earlier years to make forecasts of future breast cancer incidence and compared these with the later actual incidences. For 2003, the prediction was



100.5% accurate and for 2004, it was 97.5 % accurate.

He was also able to throw light on a feature that had always puzzled investigators. This was that, while the incidence of almost every cancer was higher in lower-class women, breast cancer was more common in higher-class women. His figures showed that they have a later age at first birth and are known to prefer abortions when pregnant. Consequently they have more nulliparous abortions, which are more carcinogenic. The insurance industry in the UK has already taken note of the usefulness of Carroll's figures to forecast breast cancer rates and calculate future insurance premiums and reserves.

Whatever the opponents' motives may be, there is a tendency to ignore or deny inconvenient information when the

subject is abortion. Dr Lanfranchi points out that the first study to link smoking and lung cancer was in 1928, but it took until the 1960s for the Bradford-Hill definitive work to show the truth of the claim. She writes 'Documentation and awareness of the negative effects of abortion poses a danger to Big Abortion, in the same way studies linking cigarettes to lung cancer posed a danger to Big Tobacco'.

While virtually all parties agree that nobody can yet claim certainty about a possible ABC link, it is surely indefensible to prevent what is already known from being honestly presented to women of any age who are contemplating an induced abortion.

Though it is beyond the scope of this paper to go into the detail of other consequences known to follow induced abortion, they may be mentioned. They include: increased drug and alcohol abuse, increased drug and alcohol abuse during subsequent pregnancy, increased risk of suicide, increased clinical depression and increased post-traumatic stress disorder.

DR BRIAN POLLARD is a retired anaesthetist/palliative care physician with an interest in bio-ethics. He was Director of anaesthetics at Concord Hospital NSW, and founding Director of the Palliative Care Service there. References available from the author, who may be contacted at bpoll79@bigpond.net.au

The State as a god

We have to face the prospect of a growing pressure on individual thought and behaviour making for the complete secularization of social life. The State will be less tolerant of criticism and of differences of opinion in so far as they affect, not only politics, but social conduct of any kind. It aspires more and more to govern the life of the individual, to mould his thought by education and propaganda, and to make him the obedient instrument of its will. The old individualist ideal of the State as a policeman whose business it is to clear the field for individual initiative is a thing of the past. The State of the future will be not a policeman, but a nurse, and a schoolmaster and an employer and an officer – in short an earthly providence, an all-powerful, omnipotent human god – and a very jealous god at that. We see one form of this ideal in Russia and another in Germany. It may be that we shall see yet a third in England and America.

– Christopher Dawson, *Religion and the Modern State*, London, Sheed and Ward, 1935, p.106.

'If God were to go on holidays he would stay with Noah'

THE SIMPLE LIFE OF NOAH DEARBORN

By PETER MALONE, MSC



For older audiences – and for those who enjoy older films on Television or on DVD – the name of Sidney Poitier brings back fond memories. This year he turns 81.

When he was 71 he made this pleasing film for television, *The Simple Life of Noah Dearborn*. It is a film about a good man, and making a film about goodness is a very difficult task. Drama is the conflict between good and evil, and evil is generally fascinating for us all. There is conflict in this film so it works well as a drama. It is just that the figure of goodness, Noah himself, played with great dignity by Sidney Poitier, is such a strong and admirable character.

This performance from 1999 reminds us of the role that Poitier himself played in bringing African American characters to the screen when this was something the Hollywood studios were not so ready to do unless the performers played maids or were comedians. It was in 1950 that Poitier starred in a serious drama, *No Way Out*. He was one of the students in the controversial *Blackboard Jungle* in 1954. If you wanted to see a fine early Poitier character, *A Man is Ten Feet Tall* (1957) is very impressive.

But it was his Oscar-winning role in the 1963 *Lilies of the Field*, a builder putting up a church for some nuns who had escaped from East Germany, that brought him to greater attention, winning the Academy Award for the year of Civil Rights demonstrations, the march on Washington and Martin Luther King's 'I have a dream' speech.

Most will remember his peak in the mid-1960s with the genial teacher of *To Sir, with Love*, the unexpected guest in *Guess Who's Coming to Dinner* and the strong detective of *In the Heat of the Night*. These were roles that consolidated the screen presence of African Americans. The Academy honoured his life and career in a special Oscar in 2001.

A lot of the qualities of his popular films can be found in *The Simple Life of Noah Dearborn*.

Noah is aged 91. He certainly does not look it and his vigour in his carpentry work and his generous labour for townspeople belies his age. But, it is the end of the 20th century and the key word is 'development'. Noah is about to become the victim of corporate greed, younger lawyers working for investors who want to buy his land, inherited from his father, and set up a shopping centre. This has been a favourite theme for many films, the 'little person',

the underdog who holds out against the business giants and their pressure.

When Christian Nelson (George Newbern) wants to oust Noah from his land because of mental incompetence, he sends his psychiatrist girlfriend, Valerie (Mary-Louise Parker) to visit him and make an assessment. Noah sees right through her. But, she is charmed and returns again and again to ask him questions. We, the audience, discover more about Noah and his simple life along with her.

Born in 1908, Noah loses his parents during his teen years but is mentored as a carpenter by his uncle and friend, Silas. The film provides a number of flashbacks so that we see and understand Noah better, especially in his talent as a carpenter and Silas's advice to focus and concentrate on his talent.

The consequence is that he has lived alone, working hard during the day, sleeping at night (he has no electricity), never relating deeply to anyone. Through this simple life he has survived. He is a man of respect, responsibility, generosity, all trustworthy qualities. The townspeople have trusted him with their buildings and their repairs.

Ultimately, he is touched by Valerie's concern and help. While he has experienced friendship, especially with the café owner, Sarah (Diane Wiest). It is through his time with and his concern about Valerie that he learns a little about love.

There are many warm moments in the film but the cast avoids sentimentality. In fact, Valerie tells Noah it is all right to be angry and, to our amazement, he does burst out unexpectedly. The evil is represented by contemporary greed and a belief in progress at any cost. The simple life gives the lie to this way of business and exploitation, especially of people's lives and values.

Noah is a good man. Sarah says that the townspeople's opinion is that, if God were to go on holidays, he would stay with Noah.

This is a film that most audiences could watch. It has a PG rating because of the initial relationship between Valerie and her boyfriend and the themes would not appeal to younger children. Since this film, Sidney Poitier has made only one other, something in the same vein, *The Last Brickmaker in America* (2001). But Noah Dearborn is a valuable part of his contribution to our entertainment and reflections.

'To grab the attention of young people ... the Church's true essence fits the bill'

A YOUNG PERSON'S ANGLE ON WYD

By Jacinta Livingstone



HY World Youth Day? Why not World Old-Person Day or World Mid-life Crisis Day? Surely the elderly and harassed middle-aged parents need spiritual sustenance, too.

That being said, I do see the late Pope's point in wanting to create something special just for the youngsters out there. Open to all, World Youth Day promises to be a memorable event for thousands of people, including young Catholics as well as others who simply want to find out about the faith. Along with three good friends from St Kevin's Parish, Geebung, in Brisbane I will be one of several hundred thousand young people taking part (although just for the weekend, since Queensland is back at school for the whole event).

Whatever else it offers, I hope that World Youth Day is able to impart a true sense of the vast mysteries of the faith – life and death, the Stations of the Cross and the Resurrection, the links between us on Earth, the saints in Heaven and the Holy Souls in Purgatory. A Mass well said, of course, does this every Sunday and it is those big issues which hook young people into the Church. To be quite blunt, free badges, sausage sizzles and sad imitation rock songs such as 'Holy Spirit Rock' can only go so far. To grab the attention of young people away from Myspace, Australia's Next Top Model and MSN, the Church needs to offer something pretty special and unique, and its true essence fits the bill.

This might seem overly serious, but frankly, young people, even 17 year-olds, are capable of serious thoughts and ideas. Year 12 students, while we may not have seen that much compared with those organising 'youth events,' have seen a bit of the world and are wondering about the big questions. No one under 18

really wants to know what the Catholic Church has to say about their favourite movies, books or television shows. The majority of us don't want 'free stuff' – we want to cut the baby talk and have some meaningful insight into what it's all about, how Church doctrine came from the teachings of Christ, and what it is that makes it better to be a Catholic.

In many ways, the enacting of the Stations of the Cross around central Sydney and famous harbourside locations will form the heart of the event. After giving us the Eucharist on Holy Thursday, Christ's dying for us, out of love, then rising from the dead formed the foundation of the Christian religion, which is embodied, fully, only in the Catholic Church. Generally, it has stood western nations in good stead for 2000 years, and having the Stations in such a public place, at peak hour, should help explain to the world why it all matters so much – more than many people realise. In other words, the event will help remind Australians and others that it is the Judeo-Christian ethic that has underpinned the civilised prosperity enjoyed by secular democracies as opposed to the atheism of Communism or the brutality of many Islamic countries, especially to women.

The Saturday night Vigil and the Sunday Mass with Pope Benedict should be part of the same process. A candle-light vigil for 500,000 people from 150 nations – what I like to call the world's biggest sleepover – should create some rather unforgettable memories and is certainly not to be missed. This is not to say the solemnities should go on for too long though. A lot of fervent prayers and solid instruction can be covered in 45 minutes. Beyond that, the message drifts away. Not because young people have the attention spans of goldfish, but rather because if you can't get a point across in that amount of time, you obviously are waffling. If there's one

thing the iGeneration cannot take, it's puffy waffle. A few of the more fervent youth-group types seem to be able to stay mesmerised for hours, but for me and many others, it's quality not quantity that works the best.

We have been told that Pope Benedict is one of the world's greatest Church scholars with special insights into the early Church Fathers like Augustine. After studying this at school, I would like to hear more on the subject, as well as why the Apocrypha are included in the Catholic Canon of Scripture. Hopefully, his sermons and talks will reflect his knowledge and he won't hesitate to use it to challenge us and make us think.

Which brings me to what I absolutely do not care about at all most of all – the hype about the Australian Idol winners and dancing groups and whoever else will be performing for the Pope and the crowds. The organisers may not realise this, but as soon as too much emphasis is put on the 'entertainment' side of the ubiquitous 'youth' events, many young people smell a rat and suspect that the central message is not strong enough to be attractive without spin and frills. There are so many more enchanted, amazing and enticing points about World Youth Day to sell.

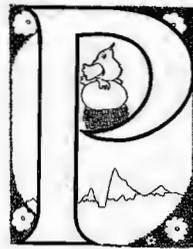
More important than the entertainment will be the human, fun side – hopefully making new friends from the US, Italy, England, Ireland or from who knows where. Thousands of email addresses will probably be exchanged and we will all waste a few hours of Facebook adding one another and procrastinating. And regardless of whether the meat pies are hot, the lamingtons chocolatey enough and the Weet-bix crisp, showing our wonderful country, Australia, to the WYD visitors, will be very special indeed.

JACINTA LIVINGSTONE, 17, is in Year 12 at Brisbane Girls Grammar School studying English, Maths, Latin, Economics, Accounting and Study of Religion.

Apprehending the true nature of the Catholic Church

THE SECRET OF CATHOLICISM

By EDWARD INGRAM WATKIN



ART WILFULLY, part blindly, the fathers of modern Europe left the Catholic Church. Their sons, as all these signs abundantly manifest, already feel the want of all she has to give. Scarcely able to understand or express their real need, countless numbers to-day are wandering here and there seeking satisfaction for their souls. The earthly paradise so confidently expected in the first flush of the new civilization, wealth and comfort of the last century, if only the fetters of ancient superstition, the irrational and provoking other-worldliness of religion were once destroyed, has proved an illusion. There is a widespread feeling (I found it the other day strongly expressed in a magazine article by some non-Christian, to take one instance as a straw pointing to the direction of the wind) that the much-abused monks and saints of old possessed a secret which we, for all our worldly wisdom, have lost, had found peace, had attained reality, while we are left unsatisfied with an empty shadow. Have we not cause then to hope that countless numbers of such will hasten to return to the faith through which alone they can find 'rest for their souls,' if only they can but once see it, as it truly is. This return is already beginning, especially here in England and in America, and the tide of conversions swells daily. We may surely expect a vast influx of converts if the true nature of the Church and of her faith is apprehended by the modern world.

- Edward Ingram Watkin, *Some Thoughts on Catholic Apologetics*, London, Manresa Press, 1915, p.8. Watkins, educated at St Paul's School, London and New College, Oxford converted to Catholicism in 1908 and he founded in 1936 with Eric Gill and Donald Attwater the inter-war Catholic pacifist movement, Pax. This movement was prominently supported by Dorothy Day.

Since when did Catholics need Green Politicians to tell them to live moderately?

THE GREENIE COMMENTARIAT

By Wanda Skowronska



IN A recent article, Vaclav Klaus, economics professor and currently president of the Czech republic described greenie politics in the following way:

As someone who lived under communism for most of his life, I feel obliged to say that I see the biggest threat to freedom, democracy, the market economy and prosperity now in ambitious environmentalism, not in communism.¹

Klaus sees eco activism as the new age attempt at totalitarian control, whose methods of media manipulation and centralised planning he recognises clearly from his past experience living under a Soviet regime. Greenie politics, like Communism, particularly likes to present itself under the guise of 'helping' humanity and a form of 'virtue' and deliberately targets faith-based groups as unsuspecting propagators of the cause, or 'useful idiots', as Communist ideologues used to call them.

With a ready made bureaucratic infrastructure and a church focused on social charity, what better way to spread green politics than to infiltrate and use existing Catholic and other Christian churches?

In fact, green activism has already seeped into the church and parishioners are exhorted 'How to Go Green' as a worthy occupation. The code words for this ideological push are 'sustainable growth', 'fossil fuel reduction' and 'carbon emission target' – terms that are nightly presented on news bulletins and now sometimes even make their way to pulpits.

This church-based Greenism is not everywhere yet, but is determinedly spreading its tentacles. It is clothed in quasi-spiritual terms such as 'holy ground', 'sacred' earth' and 'moral concern for all creation'. Without doubt, it is a good thing to take care of the environment, install solar panels and

recycle – but it is quite another to unite political activism and religious ideas and insist that all must follow the current green agitprop.

Since when does it take green politicians and Al Gore to tell Catholics to live moderately, respect land and water? The early Benedictine monasteries in Europe were models of sustainable farming, as historian Rodney Stark explains in *The Victory of Reason*, and were among the first users of wind power, harnessing it for irrigation, conservation and a source of power for 'turning lathes, grinding knives, swords, for fulling (pounding) cloth, for hammering metal and drawing wire and to pulp rags to make paper'²

Is it not rather arrogant to tell Catholics, who have long exhorted moderation and asceticism in personal life and in the use of the world's resources, to do what they did many years before greenies appeared? Rather, greenies should be acknowledging their debt to Catholic monastic practices as the source of restraint in the early capitalist economies of Western Europe

Impartially Irreligious

'We cannot enrol people in our religion because we have not got one [so] we enrol them in our government, and if we are obliged to do that, the obvious essential is that like Roman rule before Christianity, or the English rule in India, it should profess to be impartial if only by being irreligious.'

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

and indeed throughout their history.

The headlines should read "Greenies thank Catholics for monastic examples in sustainable living". The Catholics need not dance to any Greenie Political Hornpipe.

An attempt has been made by new church environmentalists to present their cause as a kind of 'green theology'. However, using words pertaining to the sacred realm for earthly concerns results in a 'sacralising' of the earth and a desacralising of the scriptures and moral principles.

In a Pontifical document entitled *Jesus Christ, the Bearer of the Water of Life*, which sees eco enthusiasm as part of new age spirituality, Catholics are warned against the 'missionary zeal which characterises Green politics' which has an implicit pantheism at its base – a 'divinity' pervading the whole of creation that is Mother Earth and not God the Creator of Life. In a recent meeting at the UN, Monsignor Pietro Parolin, Vatican envoy, while warning against reckless exploitation of the world's resources, pointed to 'the other extreme' as 'those who hold up the earth as the only good, and characterise humanity as an irredeemable threat to the earth'. Both extremes need to be avoided, he said.³

However, many are falling for what they call 'green 'theology' which is, in reality, not 'theology' at all. In its current manifestation, it is an ideology which is very much earth-centred and is always calling for political activism and global control of environmental issues, which inevitably includes population control and the entire panoply of anti-human-life measures such as free access to abortion in all its forms.

Greenie activists and greenie theologians unswervingly support the Earth Charter, a UN document which calls for a new global ethic and among its principles calls for 'reproductive rights',

code for universal access to abortion.

The Australian Catholic Edmund Rice Centre which ardently supports the Earth charter on its website, calling it 'inspiring', does not appear concerned about the contradiction in the fact that the Catholic church opposes abortion and the Earth Charter supports it.⁴ If contradictions matter, you cannot say you *don't support* the killing of the unborn and *support* it at the same time. The Earth Charter and Greenie politics are inextricably linked and are directly opposed to core Judeo Christian values regarding the sanctity of life among others and hence it remains impossible for a Catholic to be a political greenie.

The differing views were made abundantly clear in Green MP Lee Rhiannon's attack on Cardinal Pell in the recent NSW Cloning Bill debate. Of course the Greens, who do not question the Earth Charter, supported the Bill and were outraged at Cardinal Pell's strong defence of the unborn human child, something alien to their thinking. If Catholics were with

Cardinal Pell who voiced the mind of the church, they could not support the Cloning Bill, nor indeed the Greens, as the former advocates killing the unborn for utilitarian purposes and the latter advocate killing the unborn for ideological purposes.

Maurice Strong, one of the architects of the Earth Charter - the basis of all green politics - has said:

The real goal of the Earth Charter is that it will in fact become like the Ten Commandments, like the Universal Declaration of Human Rights.

Many interfaith groups have been conned by the warm inner green glow of certain Earth Charter principles and brush aside the grim reality of the above comment. Austin Ruse, President of the Catholic Family and Human Rights Institute, the only Catholic lobbying group at the United Nations in New York, is well aware of the Charter's global agenda. He has reported the doings of interfaith greenies at the UN for the past fifteen years and their ever increasing ideological incursions

into religious organisations such as the US based National Religious Partnership for the Environment, which in the past 5 years, has sent resources on environmental issues to thousands of churches, including *every* Catholic parish in that country.

This initiative wants the coming generation of church leaders to be united in identifying environmental issues as the *central priority for organised religion*. The distributed kit included a video entitled 'Renewing the Face of the Earth' which directly focused on the *physical* care of mother earth. Similar environmental kits have been distributed in Australia and leaflets encouraging greenie activism increasingly appear at the back of local parish churches. One such bulletin I saw at a parish church in Sydney had a scriptural quotation at the top and a link to the Earth Charter as part of its 'being part of the solution' recommendation.

Catholics need to inform their parishes that the Earth Charter is directly opposed to Catholic moral teaching on life: It advocates a kind of population control imperialism beneath its gushy phrasing and therefore it is patently absurd for Catholic churches to hand out material supporting it.

Quoting from scripture, Catholics who have discovered environmental activism as their new cause preach about responsible care of the earth. But the quotations are selective and skewed in their interpretation. For example recently the New Jersey based Catholic Academy of Mount Dominic, with the support of many other sympathetic religious groups, had an Earth Day celebration to mark the installation of solar panels on their buildings. Calling their project 'Lighting the Way', their website referred to the words of Jesus - 'I have come that they may have life and have it to the full.' (John 10:10) - in the following way:

In tune with this Gospel message, the solar energy installation is a concrete expression of the Caldwell Dominican Sisters' commitment to the life and well-being of future generations.⁷⁵

This celebration included a procession of solar-colored ribbon streamers carried on decorated poles, the Earth Flag and a sun banner. One wonders where the Creator of Life fitted in, if at all, and whether any

Religion and Civilization

Bertrand Russell observes that the only real contribution of religion to civilization was the determination of certain astronomical data by the ancient Egyptians. To arrive at this conclusion, he must equate civilization with the growth of natural science, and hold inconsequential the development of the saints found in all great religions together with a degree of saintliness in the level of conduct by large multitudes. It is astonishing that in a few generations antiquity produced in such widely dispersed areas as China, India, the Middle East, and Greece, men of such wisdom and enduring influence for good as Lao Tze, Confucius, Buddha, Zoroaster, the Second Isaiah, Ezra the Scribe, and Socrates. Why all these protagonists of revolutionary approaches to life and its problems appeared at approximately the same time, although in different regions, still remains a mystery. But there can be little doubt of their enduring importance in human affairs and their significance for the destiny of mankind.

- Louis Finkelstein, *The Pharisees*,
The Morris Loeb Series, 1938, p.xxxvi.

broader interpretation of Jesus' words was ventured upon. The article went on as follows:

Through Lighting the Way, GreenFaith and Sun Farm Network, a leading New Jersey solar energy company, are placing solar installations at twenty-five religious sites around the state. "It has taken over two years of co-ordination to honor Mother Earth by utilizing the power of the sun. Our hope is that our Lighting the Way project will be a beacon for others," commented Catherine Warshaw, Dominican Associate⁶

This eco frenzy is not an isolated incident. Catholic churches are being assailed in various places by 'eco spirituality,' 'new cosmologies' and calls for 'ecological conversion' – as if these were the only issues of the day.

There is a whiff of 1930s Germany in the new millennium greenie mantra chanting and the vociferousness with which opposing views on climate change and population control are silenced.

Catholics need to be wary of what Australian journalist Christopher Pearson has called 'eco fundamentalism, the new deep-green religion' which is focused on collective social guilt, instills fear, uses controversial science and distorts scripture to support its agenda.⁷

Catholics need to protect themselves, their families, their parishes and friends from the constant incursions of the current greenie commentariat. The 'common sense' comments of a few parishioners can go a long way, to counter it. One can eat organically grown apples without making it a political act.

The flood was not caused by Noah's failure to sign the Kyoto protocol, but by the world's turning away from God as the centre of all life. A deep love of nature emanates from a love of God and contemplating His works – and caring for it will not succeed if not based on God's moral law, the true spiritual ecology pervading the universe.

1. <http://www.ft.com/cms/s/9deb730a-19ca-11dc-99c5-000b5df10621.html>
 2. Rodney Stark *The Victory of Reason* (Random House, 2005), p 39.
 3. <http://www.zenit.org/article-20588?l=english>
 4. http://www.crc.org.au/index.php?module=pagemaster&PAGE_user_op=view_page&PAGE_id=12&MMN_position=13.13
 5. http://www.caldwelltop.org/solar_happiness.htm
 6. Ibid.
 7. <http://www.theaustralian.news.com.au/story/0,2519720814960-7583,00.html>

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– Editor, *Annals*

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Saving the Administration from utter corruption

UNDER THE BRITISH RAJ



SPEAK of a wise and able administrator. There are men in the Indian Civil Service who are neither wise nor able, and some who are not administrators at all, having most unhappily mistaken their vocation. When such a one becomes collector of a district his chitnis, or chief secretary, sees that that tide in the affairs of men has come which, "taken at the flood, leads on to fortune," and his caste-fellows all through the service are filled with unholy joy. But he does nothing rash or hasty. Wilily and patiently he goes to work to make his own foundation sure first of all. He studies his chief under all conditions, discovers his little foibles and vanities and feeds them sedulously. He masters codes, rules and regulations, standing orders, precedents and past correspondence, till it is dangerous to contradict him and always safe to trust him. In every difficulty he is at hand, clearing away perplexity and refreshing the "swithering" mind with his precision and assurance. He becomes indispensable. The collector reposes absolute confidence in him and is proud to say so in his reports.

Then the chitnis, if he is a Brahmin, addresses himself to the task of eliminating the Purbhoo from the service, or at least depriving him of place and power. It is a delicate task, but the Brahmin's touch is light.

He never disparages a Purbhoo from that day; "damning with faint praise" is safer and as effectual. He practises the charity which covereth a multitude of faults, but he leaves a tag end of one peeping out to attract curiosity, and if the collector asks questions, he is candid and tells the truth, though with manifest reluctance. Then he grapples with the gradation lists, which have fallen into confusion, and puts them into such excellent order that the collector can see at a glance every man's past services and present claims to promotion. And from these lists it appears that clearly, whenever any vacancy has to be filled, a Brahmin has the first claim. And so, as the shades of night yield to the dawn of day, the Purbhoo by degrees fades away and disappears, and the star of the Brahmin rises and shines everywhere with still increasing splendour.

But the Purbhoo possesses his soul in patience, and keeps a note of every slip that the Brahmin makes. For the next chitnis may be a Purbhoo, and then the day of reckoning will come and old scores will be paid off. The Brahmin knows that too, and the thought of it makes him walk warily even in the day of his prosperity. Thus our administration is saved from utter corruption.

- *Concerning Animals and Other Matters*, by Edward Hamilton-Aitken,
(AKA Edward Hamilton)

*'Why common sense ... sought refuge in the high sanity of a sacrament.'*¹

G.K.C. AND GOD'S 'FURIOUS LOVE'

By Karl Schmude



of my sins.²

This was, perhaps, a surprising answer – that he had joined the Catholic Church (to which he had seemed so close for so long) because of its practical power of dealing with sin.

Chesterton's reputation as a controversialist may be thought to have yielded a reason for his conversion based on philosophy or history – the compelling logic of the Catholic faith as an explanation of life, or the Church's long record of influence on human civilisation and history. But he pointed, rather, to a personal factor – a reason related to his soul.

Moreover, Chesterton's explanation seemed out of keeping with the attested image of his innocence and goodness – his kindly character, and his capacity to retain the affection of those (like George Bernard Shaw and H.G. Wells) with whom he engaged in passionate debate.

Yet a fuller picture of Chesterton's character and outlook – and, in particular, his *inner life* – makes clear that, along with his frivolity and 'toby-jug' image, there was, in the words of Malcolm Muggeridge, 'a brooding, anguished, frightened spirit'.³

The Argentinian writer Jorge Luis Borges saw in Chesterton dark strains and hints of horror. Beneath the surface sparkle of wit and optimism lurked a fear that the world is a depraved and diabolic place.

This view of Chesterton can be exaggerated, and certainly it should not imply that his spirit of joy was somehow superficial or invalid. Nonetheless, an insight into the darker depths of his

being does capture a key truth about him – and particularly his inner life.

Three aspects of this life are noteworthy:

- the extent to which his spirituality was conditioned by his sense of sin.
- the ways in which it grew out of a natural theology of wonder and thanksgiving; and
- the major aspects of the Catholic devotional tradition which appealed to him.

First, a crucial fact about Chesterton, easily overlooked, was his deep and unflinching grasp of evil, and of the personal evil that is sin. As he noted in his autobiography about his conversion:

That the Catholic Church knew more about good than I did was easy to believe. That she knew more about evil than I did seemed incredible.⁴

An early essay, 'The Diabolist', highlights a major theme of Chesterton's writings – the loss of objective truth and reality in modern culture, and its inability to recognise intellectual distinctions.

He recalls a conversation he had

with a stranger, which he describes as 'by far the most terrible thing that has ever happened to me in my life'.⁵ The diabolist embraced good and evil indiscriminately and, believing that evil had a life of its own, he pursued it as energetically as good. The diabolist's final words seared Chesterton's consciousness: 'I tell you I have done everything else. If I do that I shan't know the difference between right and wrong.' After Chesterton heard these words, he rushed away, and 'did not know whether it was hell or the furious love of God'.⁶

A brush with evil, a consciousness of sin, a sense of loss, a spirit of humility – all are relevant to the spiritual life, and they characterise Chesterton's attitude and experience.

A second aspect of Chesterton's spirituality was his sense of wonder and gratitude about the created world. Early in his writing career, Chesterton spelt out his essential philosophy:

Of one thing I am certain, that the age needs, first and foremost to be



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started; to be taught the nature of wonder.⁷

Even when he abandoned Christianity – he recalls that he was a pagan at the age of 12 and a complete agnostic by the age of 16⁸ – he never lost this fundamental sense of loyalty and gratitude. ‘I hung on to the remains of religion,’ he said, ‘by one thin thread of thanks.’⁹

Chesterton always harboured a profound love of creation and expressed the spirit of gratitude which that love excited – perhaps nowhere more memorably than in a well-known passage from ‘Orthodoxy’:

Children are grateful when Santa Claus puts in their stockings gifts of toys or sweets. Could I not be grateful to Santa Claus when he put in my stockings the gift of two miraculous legs? We thank people for birthday presents of cigars and slippers. Can I thank no one for the birthday present of birth?¹⁰

A third theme is the devotional side of Chesterton’s religious sensibility – his participation in the spiritual practices of the Catholic life.

Certainly he cherished a genuine interest in the saints. He produced biographies of St Francis of Assisi (1923) and St Thomas Aquinas (1933), who represented those aspects of the Catholic faith that Chesterton found most inspiring – a championing of the poor and a devotion to the truth. It is summed up neatly in the last lines of the sonnet that Mgr Ronald Knox wrote on Chesterton’s death:

Take him, said Thomas, for he served the truth;

Take him, said Francis, for he loved the poor.¹¹

A vital object of Chesterton’s religious devotion was the Virgin Mary.

He was deeply conscious of Mary’s role as the Mother of God. She reminds us, he wrote, especially of God Incarnate, and in some degree gathers up and embodies ‘all those elements of the heart and the higher instincts, which are the legitimate short cuts to the love of God.’¹²

Chesterton’s approach to the Catholic Church was very much an approach to Mary:

The instant I remembered the Catholic Church, I remembered her; when I tried to forget the Catholic Church, I tried to forget her.¹³

Booty and Slavery – the Islamic Tradition

Historian Speros Vryonis observes that “since the beginning of the Arab razzias [raids] into the land of Rum [the Byzantine Empire], human booty had come to constitute a very important portion of the spoils.” As they steadily conquered more and more of Anatolia, the Turks reduced many of the Greeks and other non-Muslims there to slave status: “They enslaved men, women, and children from all major urban centres and from the countryside where the populations were defenseless.” The Indian historian K. S. Lal states that wherever jihadists conquered a territory, “there developed a system of slavery peculiar to the climate, terrain and populace of the place.” When Muslim armies invaded India, “its people began to be enslaved in droves to be sold in foreign lands or employed in various capacities on menial and not-so-menial jobs within the country.”

– ‘The Persistence of Islamic Slavery’ by Robert Spencer, FrontPageMagazine.com July 20, 2007.

Another element in his love of Our Lady was her association with traditionally Catholic countries, in particular Ireland.

Chesterton felt that this special land had exerted a profound influence on his religious faith – dragging him, as he put it, in the divine direction of the Church long before he met various Catholic friends like Hilaire Belloc and Maurice Baring.¹⁴

He wrote two books on Ireland, *Irish Impressions* (1919) and *Christendom in Dublin* (1933).



Chesterton’s spirituality found expression in various ways – first, in certain devotional beliefs (particularly a love of Our Lady, not only in terms of her creative purity, as the virginal Mother of God, but also as the one who has helped those who have suffered in being faithful to her Son, notably in nations of Catholic suffering such as Ireland and Poland); and, secondly, in good works – as a journalist who stood for the truth and fought for justice for the poor.

This cluster of spiritual beliefs and traditions is summed up in the conclusion Chesterton wrote to a book on marriage called *The Superstition of Divorce*. It expressed his belief in the goodness of natural creation and in the need for supernatural life if even the natural is to be saved.

‘It is not the supernatural that disgusts [the pedants], so much as the natural. And those of us who have seen all the normal rules and relations of humanity uprooted by random speculators, as if they were abnormal abuses and almost accidents, will understand why men have sought for something divine if they wished to preserve anything human. They will know why common sense, cast out from some academy of fads and fashions conducted on the lines of a luxurious madhouse, has age after age sought refuge in the high sanity of a sacrament.’¹⁵

Karl Schmude is a well-known speaker and writer who serves as President of the Australian Chesterton Society. Formerly University Librarian at the University of New England in Armidale NSW, he has helped to create Campion College, Australia’s first Catholic liberal arts institution. The present article is adapted from a paper he gave at a Chesterton Conference in Melbourne in May 2004.

1. G.K. Chesterton *The Superstition of Divorce* (London: Chatto & Windus, 1920), p.146.
2. C.K. Chesterton, *Autobiography* (London: Hutchinson, 1936), p.329.
3. “G.K.C.,” *New Statesman* (23 August 1963), p.226. Repr in Malcolm Muggeridge, *Things Past*, ed. Ian Hunter (London: Collins, 1978), p.148.
4. *Autobiography*, p.328.
5. C.K. Chesterton, “The Diabolist,” in *Tremendous Trifles* (London: Methuen, 1909), p.225.
6. *Ibid.*, p.231.
7. *Black and White*, 14 February 1903. Repr. in Maycock, *op.cit.*, p.160.
8. C. K. Chesterton, *Orthodoxy* (London: John Lane, The Bodley Head, 1908), p.96.
9. *Autobiography*, p.94.
10. *Orthodoxy*, p.96.
11. “Death of a Biographer,” *The Tablet* (20 June 1936), p.780. Repr. in *The Chesterton Review* 29 (2003), p.483.
12. C.K. Chesterton, *The Well and the Shallows* (London: Sheed & Ward, 1935), p.174.
13. *Ibid.*, pp.176-77.
14. Ward, *Return to Chesterton*, p.239.
15. C.K. Chesterton *The Superstition of Divorce* (London: Chatto & Windus, 1920), p.146.

Politics, Economics and the Kingdom of Heaven

NEW AND OLD JERUSALEMS



HERE IS A real danger that English religion, at least English Protestantism, may allow itself to be identified with an enthusiasm for social justice and reform which is hardly distinguishable from the creed of secular humanitarianism. In the past Protestantism failed by its excessive and exclusive other-worldliness which turned its eyes away altogether from social injustice. And now by a natural reaction it has gone to the other extreme and tends to become exclusively this-worldly. Social reform, social credit, or socialism pure and simple, are treated not merely as the indispensable preparation for the Kingdom of God, but the Kingdom of God itself. We find masses of well-meaning people who have never even begun to think announcing their intention of never ceasing from mental strife till they have built Jerusalem in England's green and pleasant land. We must, however, recognize that this determination to build Jerusalem, at once and on the spot, is the very force which is responsible for the intolerance and violence of the new political order. There are it is true quite a number of different Jerusalems: there is the Muscovite Jerusalem which has no Temple, there is Herr Hitler's Jerusalem which has no Jews, and there is the Jerusalem of the social reformers which is all suburbs: but none of these is Blake's Jerusalem, still less that city which the Apostle saw 'descending out of heaven like a bride adorned for her husband.' All these New Jerusalems are earthly cities established by the will and power of man. And if we believe that the Kingdom of Heaven can be established by political or economic measures - that it can be an earthly state - then we can hardly object to the claims of such a State to embrace the whole of life and to demand the total submission of the individual will and conscience.

- Christopher Dawson, *Religion and the Modern State*, London, Sheed and Ward, 1935, pp.-108-109.

A Guide through some of the Currents and Cross-currents of Vatican II

EVANGELIZE AND CIVILIZE PAPA RATZINGER'S DREAM

Reviewed by DENNIS MURPHY MSC



Tracey Rowland is Dean and Associate Professor of Political Philosophy and Continental Theology at the John Paul II Institute, Melbourne.

She has already gained international recognition through her publication five years ago of *Culture and Thomist Tradition: After Vatican II* (London: Routledge, 2003). This present book should enhance her reputation.

Of course, gaining a reputation and gaining agreement are not necessarily the same thing, nor to be expected, especially when entering the currents and crosscurrents of Vatican Council II and its aftermath. However, I feel sure that many will find her presentation both enlightening and convincing.

While it could be possible to write a book on the teaching of Pope Pius XII, John XXIII or Paul VI limiting oneself to the documents they published as popes, it would be less so with regard to John Paul II and far less so with Benedict XVI, a theologian by profession who played a central role – even if often behind the scenes – in post-Vatican II theology.

Since human beings cannot be separated from their history and culture, neither can their faith or theology. Tracy Rowland's study of the Pope illustrates this. And her specialized academic background enables her to do it expertly.

Joseph Ratzinger accepted the position of President of the Congregation for the Defence of the Faith on the condition that he would be sufficiently free to continue his own research and writing. His involvement with the Congregation created for some an excessively negative image of him. However, since his election, his

Ratzinger's Faith. The Theology of Pope Benedict XVI. Tracey Rowland, Oxford: University Press. 2008.

discourses and above all his homilies have shown him in a more positive light. His Encyclicals on love and hope have enhanced this. We are also able to see more clearly the positive reasons why the Congregation either condemned or expressed concern about certain theological opinions.

Joseph Ratzinger has often been depicted as a radical turned conservative. And at times even a date for this transition is pinpointed with the student riots of the late 1960s. Tracey Rowland's

Christianity no State Religion I

CHRISTIANITY always refused, at least at the beginning, to see itself as a state religion but distinguished itself from the state. It was willing to pray for the emperors but not to sacrifice to them. On the other hand, it has always publicly claimed to be, not just mere subjective feeling – “feeling is everything”, says Faust – but a truth that is spoken publicly, establishes public criteria, and that in a certain measure also binds the state and the powerful of this world.

– Pope Benedict XVI, writing when Cardinal Ratzinger, in *Salt of the Earth: The Church at the End of the Millennium*, Ignatius Press, 1997, pp.239-240.

detailed examination of his writings brings out a clear coherence in his thinking even though there is a certain variety of emphasis as he responded to different questions as they arose.

The first two chapters, ‘Ratzinger and Contemporary Theological Circles’ and ‘*Gaudium et Spes* and the Importance of Christ,’ are important reading for those who may be unfamiliar with the background of Vatican Council II. Their number is understandably increasing as the time-lag between the Council and ourselves increases. Concern for this sort of history is far from being a distraction from the present. Human beings live in history and their present can only be understood and critically assessed in the light of that history. Otherwise we are severely limited like a person suffering from amnesia. Fortunately, in these first two chapters Tracey Rowland helps us put in perspective not only the Council, but also what happened after it, and what is happening today. More importantly she examines why such things have happened and are happening.

The first chapter shows that it is misleading to see Vatican Council II and its preparation only in terms a battle between ‘conservatives’ understood as wanting to keep intact the spirit of the counter-reformation and ‘progressives’ wanting to harmonize the Church with the social movements of the 1960s. The reality is far more complex.

In France, the movement to ‘return to the sources’ (*Ressourcement*) played a key role in the preparation and outcome of Vatican Council II. Those who think the Council set out on a completely new direction might find it puzzling that this movement was basically a return to the past. It was

an attempt to discover the identity of the Church in the Bible and Tradition (capital 'T') and in this way break though incidental, hardened stereotypes which could encumber unnecessarily the Church in its mission to the world.

Pope John XXIII was firmly rooted in traditional Catholic faith and also firmly rooted in traditional Catholic piety. But his years in Turkey enabled him to see the Church, and above all its administration, from the viewpoint of Eastern Orthodox Christians as well as non-Christians. At the same time, by temperament he was deeply human, which gave him a great capacity for friendly contact with all people and a consequent desire for unity and peace in the world. In 1963, he had mapped this out in his Encyclical *Pacem in terris* with its subheading 'On establishing universal peace in truth, justice, charity and liberty'. And already in his Pentecost Sermon in 1960 he had reminded the Church that 'each believer ... insofar as they are Catholic is a citizen of the whole world, just as Christ is the adored redeemer of the whole world'.

To satisfy this aim, the Council produced 'A Pastoral Constitution concerning the Church in the modern world,' *Gaudium et spes*. Tracey Rowland examines this document in some detail in her second Chapter. It seems to me to be a linchpin in her whole presentation. Significantly, she adds 'the Importance of Christ' as a subtitle.

Past Councils had normally formulated statements about doctrines that had been refined by even centuries of discussion; *Gaudium et spes* on the

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contrary was largely a new venture. Drafts were dropped five times and taken up again five times and the final text was approved only at the end of the Council. Its wide-ranging nature plus the disputes that marked its lengthy development involved the addition of numerous clarifications and counterbalancing statements. Nevertheless, the document had an incalculably positive effect in the Church despite the confusion and harm brought about at times by selective readings of it.

This was especially so in the immediate post-Vatican II period when the predominant thrust of *Gaudium et spes* was seen to be accommodation with contemporary culture (*aggiornamento*). While most theologians understood

'accommodation' mainly in terms of expression; some, particularly among popularisers, included some significant content as well, with a consequent impoverishment of the faith and its practice. At times, even what appeared to be minor plants were plucked out with little or no sensitivity for their intricate root systems. Paradoxically, this enthusiasm for contemporary society came at a moment when Post-modernism was beginning to question the cultural heritage of the 18th century Enlightenment.

Gaudium et spes accepted the God-given autonomy of nature and secular activities. There was no need for a 'God of the gaps'. Selective reading of these texts, however, gave rise to new forms of Deism and Pelagianism. And there was a tendency to undervalue the document's 'clear stress on the Christocentric nature of God's purpose for creation.

Openness to the world became for some a naïve optimism, whereas the document made clear the ambivalence of the term 'world'. Certainly, there was goodness, but sin was also universal.

The document stressed that the Church could learn from the achievements of human cultures, but it also made clear that it was not completely passive in this regard: when it evangelized, it could and should also civilize.

Like all the Constitutions, Decrees and Declarations of the Council, *Gaudium et spes* was open to further development. Theology – thinking deeply about our faith – is never static; new questions need to be answered; and a variety of emphasis is perfectly in order, but post-Vatican II experience has shown that any 'one-eyed' approach to the Council texts – whether that eye be 'left' or 'right' – puts one on unsure ground and hinders rather than promotes genuine development.

Tracy Rowland explains and evaluates the significance of two international groups of scholars who have played an important role in post-Vatican II theology. Looked at generally they can be associated with two international periodicals – *Concilium* and *Communio*. And, even in more general terms, Karl Rahner can be taken as representative of the first and Hans Urs von Balthasar representative of the second. *Communio*

Knowledge for its own Sake

To seek from all knowledge a result other than itself and to demand that it must be useful is the act of one completely ignorant of the distance that from the start separates good things from necessary things; for they differ completely. For the things that are loved for the sake of something else and without which life is impossible must be called necessities and joint-causes; but those that are loved for themselves, even if nothing else follows from them, must be called goods in the strict sense; for this is not desirable for the sake of that, and that for the sake of something else, and so ad infinitum – there is a stop somewhere.

– Aristotle, Fragments F58R3 in *Complete Works II* p.2408, quoted, Ibn Warraq, *Defending the West*, Prometheus Books, NY 2007, p.60.

came into existence in 1972 when significant divisions began to appear in the *Concilium* group between Rahner, Congar, Schillebeeckx and Küng. Joseph Ratzinger joined the *Communio* group; and the author also clearly identifies with it.

Both groups are made up of internationally respected theologians; both need to be listened to; both agree in the acceptance of basic Catholic doctrine; the differences consist mainly in differing starting points, orientation, and emphasis. But these differences are quite significant. Just as architects using the same materials can build different styles of houses; these theologians also have different 'styles'. In Tracey Rowland's words, they use a different 'hermeneutical lens' in interpreting the Council Documents, in particular *Gaudium et spes*.

On page 47, she quotes Avery Cardinal Dulles in pinpointing the different starting points of Rahner and Ratzinger: 'Whereas Rahner found revelation primarily in the inward movements of the human spirit, Ratzinger finds them in historical events attested by Scripture and the Fathers'. Both work with the same materials, but the result is a different style of theology.

Much of this is applied in detail to the various topics in the chapters that follow: Revelation, Scripture and Tradition (48-65); Beyond Moralism: God is love (66-83); the Structure of Communion (84-104); Modernity and the Politics of the West (105-122); Liturgy since Vatican II (123-143). There is also a thirteen-page Conclusion that draws together the significant historical and cultural roots underlying the above topics. Finally, there are two valuable appendices giving in full Ratzinger's Subiaco Address (156-165) which he gave as Cardinal, and the Regensburg Address (166-174) which he gave as Pope.

The Regensburg Address gave rise to protests from many quarters, particularly from those who expect inter-religious dialogue to consist purely of contact between different 'religious' ideas. Interestingly, Vatican II's Decree on the Church's relationship with other religions, *Nostra aetate*, urged its members 'to recognize, preserve and promote the good things, spiritual and moral, *as well as socio-cultural*

Massacres

In 1965 mobs of Indonesian Muslims were whipped into a killing frenzy by ideological propaganda. They massacred more than five-hundred thousand of their fellow-Indonesians who were Chinese. The victims were murdered allegedly because they belonged to the Indonesian Communist Party, but in reality the 'usual suspects' – ethnic, economic, social and religious factors – also played a part.¹

The former Dutch masters of these modern Indonesian Muslim *mujahidun* had discovered the same thing about themselves over two hundred years before.² The authorities in Batavia decreed that all Chinese migrant workers in the outlying districts of Batavia, were to be transferred to Dutch-run plantations in Ceylon. Rumors spread among the Chinese that the Dutch intended to throw them overboard once out of sight of the shore. The Chinese panicked. They went on a killing-spree in the countryside and some even attacked Batavia. There is no evidence that the more than five thousand Chinese who lived inside the walls of Batavia were planning to join the rebellion, but many of the Dutch inhabitants suspected that they were and panicked in their turn. An order to search for weapons in the houses of all the Chinese residents in Batavia on October 9, 1740 soon degenerated into a three-day long massacre – with Chinese being killed in their homes, and those Chinese who had been captured earlier being killed out of hand in prisons and hospitals ... Estimates of the number of victims over these three days range from five to ten thousand.³ – Paul Stenhouse

1. Estimates of the number of people who were massacred in Indonesia from October 1965 to March 1966 range from five-hundred thousand to two million. See Robert Cribb, 'How many deaths?' in Ingrid Wessel & Georgia Wimhofer (eds.), *Violence in Indonesia*, Abera, Hamburg, 2001, p. 82.

2. July, 1740.

3. 'The 1740 Massacre of Chinese in Java: Curtain Raiser for the Dutch Plantation Economy,' A.R.T. Kemasang, *Bulletin of Concerned Asian Scholars*, Vol. 14, 1982. See also Conrad Malte-Brun, *Universal Geography*, Boston 1826, vol. iii, p.472,473.

values found in these people' (par 2 c). A consequence of this is that dialogue between religions cannot be separated exclusively into a 'religious' context but has to accept the mutual obligation 'to preserve as well as promote together for the benefit of mankind social justice and moral welfare, as well as peace and freedom' (ib. par 3b). Benedict XVI does not differ from John Paul II in this even though he has made more explicit that that this cannot be bypassed especially in dialogue with Islam. A point which a growing number of Muslims would also readily accept.¹

Reference to the notes is facilitated by indicating the page numbers where they occur. There is a bibliography on the Pope's writings for each chapter, as well as a bibliography of secondary sources which covers a reasonably wide selection; however, I was a bit surprised to see that Romano Guardini did not appear in it, though he was 'one of the seminal influences' (p. 146) on the young Ratzinger (cf 14, 24, 84, 102-103, 123).

If readers want to understand the present Pope better, or even if they feel drawn for one reason or another to be critical of him, they will profit from the tightly reasoned topics of Tracey Rowland's *Ratzinger's Faith*. From that perspective, it deserves a wide readership.

1. Italics not in the original.

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



Confronting the genocide of the unborn

VOICES FOR THE VOICELESS

NELLIE, good to be with you – we're fellow West Texans who care deeply about the value of human life. Other members of the board of directors for the *March for Life*, leaders of the pro-life community, and all those who are here with us for the march, it's good to have you here and welcome to the White House. (Applause.)

As I look out at you, I'll see some folks who have been traveling all night to get here – (laughter) – you're slightly bleary-eyed. (Laughter.) I'll see others who are getting ready for a day out in the cold. But mostly I see faces that shine with a love for life. (Applause.)

I see people with a deep conviction that even the most vulnerable member of the human family is a child of God. You're here because you know that all life deserves to be protected. And as you begin your march, I'm proud to be standing with you. (Applause.)

Thirty-five years ago today the United States Supreme Court declared and decided that under the law an unborn child is not considered a person. But we know many things about the unborn. Biology confirms that from the start each unborn child is a separate individual with his or her own genetic code. Babies can now survive outside the mother's womb at younger and younger ages. And the fingers and toes and beating hearts that we can see on an unborn child's ultrasound come with something that we cannot see: a soul. (Applause.)

Today we're heartened – we're heartened by the news that the number of abortions is declining. But the most recent data reports that more than one in five pregnancies end in an abortion. America is better than this, so we will continue to work for a culture of life where a woman with an unplanned pregnancy knows there are caring people who will support her; where a pregnant teen can carry her child and complete her education; where the dignity of both the mother and child is honored and cherished.

We aspire to build a society where each one of us is welcomed in life and protected in law. We haven't arrived, but we are making progress. Here in Washington we passed good laws that promote adoption and extend legal protection to children who are born despite abortion attempts. We came together to ban the cruel practice of partial birth abortion. (Applause.) And in the past year we have prevented that landmark law from being rolled back.

We've seen the dramatic breakthroughs in stem cell research that it is possible to advance medical science while respecting the sanctity of life. (Applause.) Building a culture of life requires more than law; it requires changing hearts. And as we reach out to others and find common ground, we can see the glimmerings of a new America on a far shore. This America is rooted in our belief that in a civilized society, the strong protect the weak. This America is nurtured by people like you, who speak up for the weak and the innocent. This America is the destiny of a people whose founding document speaks of the right to life that is a gift of our Creator, not a grant of the state. (Applause.)

My friends, the time is short and your march is soon. (Laughter.) As you give voice to the voiceless I ask you to take comfort from this: The hearts of the American people are good. (Applause.) Their minds are open to persuasion. And our history shows that a cause rooted in human dignity and appealing to the best instincts of the American people cannot fail. So take heart. (Applause.)

Take heart, be strong, and go forth. May God bless you. (Applause.)

– Address by US President George W. Bush to *March for Life Rally* participants at the White House, January 22, 2008.

Is Australia really changing for the worse?

ADVANCE AUSTRALIA FAIR

By Giles Auty



N RECENT years, a number of Australians whom I respect have expressed the view to me that Australia is “not the country it used to be”.

While much the same is almost certainly being said by older English, French and Dutch people, say, about the respective lands of their birth, perhaps we should not be too quick to dismiss such sentiments simply as “the sort of thing older people have always said”.

In my experience, older citizens are at least as likely to be sound in their judgements as their younger compatriots.

For many, at least, their sentiment of unease probably exists only at a level popularly described as ‘gut feeling’.

Non-writers who are not engaged in the tiresome grind of trying to express their ideas accurately and concisely may often simply rely on a vague instinct that they are seldom challenged to articulate. They ‘sense’ something is not right but may, nevertheless, be entirely correct in holding such a view.

Since I came here to live only 13 years ago, I am not well placed to comment on what Australia may or may not have been like 20, 30, 40 or more years ago.

Nonetheless, common features are often observable across a raft of Western nations. In some, at least, political correctness and environmentalism have at least partly replaced some kind of secularised Christianity in terms of personal or national codes of behaviour.

Often the effects of such changes move stealthily and seem scarcely perceptible until we wake up one day and are told that everyone now believes in climate change or the mantras of feminism or multiculturalism or some such militant cause which had its origins in the late 1960s.

I have written on other occasions that I believe that novel ideas of all kinds take especially firm root in countries which are themselves relatively ‘new’ e.g. Canada, Australia and New Zealand.

For example, the influence of the intellectual theory of deconstruction faded much more quickly in France, which was its land of origin, than in Australia where it is still embedded in the academic bloodstream.

Being relatively ‘new,’ Australia lacks the self-righting mechanisms, often based on long-standing traditions, which are generally present in older nations. Cliques and cabals also find it easier to seize and maintain power in countries such as this, usually from bureaucratic or academic bases.

Quite often, trivial-seeming incidents provide odd insights into more general feelings of malaise.

Christianity no State Religion II

I THINK that ... the development of modernity brings with it the negative aspect of subjectivization, but the positive side of this is the opportunity for a free Church in a free state, if one may put it like that. Here are opportunities for a more vital, because more deeply and more freely grounded, faith, which, however, must fight against being subjectivized and which must continue to try to speak its message publicly.

- Pope Benedict XVI, writing when Cardinal Ratzinger, in *Salt of the Earth: The Church at the End of the Millennium*, Ignatius Press, 1997, pp.239-240.

In my own case, two such which were connected only by a common venue, made me feel that Australians are currently being actively encouraged into habits or ignorance and mental apathy by people in a position to know better.

In the first, I almost fell over a young woman who stopped abruptly just outside the main exit to my local supermarket. The apparent cause of this was her desperate eagerness to investigate a story in a popular women’s magazine she had just bought: “BRAD AND ANGELINA TO GO ON HOLIDAY TO THE SNOWS”.

The young woman was pleasantly dressed and, unlike many in her local age group, apparently unadorned with tattoos or body piercings. Like many, however, she was at least 10 kilos overweight.

In the second incident, a quite mild-looking, middle-aged man suddenly spotted the front-page headline of a tabloid newspaper which was on sale close to the check-out of the same supermarket: “DOWNER TO RETURN TO FRONT-BENCH POLITICS”.

The man then broke into what could best be described as ‘knee-jerk’ loathing, confident, however, of finding complete agreement from the other members of the check-out queue.

The question you may legitimately ask here is whether the scenes described here would be just as likely to be encountered in equivalent form in other Western countries – in France, Germany or Holland, say – or whether they point to a collective malaise that may owe something at least to our geographical isolation and a new-found willingness among sections of our media to encourage a kind of witlessness less likely to be found elsewhere.

On Channel 9’s *Today* program which I watch solely in the hope of discovering something about the day’s weather, Hollywood gossip or ‘goss’ is now a more-important-

seeming component of the morning news show than even world-changing political events which may occur in other countries. 'Goss' on the lives of Brad and Angelina, Paris, Britney *et al* is delivered furthermore with a patronising smirk which willingly accepts the embarrassing imbalance of a news program *simply because this is based on the believed attractiveness to our public of a lowest common denominator.*

In the hard-nosed world of competitive marketing of commercial television stations, attempts to attract audiences from other such stations will be based on diligent market research.

In short, the celebrity-struck predilections of the young woman I have mentioned are as well known to those who market Channels 9, 7 and 10 as are the prejudices of a typical 'Downer-hater' to radio talk-back hosts, say, or to columnists of *The Sydney Morning Herald*.

Outside the confines of that paper and this country, Alexander Downer is widely recognised as a formerly outstanding foreign minister by those who enjoy knowledge of such matters.

While it is depressing to acknowledge that the celebrity-struck young woman and the antediluvian class-hatred warrior I have described probably underwent some kind of full-time education, it is more worrying still to recognise the manner in which significant sections of the Australian media discourage people from developing their minds.

Travel, which once provided one of the more effective means by which enterprising Australians traditionally broadened their outlooks has become, for many, prohibitively expensive – a situation, with rocketing fuel prices, unlikely ever to improve.

If Australia really is changing for the worse, as many believe, and becoming a land typified by isolationism, ignorance of the world and increasing mental sloth, I suggest a substantial section of this country's media merits a good share of the blame.

GILES AUTY was born in the UK and trained privately as a painter. He worked professionally as an artist for 20 years. Publication of his *The Art of Self Deception* swung his career towards criticism. He was art critic for *The Spectator* from 1984 to 1995 when he became national correspondent for *The Australian*. He now devotes himself to his original love - painting.

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Finding Problems where they don't exist

A CELEBRATION OF FAITH

By Sam Simmonds



IT SEEMS like only yesterday but, making adjustment for the rose-coloured spectacles, and the notorious acceleration of time, with age, it was obviously longer ago. Still, we all remember, do we not, the genuine euphoria of the Sydney Olympics, including its pre- and post-Games weeks and months? That the city opened its arms and its heart, metaphorically speaking, to a vast influx of temporary inhabitants from all over the world? Surely we can all recall to mind how, under the guidance of various Olympic committees, city, state and national authorities bent to the task of coping with the many demands that had to be made?

Not least of these was that of Sydney's transport system (never wonderful but then facing its greatest challenge ever) to move vast numbers of Australians, as well as countless international visitors, around the city and its Olympic venues. In the preceding years, not only was a new stadium built – to 'international best practice' – but also venues for other sporting events further out of town were prepared. A new branch of the suburban rail system was even laid – and a new station opened serving that stadium. Bus and train schedules were reconfigured to permit many times their normal traffic to be handled without being overwhelmed.

Volunteers appeared in their hundreds, to be dressed in friendly, recognizably Sydney Olympics uniforms, simply to offer guidance and polite assistance to anyone, from anywhere on Earth, to make the visitors' experience, not just of the Games but of the city, too, as pleasant and trouble-free as possible. And, with very few exceptions, it all went very smoothly. Have we forgotten all that? It was only eight years ago, for goodness' sake.

To the same city, very soon, a similar friendly invasion is about to occur. This time it is not athletic competition that brings the visitors here but simple fellowship and spiritual unity. As you have guessed, it is World Youth Day Sydney, or, in deference to the modern habit of acronymy, WYD08, the world's largest youth event.

For the city of Sydney, the challenges of eight years past are still considerable, although much alleviated by the planning and experience of that earlier event. Accommodating the multitude for the event will not be very different from 2000's problems, except that the Olympic Games were held over sixteen days while this covers only six. While the expected 125,000 visitors, joining about 100,000 other registered pilgrims, will exceed the 2000 Olympics crowd, the majority will be younger, on average, than the Olympic spectators and

therefore more adaptable to conditions and flexible to changes of plans. And, unlike the 2000 event, there will be only one main focus of events.

And yet public attitudes to World Youth Day Sydney show little of the hospitable character that one remembers so fondly from the Games of the XXVII Olympiad. It is not at first very easy to understand why this should be. Sydneysiders are basically the same folk they always were. Little has changed to the city itself to suggest that insuperable difficulties are likely to be encountered. So what has made this event – a glorious celebration of the youth of the world, open to everyone – take the edge off the usual welcome to be expected from these citizens?

It is only speculation, of course, but the reasons may perhaps lie with recent experiences with APEC and sundry 'goodwill' visits by certain members of the United States administration.

Last year's Asia-Pacific Economic Cooperation forum involved considerable disruption to everyday life in Sydney, with roads turned into clearways up to 11 kilometres away, the installation of 12,000 Special Event Clearway signs across the state and suburbs affected from Roseville to Mascot, from Rhodes to Bondi. Apparently, businesses and residents of Woolloomooloo also complained – vainly, of course – that the authority had set up the clearways without providing adequate notice. Closing streets – even whole areas – of the Central Business District of one of the southern hemisphere's major cities to permit unobstructed passage of motorcades of unpopular foreign politicians, whether or not accompanied by illegally armed thugs, is hardly likely to endear the organisers, or the police, to its citizens. Nor would \$185 fines for stopping on those recently nominated 'clearways', nor the \$156 tow-away fees enforced by the police at that time.

Turning History on its Head

IN FACT, the liberal interpretation of history has taken over from the Catholic tradition not only its universalism, its sense of a spiritual purpose which runs through the whole life of humanity, but also its dualism. The Liberal interpretation of history is also dominated by the image of the two cities. But it is now the Church which is the embodiment of those 'reactionary forces' which are the liberal equivalent of the powers of darkness, while the children of this world have become the children of light.

– Christopher Dawson, *Religion and the Modern State*, London, Sheed and Ward, 1935, pp.84-85

The Chaser team's famous stunt provided one of the very few light moments, provoking much heavily orchestrated 'outrage' by certain officers of the law – and others who should have known better. Another telling comment, albeit attracting less publicity and condemnation than the Chaser boys, was one protester's dressing up like the Queen and carrying a modest placard announcing "I do everything APEC does without a 10 ft fence". Sentiments echoed by many but ignored by the authorities, who seemed to prefer wielding swingeing powers to which only they felt they were entitled, in defiance of all criticisms of heavy-handedness.

Despite certain traffic changes similar to the 2007 APEC debacle, World Youth Day cannot, surely, be regarded in the same light, can it? For a start, it is being promoted to the general public in a much more conciliatory manner, very different from last year's 'take it or leave it' attitude. Potential disruptions are clearly explained in detail by the NSW Government's World Youth Day Co-ordination Authority (WYDCA for the acronymaniacs). Special arrangements – not just for transportation but accommodation as well and much else besides – are all to be found at the WYD08 website.

This unique event is being 'sold' more as an invitation to a joint venture between His Holiness Pope Benedict XVI to all the youth of the world to celebrate their faith around a particular theme – and against the world-famous backdrop of one of the world's most attractive places. Its overriding message for Sydneysiders (and others, of course, too) is that all are welcome to attend. This is the very antithesis of last year's blanket warning to stay off the streets upon peril of being arrested, towed away and fined.

It would be sad indeed if public attitudes to this glorious event should be exacerbated by the media who, unable this time to connect it with potential acts of global terrorism, seek to find problems where none need exist.

SAM SIMMONDS is a writer, broadcaster and film and video producer. Sam has worked in all aspects of media in the UK and Australia and runs a media consultancy, Simmonds Media (Australia).



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ASK FOR A LIST OF OUR OTHER CATHOLIC PUBLICATIONS

By the time you read this the Bill Henson saga may have played itself out and this column will read like yesterday's news. So be it, but I take my lead from another essay which also concerned itself with yesterday's news – being something of a commentary on it. I speak of the Communist Manifesto of Marx and Engels written in 1848.

Marx and Engels wrote a lot that was wrong and, at times, informed by wonky data.

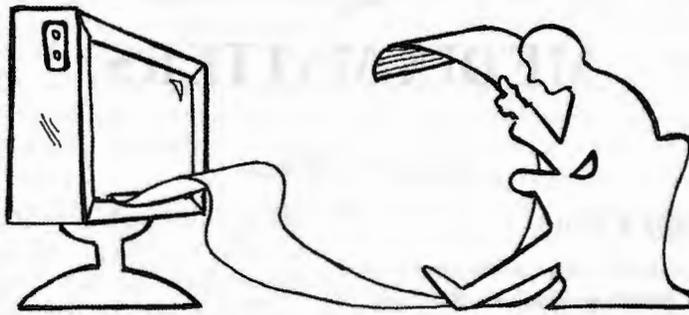
But you would be wrong to think they didn't say anything right, or that they had nothing insightful to say about our world. In particular about Bill Henson and the Oxley9 Gallery where he exhibits in Sydney.

In a famous sentence Marx wrote, 'All that is solid melts into the air, all that is holy is profaned...' Marx was talking about the effect of capitalism on traditional social mores and manners. Critics were saying that the Communists were set on destroying religion, family, and property. And so they were. Only, it was Marx's argument that the Communists didn't have to do anything to achieve this aim for capitalism was doing it for them.

Leaving aside the question of property, it is clear that free-market ideology is very effective indeed in destroying religion and family. But it does so under the name of freedom and not of the Dictatorship of the Proletariat.

Following the lead of earlier Christian socialists, Marx argued that capitalism is of the essence of liberalism and thus of the bourgeois state. It works to remove the substance from things like family and religion, replacing that substance with another value altogether: the value of a commodity that can be packaged, sold, consumed and, if we're suitably well-behaved, recycled.

'All that is solid melts away,' and it does so because its solidity is replaced by the value the market gives it – and we all know that the market fluctuates. We also know that the market must continually expand. Which is why consumerism is essential to capitalism. Under consumerism there are always new markets and new commodities to create



ART, MARX, AND BILL HENSON

By ROBERT TILLEY

– well there are if there is no censorship or other like restrictions. Hence, liberalism becomes defined by the freedom to buy, sell, and consume. And, as we know today, that now means the freedom to consume human life, be it through the stem cells of the unborn or the organs of executed Chinese prisoners. Why, then, should underage children be exempt from the logic of consumerism?

Since the nineteenth century, Art has become a very important source of expanding market value and investment. Today we're talking big, big money. It matters little

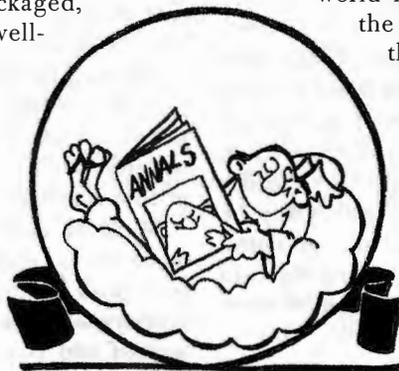
about the actual quality or skill involved in the work, rather is it the name, the brand, that counts.

It was Marx's argument that capitalism employs the language of freedom to expand into areas into which it was previously denied access. Now, not only does Art provide a fertile ground for expanding commodity value, it also paves the way for market expansion. It does so through the term "freedom of expression", and the Henson case is a good example.

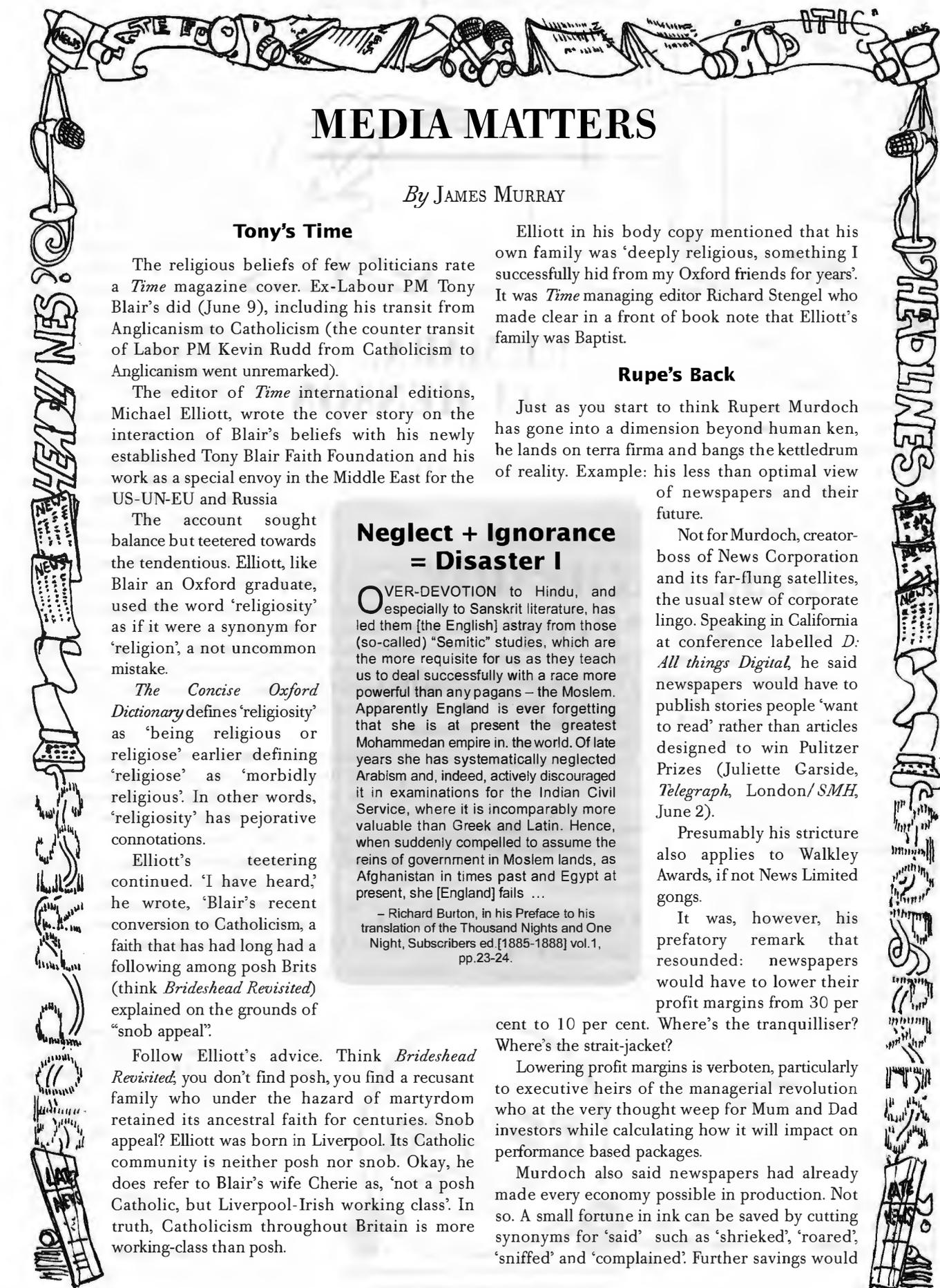
If it is a legitimate freedom both to photograph naked children and sell these images then a whole new market of commodity value has been created. After all, if it is okay for Henson to do it then it is an infringement on the freedom of others to not let them do likewise.

There may well be aesthetic merit in Henson's work but that is not really the point. Rather have aesthetics become the means to get to the point; the point being that all should be able to be stripped of substance, made into a commodity, and be freely sold and consumed.

Henson may well be acting in good faith, but he is also operating within a world of bad faith. He lives in a world in which Art has been subordinated to the 'profanation of all that is holy,' where all that is good and innocent is made into a commodity and sold for very high prices indeed. In this Henson must, as Roslyn Oxley must, not only act in good faith but think about how that faith should be put into practice. For, as we know from Christ, a good faith is a faith that defies the world no matter how much fame and money it may offer.



ROBERT TILLEY is a regular contributor to *Annals*.



MEDIA MATTERS

By JAMES MURRAY

Tony's Time

The religious beliefs of few politicians rate a *Time* magazine cover. Ex-Labour PM Tony Blair's did (June 9), including his transit from Anglicanism to Catholicism (the counter transit of Labor PM Kevin Rudd from Catholicism to Anglicanism went unremarked).

The editor of *Time* international editions, Michael Elliott, wrote the cover story on the interaction of Blair's beliefs with his newly established Tony Blair Faith Foundation and his work as a special envoy in the Middle East for the US-UN-EU and Russia

The account sought balance but teetered towards the tendentious. Elliott, like Blair an Oxford graduate, used the word 'religiosity' as if it were a synonym for 'religion', a not uncommon mistake.

The Concise Oxford Dictionary defines 'religiosity' as 'being religious or religiose' earlier defining 'religiose' as 'morbidly religious'. In other words, 'religiosity' has pejorative connotations.

Elliott's teetering continued. 'I have heard,' he wrote, 'Blair's recent conversion to Catholicism, a faith that has had long had a following among posh Brits (think *Brideshead Revisited*) explained on the grounds of "snob appeal".'

Follow Elliott's advice. Think *Brideshead Revisited*; you don't find posh, you find a recusant family who under the hazard of martyrdom retained its ancestral faith for centuries. Snob appeal? Elliott was born in Liverpool. Its Catholic community is neither posh nor snob. Okay, he does refer to Blair's wife Cherie as, 'not a posh Catholic, but Liverpool-Irish working class'. In truth, Catholicism throughout Britain is more working-class than posh.

Elliott in his body copy mentioned that his own family was 'deeply religious, something I successfully hid from my Oxford friends for years'. It was *Time* managing editor Richard Stengel who made clear in a front of book note that Elliott's family was Baptist.

Rupe's Back

Just as you start to think Rupert Murdoch has gone into a dimension beyond human ken, he lands on terra firma and bangs the kettledrum of reality. Example: his less than optimal view of newspapers and their future.

Not for Murdoch, creator-boss of News Corporation and its far-flung satellites, the usual stew of corporate lingo. Speaking in California at conference labelled *D: All things Digital*, he said newspapers would have to publish stories people 'want to read' rather than articles designed to win Pulitzer Prizes (Juliette Garside, *Telegraph*, London/*SMH*, June 2).

Presumably his stricture also applies to Walkley Awards, if not News Limited gongs.

It was, however, his prefatory remark that resounded: newspapers would have to lower their profit margins from 30 per

cent to 10 per cent. Where's the tranquilliser? Where's the strait-jacket?

Lowering profit margins is verboten, particularly to executive heirs of the managerial revolution who at the very thought weep for Mum and Dad investors while calculating how it will impact on performance based packages.

Murdoch also said newspapers had already made every economy possible in production. Not so. A small fortune in ink can be saved by cutting synonyms for 'said' such as 'shrieked', 'roared', 'sniffed' and 'complained'. Further savings would

Neglect + Ignorance = Disaster I

OVER-DEVOTION to Hindu, and especially to Sanskrit literature, has led them [the English] astray from those (so-called) "Semitic" studies, which are the more requisite for us as they teach us to deal successfully with a race more powerful than any pagans – the Moslem. Apparently England is ever forgetting that she is at present the greatest Mohammedan empire in the world. Of late years she has systematically neglected Arabism and, indeed, actively discouraged it in examinations for the Indian Civil Service, where it is incomparably more valuable than Greek and Latin. Hence, when suddenly compelled to assume the reins of government in Moslem lands, as Afghanistan in times past and Egypt at present, she [England] fails ...

– Richard Burton, in his Preface to his translation of the *Thousand Nights and One Night*, *Subscribers ed.* [1885-1888] vol. 1, pp. 23-24.



accrue from cutting the misuse of 'with', a matter the late Max Harris criticised in *The Australian* many years ago.

As for the use of cliches, eliminating 'tip of the iceberg' alone would save enough to hire an extra, casual sub-editor to eliminate 'icing on the cake', 'wheels off the wagon', 'nose to the grindstone', 'shoulder to the wheel', 'no avenue unexplored' and 'no stone unturned'.

Ominously Murdoch also said newspapers had not yet reduced the cost of employing journalists but when that began to happen *The Wall Street Journal* would have the opportunity to increase its share of affluent, educated readers in the US.

He could, of course, lessen cuts to journalist costs by reducing those top-heavy executive packages. Your correspondent has already remarked on the Stakhanovite levels of copy output by News hands. How much more can they dig without falling exhausted beside their work stations while trained monkeys, chewing peanuts, amble in to replace them?

Risky Biz

Privatise is the mantra of the moment. But is it apt to privatisation involving the sovereign fund of another nation? Surely this is offshore nationalisation?

Historically there are risks in the procedure. In its great days, the Republic of Venice deployed its own navy and army to protect its overseas commercial interests. The East Indies Company Army served a similar purpose for British commerce. More recently during Gulf War I, the forces of the US Republic and its allies were deployed to protect oil supplies. In Gulf War II, motives are a salad but oil is part of it. And private armies have made a comeback

As national sovereign funds compete with multi-national companies for assured resources, the risk to host nations increases. In this context an absolute no-no must be imposed on any sovereign fund seeking to use its own security force on Australian projects.

Snap Judgement

Your correspondent has worked as a reporter

(okay, caption writer) alongside some of the world's outstanding photographers, not least Patrick Riviere. Superlative craftsmen, able on the run or in the studio to capture memorable images. Artists? Not their self-description. Which brings us to Bill Henson whose photographs of under-age pubescents became the subject of police action and a furore. Or vice-versa.

The arts community - though great artists tend to be individuals - stood up for Henson, freedom their slogan. Fair enough as far as it goes (about the end of Pinocchio's nose). Freedom here meant freedom to agree as Prime Minister Kevin Rudd learned when he called the images 'absolutely revolting'.

Gone, his favoured status; gone, the beguiling smile of Cate Blanchett which helped to market Arnotts Tim Tams (plagiarised from McDonald's chocolate Penguin biscuits your correspondent once helped to manufacture).

Suppose, however, Rudd had said? 'My reaction to these images is visceral.' Cool. 'Visceral' is a modish word favoured in arts circles. It simply means gut-reaction. How is this more subtle than revolting?

Because we are in the realm of humbug, arty humbug driven by market forces. Predictably by way of a Henson defence, or at least diversion, Phillip Adams raised the names Lewis Carroll and James Barrie for having an untoward interest in children.

Both have been thoroughly scrutinised. Why not Bill Henson? It goes with the territory. Think also Pablo Picasso, Francis Bacon and Oz's own Norman Lindsay.

Intriguing the way the word artist is bandied about. There were references to artists being 'anointed' and 'the laity' in relation to artists, symptomatic of the notion that artists have a quasi-sacerdotal function.

Worth remembering that one of the earliest manifestations of the notion is in the line: *Qualis artifex pereo* - What an artist dies in me. Nero, of course.

Is photography art as painting is? Painting by numbers is scorned. Why deem so highly making images through calibrated lenses, light and

Neglect + Ignorance = Disaster II

... when suddenly compelled to assume the reins of government in Moslem lands, as Afghanistan in times past and Egypt at present, [England] fails after a fashion which scandalises her few (very few) friends and her crass ignorance concerning the Oriental peoples which should most interest her, exposes her to the contempt of Europe as well as of the Eastern world. When the regrettable raids of 1883-84 ... were made upon the gallant Sudani negroids ... who were battling for the holy cause of liberty and religion and for escape from Turkish task-masters and Egyptian tax-gatherers, not an English official in camp, after the death of the gallant and lamented Major Morice, was capable of speaking Arabic'.

- Richard Burton, in his Preface to his translation of the *Thousand Nights and One Night*, Subscribers ed.[1885-1888] vol.1, pp.23-24.

Answer criticism with love. Anger takes away our freedom

DEALING WITH AN ANTI-CATHOLIC MEDIA

By Paul Glynn, SM

Angry with journalists' negative articles on World Youth Day, I quoted *The Australian* of March 18 2002 in my homily. Fr Denis Madigan had just died and John Hartigan, CEO of News Limited wrote, "He (Fr Madigan) looked after a large number of journalists who never seemed to have any religious belief until they found out they were dying." I concluded angrily; "See the media's insincerity!"

Several days later I was reading Dorothy Day's diary. She was the modern Catholic convert who co-founded the Catholic Worker Movement and set up Friendship Houses for the homeless. Her cause for Beatification is in progress. One diary entry reads: "If I concern myself with my own sins and lament them ... I will not be resentful of others. It makes me unhappy to judge people and happy to love them."

That entry penetrated to the flint in my heart and sparked the acrid smoke of guilt. I went to Reconciliation, mentioned the Dorothy Day diary entry and confessed my giving in to anger at reading media criticisms of things Catholic. The confessor gave me as penance: "Next time you are getting angry, put down the newspaper and pray for the journalist. That should short circuit your anger."

Now, just a fortnight later, Readings in the breviary highlight an experience of 6th Century Abbot Dorotheos of Gaza. A monk complained to him that he was peacefully meditating and a fellow monk accosted him uncharitably "and made me angry." No, replied Dorotheos, he didn't make you angry. He disclosed the "poison of anger" within you.

In Galatians 5:22 Paul gives us a spiritual *litmus test*, the nine "fruits" experienced by people who are allowing the Holy Spirit to lead their lives: "love, joy, peace, patience, kindness, goodness, truthfulness, gentleness and self-control". Just previously Paul had enumerated the nine bad fruits of "the flesh". Five of the nine are "feuds, wrangling, bad temper, quarrels and disagreements". Those two texts lay it on the line when I get angry!

The Japanese ideograph for anger ("ikari") comprises the ideographs for "heart" and "slave". An ancient piece of wisdom! Anger takes away our freedom.

G K Chesterton used rigorous logic to demolish arguments of fellow writers opposed to the Faith. However he never made enemies of opponents such as G B Shaw. Paradoxically, they knew he loved them!

In May this year, 16 year old Jimmy Mizen was killed while buying a sausage roll in a London baker's shop. Jimmy was from a happy and deeply Catholic family. He was a keen altar server. After the murder his mother, Margaret, was quoted widely in the British media as saying: 'People keep asking me, "Why aren't you angry?" There is so much anger in the world. It was anger that killed my son!'

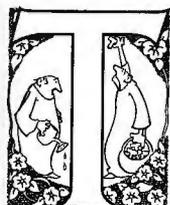
I think Dorothy Day, Abbot Dorotheos and Margaret Mizen have good advice for us, in preparation for the negative media articles that have come, and will come about World Youth Day.

By all means let competent people answer untrue charges, and answer them vigorously, but without counter productive anger. The only way to do that is by not judging others, but answering with love.

...from an overdose of Government subsidies

THE DEATH OF MUSIC

By R.J. Stove



THE TALE is told by art historian M. F. Barnes, in her 1931 study *Renaissance Vistas* (and it has often been depicted by great painters, notably Botticelli and Carpaccio), of Saint Augustine, wandering along the seashore. Lost in cogitation upon the Holy Trinity, the saint meets a small boy who busies himself filling a hole in the sand with teaspoonfuls of water from the ocean. "What are you doing?" asks Saint Augustine. "Emptying the sea into this hollow," the boy answers. "But that is impossible," the saint exclaims. To which the boy responds: "Not more so than for you to put all the mystery of the Trinity into your small understanding."

Anyone who has spent a year, as I have, attempting to write a short, one-volume history of classical music (I dislike the adjective "classical", but can conceive of no better) will sympathise with that boy. However optimistically one begins, the work uncomfortably

resembles trying to empty the sea with a teaspoon. When Berkeley-based musicologist Richard Taruskin wrote his own, predominantly splendid, *Oxford History of Western Music* (which appeared in 2005), he had the luxury of six volumes – and abundant staff-notation musical excerpts – at his disposal. Even then (whether through personal taste or through interventionist copy-editors), he ended up skimping his coverage of several topics. How much more skimping, therefore, must the hapless author of a one-volume history perpetrate! At his best, he will be bitterly aware of all the composers he has needed to leave out, who will line up in solemn and judgmental procession before his ashamed gaze, as Banquo's descendants did before Macbeth's. At his worst, he will make Procrustes look like a rank amateur.

The only thing that stopped me from being reduced to a state of total dithering impotence was the recognition (which dawned fairly early, I am pleased to report) that an honestly organised

package tour is a legitimate endeavour, no less than is a pilgrimage or a sabbatical. My book [*A Student's Guide to Music History*] had to serve as the equivalent of a package tour, confined as it was, and is, to 25,000 words. There could be no pretence that it matched Taruskin's magnum opus, say, through sheer analytical depth. On the other hand, it would be as solidly constructed, highly polished, and readable as I could make it – with, perhaps, a capacity for piquing the interest of readers who would find Taruskin prohibitively erudite.

When you have only 25,000 words at your disposal, you become epigrammatic if it is the last thing you do. Inevitably there occurs the problem of how to treat those composers who demand inclusion (and whose omission would indicate outright incompetence on the historian's part), yet who cannot be described in detail without breaching that adamant word limit. Pretty soon, I worked out what had to be done with them. They would be summarised within a sentence, or at most within a paragraph. One aspect of my earlier life came to my rescue here: during the 1990s I broadcast a good deal on a Sydney classical FM radio station, where announcers had only a sentence or two in which to convey something of the composer whose music had just been performed.

So much for space considerations; but they were by no means my sole, or indeed my greatest, worry. There is also the little matter of necessarily discussing post-1945 classical music, a product notorious, on the whole, for emptying any concert hall quicker than the proverbial fire-hose.

This subject found Sir Kingsley Amis at his shocking best: "Twentieth-century music," Amis wrote in 1982, "is like pedophilia. No matter how persuasively and persistently its champions urge

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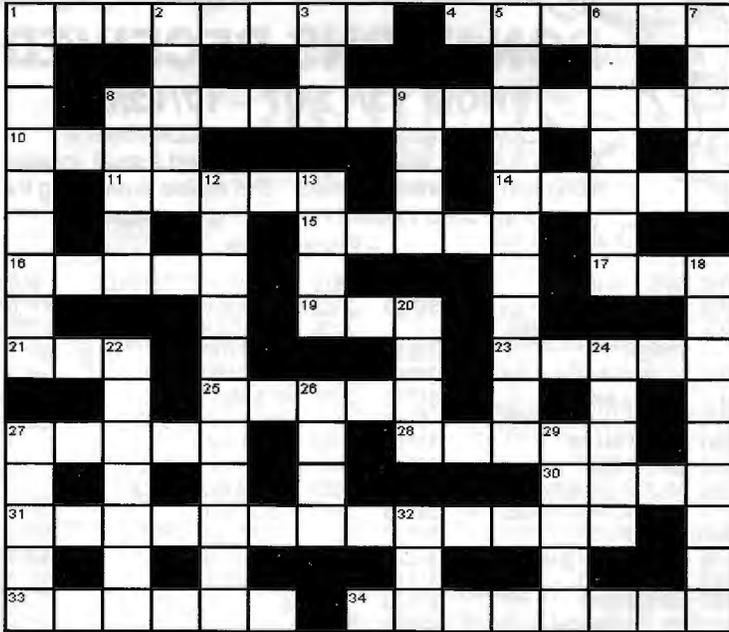


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ANNALS CROSSWORD No. 55



ACROSS CLUES

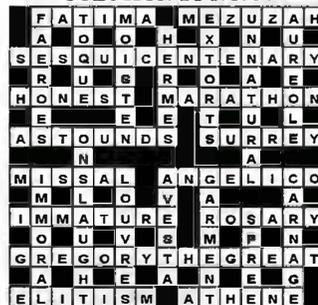
1. Physical force intended to cause harm (8)
4. Acquire (6)
8. The woman healed of seven demons by Jesus (4,9)
10. An Islamic ruler (4)
11. To breathe during sleep with harsh sounds (5)
14. A chaplain in the armed forces (5)
15. Large North American farm (5)
16. Flat bottomed vessel used mainly on canals (5)
17. Spot (3)
19. Conclusion (3)
21. The day before some special event (3)
23. Inspire (with ideals, principles, etc) (5)
25. A fertile patch in a desert (5)
27. To provide with a source of income (5)
28. Mother of Ishmael (5)
30. A caliph (4)
31. Patron of lay brothers (6,7)
33. Anticipates with apprehension or terror (6)
34. Fully sufficient, copious (8)

DOWN CLUES

1. Title given to an Anglican archdeacon, worthy of reverence (9)
2. To gain knowledge of (something) (5)
3. A valley (in Wales) (3)
5. Showing disrespect for God (11)
6. Changed for the better (7)
7. Female relative (5)

8. Skinflint (5)
9. Acquire (4)
12. Subdued by superior force (11)
13. Gaelic (4)
18. The application of medicine, surgery, etc to a patient (9)
20. Flair, rush (4)
22. Approve (7)
24. Former name of Myanmar (5)
26. Noah's eldest son (4)
27. Bordered, sided (5)
29. Felt unwell (5)
32. Old Testament book telling of a man's suffering and patience (3)

SOLUTION TO NO. 54



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their cause, it will never be accepted by the public at large, who will continue to regard it with incomprehension, outrage and repugnance." Nine years beforehand, he had been more moderate and more discriminating, prepared to give certain twentieth-century composers a passing grade: "I still cling to parts of Sibelius, Rachmaninoff, Richard Strauss." But that still leaves a lot of the twentieth century unaccounted for: because Rachmaninoff died in 1943, Strauss six years later, and Sibelius – despite surviving till 1957 – released almost nothing after 1930.

Clearly something went horribly wrong with classical music in or shortly

after 1945, something which left octogenarians like Strauss blissfully unaffected, yet which was almost bound to demoralise creators still in their youth.

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All right, then: what did go wrong?

The more I thought about the question, the less convinced I became that it could be answered by concentrating on technical considerations. Here I defiantly and unapologetically differ from E. Michael Jones, who devoted an entire volume (*Dionysos Rising*) to defending his conjecture that Wagner, aided by Schoenberg, brought about 1960s revolutionary violence through the sex-and-atheism-motivated destruction of musical tonality. Never mind the dubiousness of calling any of Wagner's music – even at its most chromatically complex – atonal. Never mind the folly of calling the God-intoxicated Schoenberg an atheist. And never mind the effrontery involved in setting up a one-layman musical equivalent to the *Index Librorum Prohibitorum*, with its clear implication (or, in certain cases of individual arrogance, its active assertion) that any religious believer, let alone any Catholic, who admires music by Wagner or Schoenberg is objectively in mortal sin. (Some have actually maintained that any praise for Wagner compositions indicates complicity in "the culture of death." Presumably Pius XII, who revered Wagner's output and gently chided Maria Callas for singing it in Italian instead of in German, was similarly culpable.) No, wherever the problem lay, it could not be accounted for by E. Michael Jones's febrile quarter-truths. So where did it lie?

Gradually the solution came to me, as it must surely come to anyone who is enough of a historicist to appreciate the sheer novelty of our own music-producing arrangements. What characterised classical musical production after 1945 – and what had almost never characterized classical musical production before 1945 – was something so obvious, so much a part of our daily lives in 2008, that we seldom give a thought to it: namely, unlimited taxpayer funding.

We know what forms such funding takes when a Goebbels or a Zhdanov directs it. The forms it takes in the "free" world are usually less celebrated but hardly less grotesque (even if we leave aside such horrors as the National Endowment for the Arts' pandering to pornographers like Robert Mapplethorpe). Does modern cultural

history contain a more embarrassing hallucination than the CIA's belief that by subsidising Jackson Pollock it somehow strengthened Western values? Or (to return to musical examples) a more spectacular example of the liberal death-wish than Pierre Boulez' career?

Boulez, a self-confessed "300% Marxist-Leninist," is on record as demanding that the world's opera houses be blown up – this demand got him briefly arrested in Basle, Switzerland, after 9/11 – and he has inspired from his acolytes such priceless instances of Stalin-speak as "In the years after the second world war, music went through a period when, out of historical necessity, it was unattractive." Still he flourishes. During the 1960s, he reduced even André Malraux (a figure who at least possessed some native spiritual strength, however otherwise erroneous) to grovel mode. Why? Heaven knows it is not through any public fondness for Boulez's music. Nor is it through his – admittedly substantial – conducting abilities. It is because he, like his fellow apparatchiks throughout the West, has shamed and bullied regime after regime into concluding that if it shows the slightest reluctance to bankroll him, it is ipso facto "Nazi". (Alex Ross's new survey *The Rest Is Noise* has fascinating data – which I discovered only after my guide had gone to press – about how Uncle Sam oversaw such hypermodernist lunacies in Germany amid the Cold War's first stages.) In my book, I phrase the point thus:

"Orwellian bureaucrats, answerable to no one, determined the nature of such new music as would gain official sanction. This was no mere charity for occasional deserving cases, such as the Danish and Finnish governments' pensions for, respectively, [Carl] Nielsen and Sibelius. This was the establishment of veritable states within states. For the first time in Western history outside Axis dictatorships, music would be not something that a private potentate or a church wanted, nor something for which customers had exhibited the faintest enthusiasm, but rather, something that dragooned audiences would get given, good and hard."

Those last words are meant as a literary allusion. I had in mind, of course, H. L. Mencken's definition of democracy.



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– Editor, *Annals*

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It would, though, be ill-advised to end on too pessimistic a note. All the groaning and travailing of authorial parturition, particularly on so vast a theme, cannot conceal from me the fact that *A Student's Guide To Music History* was, ultimately, a lot of fun to write. I hope that something of this enjoyment (as well as the research and sheer structural labor involved) transmits itself to the reader. And if I have somehow offended him – if he considers my attitude towards Mahler, for instance, to be hopelessly lukewarm, or if he

has conceived a violent lust for the late Karlheinz Stockhausen's creativity, or if he is irked by any other assessment in my pages – then he can always write his own book: helped in this task, it may be, by the bibliography near my guide's end.

R. J. STOVE is a well-known contributor to Australian literary and political journals. He is the author of *The Unsleeping Eye: A Brief History of Secret Police and Their Victims* (Duffy & Snellgrove, 2002). Amid his other activities he is currently researching a book on the history of royal impersonators. This article was posted by R. J. STOVE on January 26, 2008/TAKI'S TOP DRAWER.

The media – and a constituency of foolish virgins?

ON MISSING THE BOAT

By Frank Colyer



SURELY, this was not a genuine supernatural experience. More like a surreal movie; or the making of one, what with all that mist and steam swirling and boiling around the set. Out of it stepped a man who said he was a 'messenger angel,' like the one in Frank Capra's great movie *It's a Wonderful Life*, with James Stewart, and I said he didn't look much like an angel to me, in his slacks, skivvy and sports jacket, though he did have a certain air of authority.

'Believe me, brother,' he said, 'This is no movie. I am for real.'

'But why? Why come to me?'

'I have come,' he said, 'for a couple of reasons. One is to tell you that you have achieved a provisional pass in your examination for a degree in Parable Science'. He was referring, of course, to the art of encasing a supernatural truth in an image and narrative that the human mind can take in and ingest and ruminate on.

'Amazing,' I said, 'I only submitted two A4 pages.'

'Actually, it was only one page. But you made a point that everybody else missed.'

'You mean the dominant theme in the parables?'

'Yes! You hit on it – *Missing the Boat*. Not the only theme, of course, but it must feature in half of them.'

'Indeed,' I said, 'it goes on and on ... girls fail to put oil in their lamps; guests decline an invite to a great feast; servants cheat on their master; seed grain fails in a poor country; unfaithful servant beats up colleagues while living it up. ...?'

'And so,' said the angel, 'they all missed the boat. Yet they had every chance to catch it Which brings me to my second reason to be here. You must know that Missing the Boat can apply

not only to individuals but also to nations; indeed, to civilisations. In fact,' he said, jerking his thumb, 'up there we are inclined to think that missing the boat is the rule, not the exception.'

'Consider the state of the so-called western world today. Consider Australia. Consider, indeed, the sovereign State of New South Wales, soon to be the site of a Great Feast in the form of a Catholic World Youth celebration, with the Pope himself in attendance.'

'A big deal, this, you think, for the State and for the nation? Not if you study the Sydney media. Indifference you find. Damning with faint praise. Backs turned. Concern over matters deemed to be of much greater moment, such as the cancellation of races at Randwick racecourse; odd letters to the editor, hinting that Popish chicanery is afoot or soon will be. Narrow, ill informed, 'nit-pickery'. All of which could be bundled together in one grand parable: On the one hand, there are not five wise virgins but tens of thousands of pilgrims to World Youth Day on July 15-20 who certainly have not missed the boat. On the other hand an uncounted

number of people that might be labeled the constituency of the foolish virgins.'

'Yes,' I said, interrupting, 'but can I take you back to where you said my pass in Parable Science was "provisional"?''

'Obvious,' said the angel. His eyes flickered upward ... 'You don't actually get the degree until you acquire the final pass up there. And that's something you can't take for granted.'

'Remember that David and Solomon came crashing down from exalted heights. St Paul had to "chastise" his body. And John Henry Newman said: "Let a man be ever so holy, he can still fall."'

And you sir,' said the angel, 'with great respect, you sir are not exactly ever so holy.'

At this point the mist boiled up again and enveloped the angel. And he was gone without even a 'see you later'. The movie set also vanished and I awoke in a sweat with my heart pounding. Thank heaven it didn't happen in the real world.

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

Life on the Screen

In abolishing distance ... technology has also impacted our sense of time, place, personal identity, and perspective - and not just for business executives, but for everyone. Within the last year we've seen the first reported cases of Internet adultery leading to divorce. Sherry Turkle, in her disconcerting book *Life on the Screen*, chronicles how the 'windows' metaphor of our computer screens - where multiple projects can be pursued at the same time - subtly fractures our sense of unitary self.

- Charles J. Bishop Chaput, *Deus ex Machina: How to Think About Technology*, 16 CRISIS 18, 18-22 (Oct. 1998).

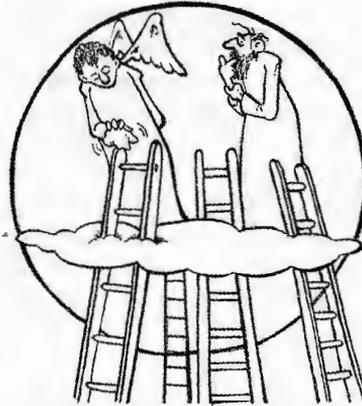
St Joseph and the ladder factory of his forefather Jacob

THE HIGH CLIMB

By JAMES MUHREN, MHM



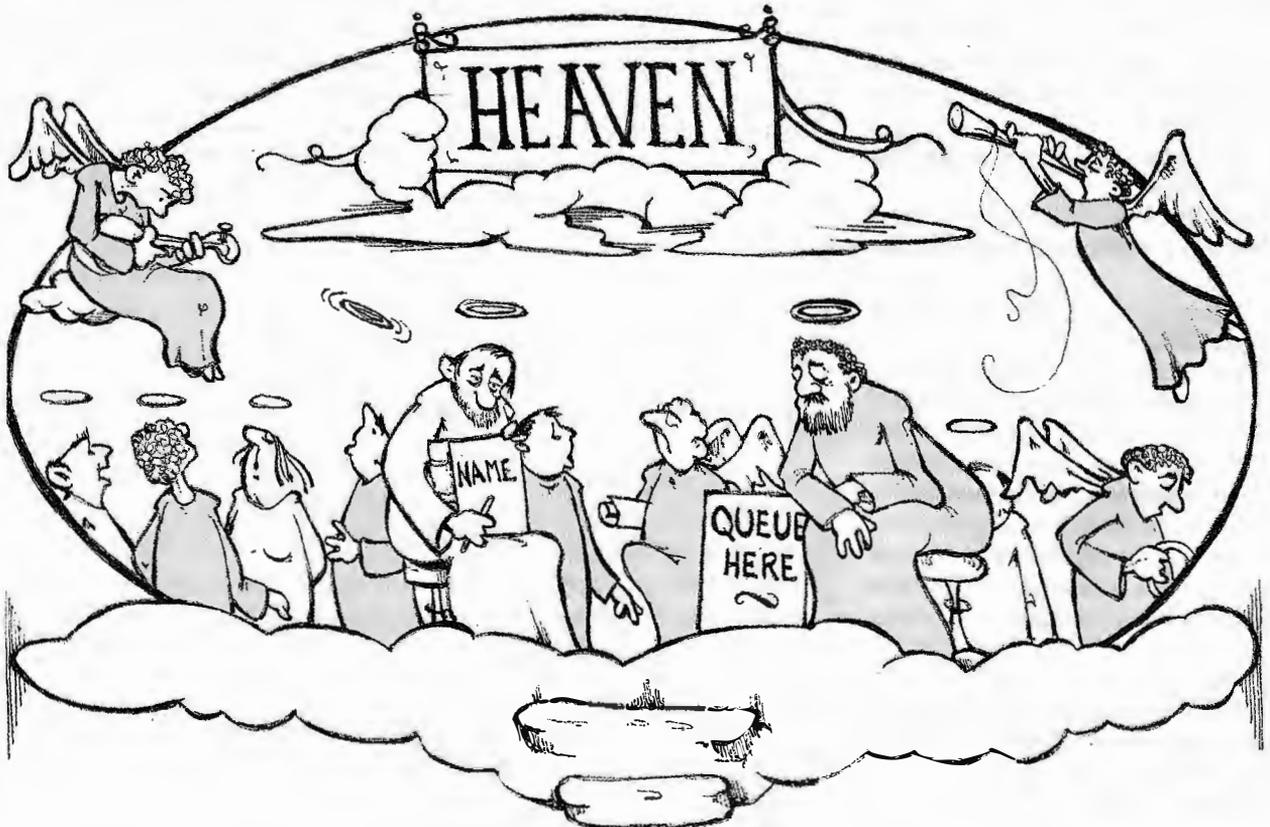
WHENEVER he decided to visit some part of the heavenly realm, he was sure to be accompanied by the three archangels. So great was the esteem in which the Foster Father of the Lord Jesus was held amongst all the angels and saints. Raphael would precede him like an altar server ringing his bell before the Blessed Sacrament. Michael would be on his right hand to indicate that he was protected against all the influence of the Evil One. And Gabriel would announce the good news of the visit to all around. So also this time. They were on their way to inspect the carpenter's shop run by Jacob, son of Isaac and a long time maker of highly valued and costly ladders into heaven.



THESSE whimsies of Father James Muhren offer a refreshingly Catholic perspective on heavenly life. We may find theology with a dash of humour, as well as generous servings of faith, hope and charity – all the while drawing on the priceless treasury of Catholic tradition and imagination. *Ed.*

It all had begun when Jacob, tired of his journeying, lay his head on a stone and fell asleep. That was many centuries ago. But the memory had never faded, not only for Jacob but also for the countless angels who had been allowed to go up and down the ladder all the way to heaven. There is no envy in heaven of course, but still a good number of angels were disappointed that they could not go up and then glide down in a delightful rush. A ladder has only so many steps and there are thousands of angels. Whom to approach? The master carpenter of course, St Joseph. The great saint, ever ready to please, led the way to the carpenter's shop or called by a better name, the ladder factory of his forefather Jacob.

As ever, Joseph was amazed at the great number of ladders sticking up



Opus Dei 36 New Priests

'ALWAYS be available to all,' was the advice given by the Opus Dei prelate to the 36 men he ordained priests Saturday afternoon in Rome.

Bishop Javier Echevarría told the ordinands: 'You will be dispensers of the mysteries of God. With St. Josemaría, our beloved founder, I remind you that a priest is judge, doctor, teacher, father and pastor.

'You will be pastors after Christ, the Good Shepherd, who gave his life for his sheep. So, impelled by pastoral charity, always be available to all, without claiming a single right. Spend yourselves with joy in the service of souls.'

The new priests, who received the sacrament in the Basilica of San Eugenio, come from 15 countries: Argentina, Brazil, Costa Rica, Spain, the Philippines, France, Guatemala, Italy, Kenya, the Lebanon, Mexico, Peru, Poland, Portugal and Venezuela.

One of the newly ordained is Father José Antonio Brage, 41, former naval lieutenant of the Spanish Armed Forces.

As an 18-year-old youth, Brage entered the Naval College of Pontevedra. During his naval training on the ship 'J.S. Elcano,' he sailed around the world.

In a testimony published on Opus Dei's Web page, Father Brage explains that he realized that 'the world's greatest poverty is the absence of God. To take Christ to others is the greatest good that can be done, and this is the mission of a priest.'

'The sea says many things about God. A memory comes to mind of my first years in the Armed Forces. On the door of the entrance to the chapel of the Military Naval College, there is a plaque with this inscription: "He who knows not how to pray should go to the sea and he will see how soon he learns." This is a great truth. All that is needed is to open the eyes of the soul.'

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into heaven. Some of them seemed to be completed; others needed some more varnishing. He let his hand caress the wood. He loved the feel of it. The steps should have an element of anti-slipperiness in them, so that you would not slide down. But the upright beams must be highly polished. This was particularly important for the younger angels who would run up time and again and then go down with endless

cheerfulness and laughter. All for the glory of God and for the fun and happiness of heaven.

It was clear, St Joseph thought, that the Patriarch Jacob had foreseen everything. His eye fell on some heavy ladders, not too many, but enough, it was believed, with broad steps and even some grips at the side of the beams. They were for the heavy footed saints, no doubt. Those who had thought that

Iraqi Bishop Begg Help for Embattled Christians

'Do not leave us isolated and abandoned,' an Iraqi bishop pleaded as he accepted an award for defending the faith.

Archbishop Louis Sako of Kirkuk received the Defensor Fidei [Defender of the Faith] prize in Milan for his activities on behalf of Iraq's embattled Christian minority. In his acceptance speech he urged international pressure on Iraq to protect Christians in the face of Islamic pressure, the AsiaNews service reported. The Chaldean Catholic prelate said that the Church in Iraq is threatened by a "terminal exodus" of Christians, as the result of "ethnic-religious cleansing" by Muslim zealots. He begged Christians in the Western world to "take stock of the seriousness" of the situation, and "apply diplomatic and political pressure to the United States, the Iraqi government, and also to the countries that support the Islamization of Iraq."

Archbishop Sako spoke at length about the Christians who have fled from Iraq and now live, often under desperate conditions, in neighboring countries. After centuries of faithful witness in Iraq, he said, the Christian presence must be preserved.

Source: CWNews.com

the Happy Tidings of the Gospel was a bit of a misnomer. Those who had carried the cross of their own misery. Going to heaven they needed a solid footing. The light-hearted saints, who had enjoyed making people happy and put cheer into their lives, would float up the steps with great eagerness and cheerfulness. 'Up! Up! Up!' they would cry with a ring of laughter in their voices and 'Hurry! Hurry! Heaven is waiting!' St Joseph looked at the handiwork of his successors and saw that it was good, very good indeed. Just like our heavenly Father looked, he thought, when the day of rest came round after six days of hard work. He could quietly return to his place in heaven where his wife and foster son were waiting for him.

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

IMPACT OF SHARI'A

THERE has already been a great clamor [and argument] between supporters and opponents of these statements, so I thought that I, as a Muslim citizen of Europe, would take up this thorny subject and attempt to understand this statement and its implications. [I do this] in order to shed light on what would happen in Europe if its countries were to adopt the kinds of measures that the English archbishop is demanding.

I do not think that this demand that some laws from Islamic *shari'a* be adopted into European law is [meant] to include *shari'a* criminal law – that is, punishments such as killing the apostate (a Muslim who converts to another religion), amputating a thief's hand, cutting off a brigand's opposing hand and foot... stoning the adulterer to death, publicly flogging wine drinkers, killing homosexuals by throwing them from a high place, or allowing a relative of a [murder] victim to deal with the murderer, instead of the state.

I imagine that the archbishop is referring [only] to Islamic *shari'a* laws regarding personal status. So let us imagine these laws being implemented in European courts.

First of all, on the procedural side, there would need to be Islamic courts in European countries to adjudicate in all disputes involving European Muslim citizens – or else a large number of European judges would have to be sent to the Taliban to learn *shari'a* thoroughly enough to implement its laws.

Also, European countries seeking to implement *shari'a* would need to submit their reservations regarding any international conventions they may have signed. This is because they will have to:

- 1) Permit polygamy for European Muslim citizens, and not punish them for it – [even though] this is considered criminal under European law;
- 2) Permit European Muslim citizens to beat their wives to discipline them, as the Koran urges;
- 3) Allow men to unilaterally decide to divorce without requiring any court proceedings, as this is a right guaranteed [to men] by *shari'a*;
- 4) Give daughters [only] half the inheritance rights that sons have, while widows receive only an eighth of the inheritance;
- 5) [Not] consider women's testimony the equal of men's in *shari'a* courts;
- 6) Deprive a divorced woman of custody of her children if she remarries;
- 7) Allow European Muslim citizens to marry in traditional marriages without the need to officially register these marriages;
- 8) Eliminate adoption, since it is contrary to *shari'a*;
- 9) Force a woman whose Muslim husband converts to another religion to divorce him, because he is an apostate;
- 10) Prevent European Muslim women from marrying non-Muslims..."

– Muhammad 'Abd Al-Muttalib Al-Houni in the Arab liberal e-journal *Elaph*, February 26, 2008.

The Edge of Heaven

Director Fatih Akin reaches boldly for a solution to the problem that haunted the world for about 1400 years of the 20th century, and looks set to haunt it during the 21st: Islam in fundamentalist, jihadist mode.

Wisely Akin decides on a microcosmic rather than a global approach. An academic Nejat (Baki Davrak), like Akin of German nationality and Turkish descent, travels from Hamburg to Istanbul seeking to establish the fate of daughter of his father's mistress.

Neighbours or *Coronation Street* it ain't. Nejat's is a double quest. He is also seeking resolution of the tension between his ancestral culture and his German scholarship

Akin's reach, as noted, is bold, as bold as his vision of Germany and Turkey, delivered through the cinematography of Rainer Klausmann. So, too, is his grasp for a solution which appears to be Turkey's ills cured through Europe, symbolised by Susanna (Hanna Schygulla), a German mother, also seeking a lost daughter.

Extraordinary. European civilization was the solution of Mustapha Kemal, victor of Gallipoli, and Ataturk (Father) of post-caliphate, modern Turkey who was introduced to the writers of the Enlightenment by a Dominican.

M★★★NFFV

Happy-Go-Lucky

Writer/director Mike Leigh opens with his title character, Poppy (Sally Hawkins), a primary school teacher, cycling through London's Camden Town. Her bike is stolen. No worries. She spends the evening dancing with three girlfriends, awakes hung-over yet still manages to mug cheerily like the great-grand-daughter of Jerry Lewis watching a Charlie Chaplin movie. In a further slices of life, Poppy takes driving lessons from grouchy Scott (Eddie Marsan) and visits her married and pregnant sister Helen (Caroline Martin) where it is made clear suburban life with a hen-pecked husband Jamie (Oliver Maltam) is not a patch on the balloon of a dancing life including flamenco.

She meets and has an affaire with Tim (Samuel Roukin) but its with her flat mate Zoe (Alexis Zegerman) that she ends up in a row boat on the Serpentine.

MOVIES

By JAMES MURRAY

Celebrated for the way he allows his actors to extemporise, Leigh, like a sly grocer, keeps his thumb on the scales when it comes to the final message: in this case it appears to be offbeat fun is preferable to dull conformity. Or is Leigh an irony dealer as subtle as dandelion on a coffin?

M★★★NFFV

Leatherheads

At the risk of cultural offence: American pro-football is all-in wrestling with an ovoid ball replacing the ring. Nonetheless, it does have something going for it as the context of a comedy romance tinged with sepia nostalgia.

Director/star George Clooney exploits that something to wry, debonair effect playing Jimmy 'Dodge' Connelly, army veteran and ageing pro in the 1920s when the code was in transition from biff-bang, anything-goes to more genteel restraint.

In an effort to save his team, Dodge recruits Carter Rutherford (John Krasinski) whose legendary war-hero status is being double checked by reporter Lexie Littleton (Renee Zellweger). Classic triangle. Clooney complicates it, adding a double-dealing players agent CC Frazier (Jonathan Pryce) and a stewed in printer's ink editor, Harvey (Jack Thompson).

Clooney's strength lies in the way he achieves ensemble acting from his colleagues. Is that his director's talent or his generosity as a player? Either way, it has more to do with his success than idle comparisons with Clark Gable or Cary Grant.

A winner. Not all the way. Clooney and scriptwriters, Duncan Brantley and Rick Riley, should've avoided playing their hero joke off Sergeant Alvin Cullum York, awarded the Congressional Medal of Honor during World War I.

PC★★★SFFV

The Flight of the Red Balloon

Director Hou Hsiao Hsien pays tribute to the French classic *The*

Red Balloon. But the tribute involves whimsical shots of the balloon that interrupt riffs of virtuoso acting by Juliet Binoche playing Suzanne, a frazzled, bottle-blond puppeteer bringing up her son Simon (Simon Iteanu) in a shambolic house in the Isle de France.

Hou compounds the whimsy by making the son's Chinese nanny, Song (Fang Song) an aspiring film-maker into a movie about a red balloon. And instead of popping it with a pin, he gives it the final sequence, leaving the peerless Binoche on the cutting-room floor.

PC★★★SFFV

The Chronicles of Narnia: Prince Caspian

They're back, the Pevensie siblings: Peter (William Mosely), Edmund (Skandar Keynes), Susan (Anna Popplewell) and Lucy (Georgie Henley). And they're older and more intrepid than ever, making their way to Narnia via the Strand underground station not the wardrobe.

Narnia, too, has changed. No longer idyllic, it is under the murky sway of evil Telmarines led by Miraz (Sergio Castellitto) who have forced the original inhabitants underground. But the Pevensies have a new comrade Prince Caspian (Ben Barnes) to aid them in overthrowing the Telmarines.

Vim is the word for director Andrew Adamson's orchestration of the battle scenes. These, despite an array of animatronic creatures, tend to be stolen by Nikabrik, the Black Dwarf (Warwick Davis) and Trumpkin, the Red Dwarf (Peter Dinklage). Tilda Swinton makes a brief, frightening return as the White Witch.

With his co-writers Christopher Markus and Stephen McFeely, Adamson sticks closely to the spirit, if not always the letter of the CS Lewis fantasies. In the movie's ending, Adamson edits to create a parallel between Narnia's good versus evil and Britain's war against the Nazis. (In that period CS Lewis's book *The Screwtape Letters* – correspondence between the Devil and one of his minions – was a best seller)

M★★★SFFV

Sex and the City

As with *The Simpsons: the Movie*, this romantic comedy (read chick flick)

offers those who didn't watch the TV series a concentrated doze of the characters Carrie (Sarah Jessica Parker), Samantha (Kim Cattrall), Charlotte (Kristin Davis) and Miranda (Cynthia Nixon). And what a doze it is (in every sense of the word).

For starters, rather than being a witty, fresh effort, it's a warmed over hot-pot of sequences: changing clothes, interviewing potential employees, jogging in Central Park. Overall the movie looks as if writer/director Michael Patrick King had ripped it from *Vanity Fair*, decided to throw in pages from *Playboy* and added a couple of sedate pages from *The Ladies Home Journal*.

The romance between Carrie and Mr Big (Chris Noth) has an inevitable break-up and a rare spirited scene, possibly the first time a bridal bouquet has been used with the force of a brickbat. No great breath-holding is needed until their reconciliation.

In between, there's a fine spun New Year's Eve sequence, played out over a marvellous version of *Auld Lang Syne*, sung by The Cast - Mairi Campbell and Davie Francis

One funny sequence set in Mexico involves a rumbling tum: Charlotte's. The sound effects and the routine are, however, classic Benny Hill and he drew on rude comedy going back to Rabelais in the Middle Ages..

Come to think of it, the quartet of upwardly mobile sophisticates, created for television by Darren Star, are offspring of the Wife of Bath in Chaucer's *Canterbury Tales*. She also was bawdy, her aim, 'sovereignty over men'.

Amid the wild elegance of the women's clothes, Mr Big's trousers are either too short or too long. Symbolic of emasculation, perhaps, or over-compensation? Summing up: the kind of movie that gives sex a bad name. Not that criticism will avail. Early box office returns indicate a franchise in the offing. Given that Kim Cattrall's Samantha turns 50 in the movie, it could be Zimmer frames for four (by Tiffany).

MA 15+★★★NFFV

Kung Fu Panda

Po, the titular panda (voiced by Jack Black), is a clumsy noodle cook who works in his father's kitchen and dreams of becoming a kung fu master. That his father Mr Ping is a duck (James Hong)

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;
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does not prevent Po realising his dream.

Before doing so, he must learn from the squirrel, Master Shifu (Dustin Hoffman) and his Furious Five: Tigress (Angelina Jolie), Crane (David Cross), Mantis (Seth Rogan), Viper (Lucy Liu) and Monkey (Jackie Chan).

Po's climactic encounter is with the snow leopard Tai Lung (Ian McShane) and is fast, and furious. The Dreamworks animation is splendid and influenced by Japanese anime techniques. Great fun, directed by John Stevenson and Mark Osborne. Not quite right for all ages - say only four to ninety-five and a half.

G★★★★SFFV

Speed Racer

Part computer generated special effects, part heightened, cartoonish reality, this thriller is written and directed by the Wachowski Brothers, Andy and Larry. Like *The Matrix*, it has an anti-capitalist sub-text if sub's the word when the villain (Richard Roundtree) is plummy English and wears a blatant cravat.

Never fear, Emile Hirsch is there in the title role. Will he rise to the lures of the villain? Or stick with the family hot-rod business run by his Dad (John Goodman)?

There to help him answer are his girlfriend (Christina Ricci) his Mom (Susan Sarandon) and his kid brother (Mathew Fox).

All good, if ear-drum rattling, fun.

PG★★★★SFFV

Whaledreamers

Written and directed by Kim Kindersley who co-produced with Julian Lennon, this is a drama-documentary about the return of an Aboriginal tribe and the revival of its almost lost whale dreaming.

The premise is as fascinating as the journeyings of whales. Jack Thompson provides vivid commentary and a stand-out appearance. Kindersley does, however, tend to oversell the significance of the dreaming in terms of global salvation.

PG★★★★SFFV

Indiana Jones in the Kingdom of the Crystal Skull

The George Lucas-Steven Spielberg team continue their saga. Any rattles are not from the archeologist-adventurer played by the veteran Harrison Ford but from the plot which mixes bones from various old movies including, *From Russia with Love* and *The Wild Ones*.

The first gives Cate Blanchett a chance to strut her stuff as a Soviet *femme fatale*. The second allows Shia Laboeuf to channel Marlon Brando (with touches of Henry Winkler's Fonz from *Happy Days*). And there's an invigorating return by Karen (*Raiders of the Lost Ark*) Allen

The original inspiration was Saturday matinee serials. This appears to have been replaced with too much quarrying of Lucas and Spielberg's own movies plus imitations like *National Treasure*. Certainly the violence goes beyond matinee serial where a balsa wood-chair might be broken over a head or swift uppercut delivered to the vicinity of the chin. Not the boot going in.

M★★★★SFFV

Love in the Time of Cholera

Director Mike Newell takes a stab - or more exactly a series of slashes - at Gabriel Garcia Marquez's romance, set in Cartagena and its wild Colombian hinterland. Javier Bardem plays the hero who waits 50 years for his one true love. Giovanna Mezzogiorno is his love objective, John Leguizamo her father and Benjamin Bratt her husband.

Bardem's performance is meticulous in its detail but possibly too niminy-piminy for a lover of such

endurance. By contrast Bratt is all repressed force and Leguizama gives off more crackling energy than a fireworks display. Mezzogiorno? Patient although she has to endure a phony nude trick shot as part of her ageing process.

Newell's big hit was *Four Weddings and a Funeral*. Here he gives us *Many Funerals and a Belated Wedding*.

M★★★★NFFV

21

Director Robert Luketic paces his thriller like aces delivered by a card sharp. It involves a team of students who take the Las Vegas casinos to the cleaners by counting the cards at blackjack.

Based on a true story about students from the Massachusetts Institute of Technology. Kevin Spacey plays the team leader, Jim Sturgess his quickest counter.

M★★★★NFFV

Earth

Sublime documentary footage, It includes an elephant herd trekking across Africa during a drought while protecting its young from predators, its instinct directing it to a water source that has not failed. Nor does it

Instead of going with this positive element, its directors the BBC's Alistair Fothergill and Mark Linfield (in co-operation with Greenlight Media), focus on what is a cliché: a polar bear floundering in melting ice as proof positive of global warming.

The commentary, hovering between mawkish sentiment and panic science, is delivered by the great Glaswegian actor Patrick (*Star Trek*) Stewart, who appears to have forgotten his native city's scepticism exemplified in his response to an interviewer: 'D'ye think, Ah came up the Clyde in a wheelbarra?'

The production team travelled from the Argentine to the Western Highlands of Papua New Guinea. No footage from Australia, the island continent, where climate and opinions are extreme not to mention the lessons of its Aborigines who have survived everything from ice-age to drought to government aid delivered through bureaucrats.

G★★★★SFFV

Church not a Social Reformer

It is clear that the true social function of religion is not to busy itself with economic or political reforms, but to save civilization from itself by revealing to men the true end of life and the true nature of reality.

— Christopher Dawson, *Religion and the Modern State*, Sheed & Ward, London, 1935 pp.120-1.

Deception

Director Marcel Langeneger and writer Mark Bombak double dye their plot in darkness. Jonathan McQuarry (Ewan McGregor) is an auditor whose duties take him to various firms in New York. His lonely stints are beguiled by a charmer, Wyatt Bose (Hugh Jackman) who leads him from computer spreadsheets into a sub-world pleasure dome known as The List

Among those he meets is a member of The List known only as S. (Michelle Williams). McGregor, Jackman and Williams triangulate love, treachery and the kind of theft that involves millions and is perpetrated in trans-global nanoseconds.

MA15+★★NFFV

Shine a Light

The light that shines in the opening sequences of director Martin Scorsese's documentary is more on him than on its subjects, The Rolling Stones (Mick Jagger, Keith Richards, Ron Woods and Charlie Watts).

Okay, Scorsese is a notable director of feature movies. He had difficulties setting things up but documentary makers are observers not participants. Sequences of Scorsese conferring with his team about this or that technical element are footage wasted.

Robert Flaherty didn't sidle into *Man of Arran* or *Nanook of the North*.



When Scorsese is not projecting himself, he does let the Rolling Stones do their thing, drive their Fender guitars, keyboards and drums to breaking point while lead singer Mick Jagger cavorts, prances, capers, jigs and skips, if not like a teen on a diet of Mexican jumping beans, then still some way from the nickname, the Strolling Bones.

From a director like Scorsese, reputedly tough-minded, this is essentially rock adulation. The audience is madly enthusiastic but not part of Jagger's sexagenarian cohort. Suspiciously young and nubile. Surely not packed in as evidence of the band's continuing appeal? No tough questions about how a posh, suburban, wee fellow re-invented himself as the street fighting man of rock.

And no use of the documentary *Gimme Shelter*, shot by the Maysles Brothers, David and Albert, true documentary makers who did not intrude, preferring to capture the truth of one concert: anarchy and murder.

Scorsese has no such preference. There he is in the penultimate sequence, eager as a beaver with two tails, gesturing to one of his cameraman to go for a high – or more exactly – over the top shot.

Ex-President Bill Clinton exudes irony in opening the concert by saying it is dedicated to raising awareness of climate change. All that voltage: generators, trucks, cameras, amp-boxes, lighting, electric guitars must have created one of the largest carbon footprints in showbiz.

If climate awareness was the real deal, why not Scorsese passing the hat, Mick Jagger on mouth organ, Bill Clinton on saxophone backing Hillary Clinton singing: 'Buddy, can you spare a vote?'

Iron Man

Trash that flashes with wit and irony due to contrasting performances by Robert Downey Jr, as arms supplier Tony Stark and Jeff Bridges as his chief executive, Obadiah Stane

Stark's assistant Pepper Potts (Gwyneth Paltrow) keeps the score while he, captured in Afghanistan by Talibanish insurgents, creates a Ned Kellyesque suit of armour to escape. He goes on to manufacture a super-sophisticated, rocket-powered version which enables him to solve the plot mysteries.

Director Jon Favreau makes a brief, Hitchcockian appearance but not the writers who would have made for a crowded shot. They are: Mark Fergus, Hawk Ostby, Art Marcum and Matt Holloway.

America's military-industrial complex has justly endured much criticism since being identified by General/President Ike Eisenhower. Here it takes another fierce beating – from a rolled up Marvel comic.

M★★★★NFFV

Untraceable

At the black heart of director Gregory Hoblit's thriller, written by Robert Fyvolent, Mark Brinker and Allison Burnett, is a vengeful serial killer who perpetrates his murders on the internet. Result: the more voyeurs who log on, the quicker the victim dies.

And they die horribly. Jennifer Marsh (Diane Lane) is the cybercop who must trace the killer before he takes another victim. Or her.

Follow the internal logic of the movie to its conclusion and you won't go to see it.

MA★★★★NFFV

Made of Honor

Compton McKenzie's first novel *Sinister Street* helped him secure a posting to General Sir Ian Hamilton's staff as an intelligence officer. His *Gallipoli Diary* gives a vivid, offbeat account of the campaign.

Postwar, he went on to write with prolific brilliance, his works including a Highland sub-genre. This comedy-romance, while not overtly based on the sub-genre, does have more than a tincture of its spirit. It is directed by Paul Weiland and written by Adam Sztykiel, Deborah Kaplan and Harry Elfont

Tom (Patrick Dempsey) is a rich rake about New York whose best (platonic) friend Hannah (Michelle Monaghan) travels to Scotland, falls in love with a laird Colin McMurray (Kevin McKidd) and asks Tom to be her made of honour – pun enough to make Shakespeare turn in his tomb.

Tartan swirls, whisky gurgles, bagpipes skirl, reels are danced, cabers are tossed before Tom reaches the obvious conclusion written in Hannah's eyes.

M★★★★NFFV

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– Editor, *Annals*

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HENRYK SKRZYŃSKI

1913–2008

THE late Henryk Skrzyński had an association with *Annals* that lasted more than twenty-five years. His death on March 26, only three weeks after his ninety-fifth birthday, deprived *Annals* and especially its editor, of a dear friend and supporter. Henryk was born in 1913 in Genoa, where his father was Consul. He grew up on the family estate, 'Radlow,' schooled at the Marian Fathers at Bielany, and then graduated from the Law Faculty of Warsaw University in 1935. He did his military service with the Polish Cavalry Reserve Officers Corps.

With one uncle the Polish Ambassador to Rome, and another the Foreign Minister, a career in diplomacy beckoned, so he studied international law at the Consular Academy in Vienna. His graduation diploma of 1937 records him as Count Henryk Skrzyński.

In 1939, close to the outbreak of the War, he married Halina Jamontt, whom he had met as a fellow law student.

On the collapse of Poland under Hitler's onslaught, he, together with fellow officers in the Army, made his way east to Russia to regroup. His wife followed him, driven by a premonition, and succeeded in persuading him to return, only for him to be arrested by the Gestapo, and then spend three and a half years in camps. He survived the extermination camp of Auschwitz as political prisoner 88561 in Poland and ended up in the Sachsenhausen camp in Germany, north of Berlin (No. P61948). He was rescued by the Americans on May 2, 1945.

He ascribed his survival of the camps to

his devotion to Our Lady Mary, the mother of Jesus. To fulfil a vow made in camp, after five years intensive research, he wrote a book on the everyday life of Mary as a Palestinian woman two thousand years ago. It was published as "The Jewess Mary, Mother of Jesus" by Chevalier Press, in 1994. Henryk sent a specially bound and inscribed copy to

His Holiness Pope John Paul II.

His wife's premonition had been right, however. It later emerged that his fellow officers had been massacred at Katyn by the Russians.

After the war he had his wife smuggled out of Poland to join him in the British sector of West Germany. His two sons, Matthias and Joseph, were born there before he migrated to Australia. The family arrived on the November 7, 1950

The family spent two years in migrant camps, Bonegilla and Greta, while Henryk served out his compulsory refugee contract, two years with the Water Board.

He had a most inquiring mind, an encyclopaedic memory, and was fluent in four languages.

He adapted to his adopted homeland by exploring the bush, becoming involved with a painters' circle, and painting in water colours on his bush trips. He and his wife would camp in national parks and he acquired a scientific knowledge of fauna and flora, recognising on sight several hundred species of trees and bushes, and a similar number of birds. **REQUIESCAT IN PACE.**

Joseph Skrzyński / Paul Stenhouse





World Youth Day

Aid to the Church in Need



Their testimony bears fruit

"If I hadn't met you, I would be addicted to heroin today, and I would also sell it, as the rest of my family does." It's the kind of remark these young Catholics in **TURKMENISTAN** often hear as they strive to build up the life of the Church in their country and support the work of the two priests -- the only two in the whole of this former Soviet republic. They go round visiting people, telling them about God. Most have never even heard of Christ. The Catholic community here -- quite possibly the smallest in the world -- numbers just 80 people at present. On paper at least there is religious freedom here, though paper can cover a multitude of cracks... But at any rate there is hope, and more and more young people are coming to Church gatherings -- to pray, to hear something about the Christian faith, or simply to meet and talk. ACN wants to help, with a contribution of **Aus\$ 6,600**, so that ten of these young people can have the opportunity to travel to Sydney for the World Youth Day, to meet the Holy Father and experience what it means to be a part of the Universal Church. When they return, their spiritual testimony will inspire others, we hope, and bring water into a spiritual desert, so that the tiny Catholic Church in Turkmenistan can flourish and bear rich fruit... and then from more and more Turk-

men hearts this prayer can rise up to God: "Ata, Ogla we Gudratly Ruha söhrat!" -- "Glory be to the Father!"

In TURKEY likewise, religious freedom is a thorny issue. Life is not easy for Christians, especially since they make up only a



Turkey: Yearning for the Good News.

tiny minority of around 0.2%. But the Holy Father's visit in 2006 gave Catholics new hope and courage: "We are really grateful for the fact that the Holy Father has found his way here. We believe it is an important sign, above all for the Catholics here in Turkey, that we are supported by the Universal Church, a sign that the Pope himself wishes to be personally there for us." Now a group of young people from Turkey is also hoping to be able to visit the Holy Father in Sydney. Archbishop Luigi Padovese, who is chair-



Hana, a young Slovakian lay missionary in Turkmenistan, writes: "When I was on the plane going into Turkmenistan, I saw a desert named Karakum from above. It looked like a lot of small rivers, or water sources but they were empty and dry. And a prayer grew up in my heart -- giving thanks to God and asking Him for living waters of His presence and love to flood this country."



Turkmenistan: A young church is beginning to blossom.



The WYD Cross makes its way around the world.

Photo: KVA - Bild



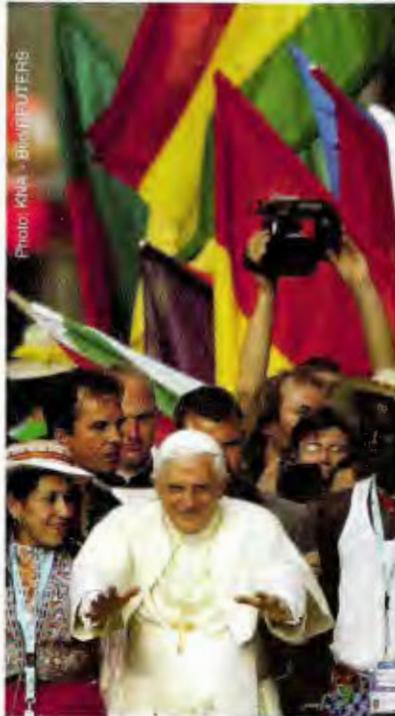
Turkey: She draws strength from prayer.

man of the Turkish bishops' conference, has asked ACN to help cover the cost of this long journey. We have promised to help fund this Turkish youth delegation to WYD 2008 with a grant of Aus\$ 43,600.

In EAST TIMOR too, young people are dreaming of the chance to travel to Sydney. For them the World Youth Day has never been so close, geographically, and yet financially it is all but out of reach for them, for they live in one of the poorest countries of Asia. Yet, with 90% of the population, it is a profoundly Catholic country, where the Church is doing an immense amount for ordinary people and for the good of society, although she is every bit as poor as the people themselves. Many young people are deeply involved in the Church and so the bishops want to give two young people from every parish the opportunity to make this journey -- a total of 130 young people in all. Father Sarmiento, who will be accompanying one of the groups, is quite certain: "WYD will allow the East Timorese to expand their understanding and vision so they can return to contribute to the life of the Church in their communities as well as to help rebuild their country." ACN is hoping to be able to help with a contribution of Aus\$ 41,300 so that this experience can be



East Timor -- rich in hope and joy.

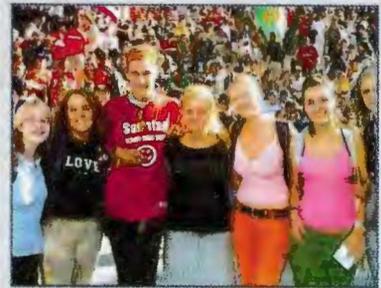


WYD 2005 -- Young people from around the world show their love for the Holy Father.

"a source of hope and joy after decades of turmoil and hardship" for the Church in East Timor.

In BOSNIA AND HERZEGOVINA the situation of the Church is still deeply marked by the consequences of the recent Balkan wars. Many churches and Church properties were deliberately targeted and destroyed at the time and around half of all the Catholics had to flee the country. Today Islam plays an increasingly dominant role. Catholics are a minority in the country, of around 15%. They get little support from the state or from the international community. But ACN is supporting the Catholic Church wherever possible, and we are also helping to rebuild the Catholic communities -- while at the same time supporting the vital apostolate among young people.

Thanks to the support of ACN, a group of 40 young people will be able to go to Sydney as "ambassadors for peace". It is hoped that these young people will then be able to return home, bringing with them a new perspective on life and a renewed motivation to share with their home parishes.



Bosnia and Herzegovina: Young Croatians -- "Ambassadors of peace".

The theme of this year's World Youth Day is: "You will receive power when the Holy Spirit has come upon you; and you will be my witnesses" (Acts 1:8). In his message for WYD Pope Benedict said: "Never forget that the Church, in fact humanity itself, all the people around you now and those who await you in the future, expect much from you young people, because you have within you the supreme gift of the Father, the Spirit of Jesus." Unfortunately not every young person who wishes to follow this call can come to Sydney, of course, but those who do have the opportunity will be able to bear witness afterwards in their own local churches -- a witness that will bear fruit.



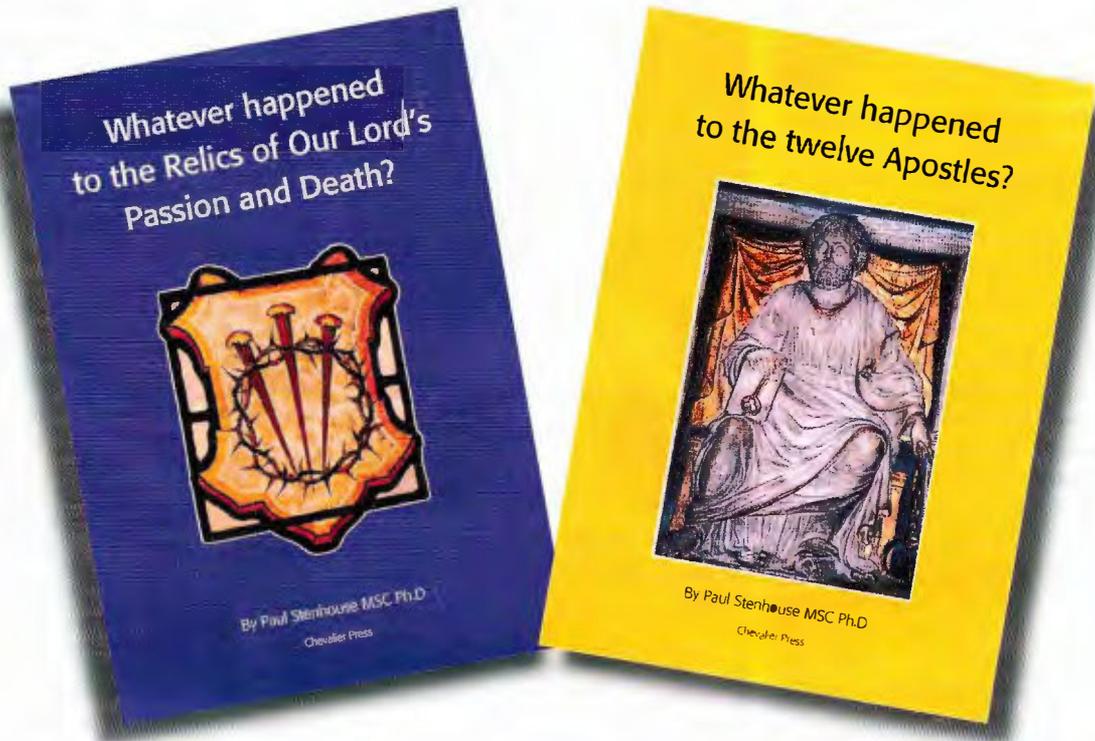
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