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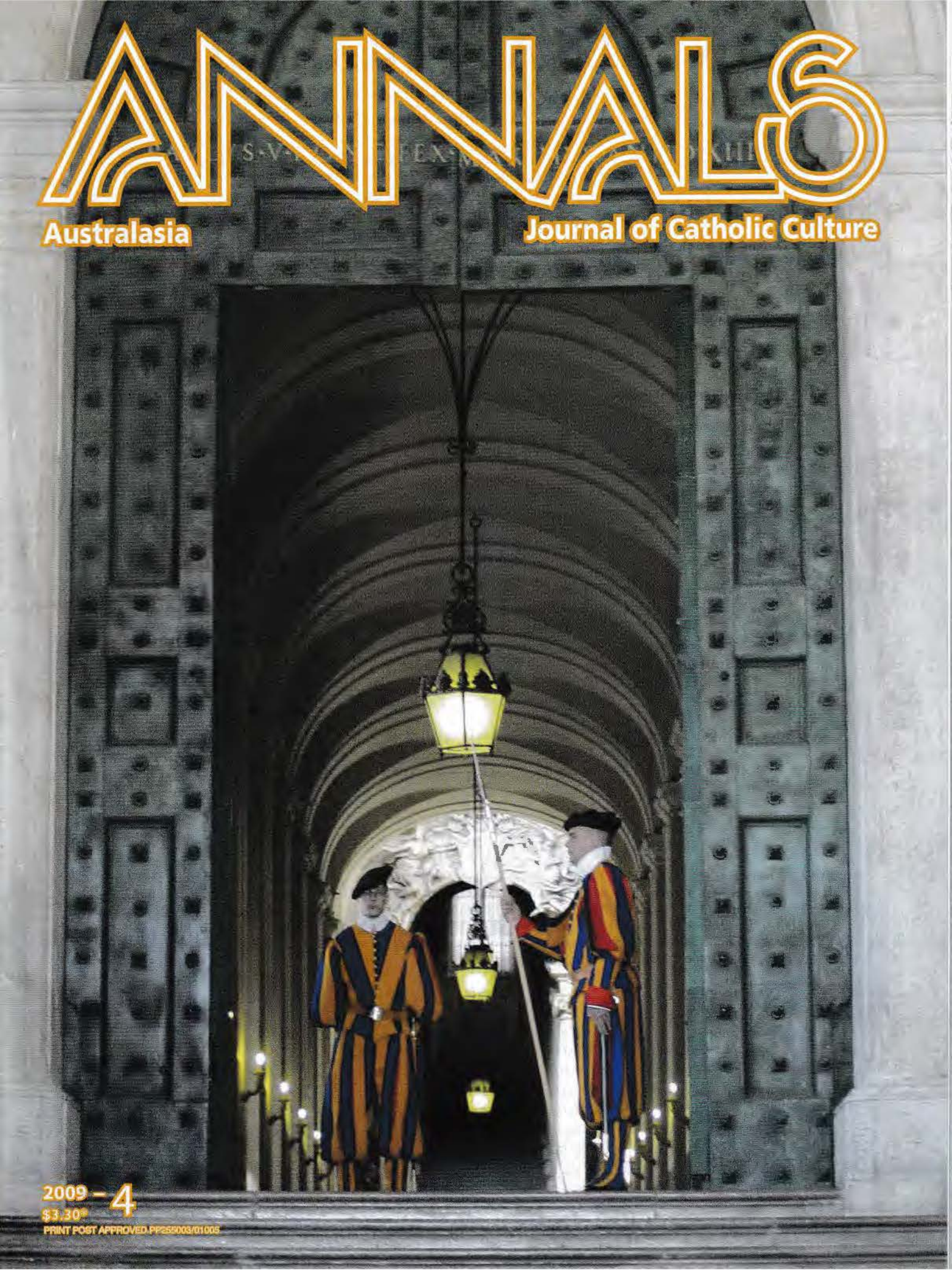
Australasia

Journal of Catholic Culture

2009 - 4

\$3.30*

PRINT POST APPROVED PP255003/01003



ANNALS AUSTRALASIA

Journal of Catholic Culture

Volume 120, Number 4, June 2009

[Sunday Year B/weekdays Year I]

Australia's Oldest Catholic Magazine

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

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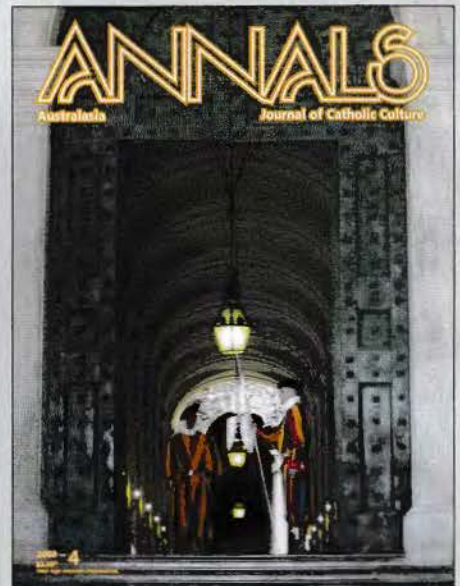
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Front Cover: The 'Bronze Door' of the Vatican, 25 feet high, weighing 6 tons, is the entrance to the Apostolic Palace, and the apartments where the Pope lives and works. It has massive gilded handles and leads to the Scala Regia (Royal Staircase), which used to be climbed in by emperors and kings who sought an audience with the pope. It is traditionally guarded by two Swiss Guards dressed in Renaissance blue and yellow uniforms armed with halberds. It stands under a beautiful mosaic of the Madonna and Child Jesus, with Sts Peter and Paul. At night the door is closed. On the death of a pope one side of the door is closed, to symbolize that the household is in mourning.

Back Cover: A selection of booklets available from Chevalier Press. They are ideal as Christmas or birthday gifts or as gifts for relatives and friends interested in the Catholic Faith, for RCIA groups following catechism courses in preparation of baptism at Eastertime, or as school prizes.

Cover Photo: Paul Stenhouse

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

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Printed by Blue Star Print, 22 Pirie Street, Fishwick, ACT 2609, Phone: (02) 6280 7477.

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


ABN 40 938 805 168 Dewey Number: 248-88 AT ISSN 1444-4178. Recommended Retail Price only.

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

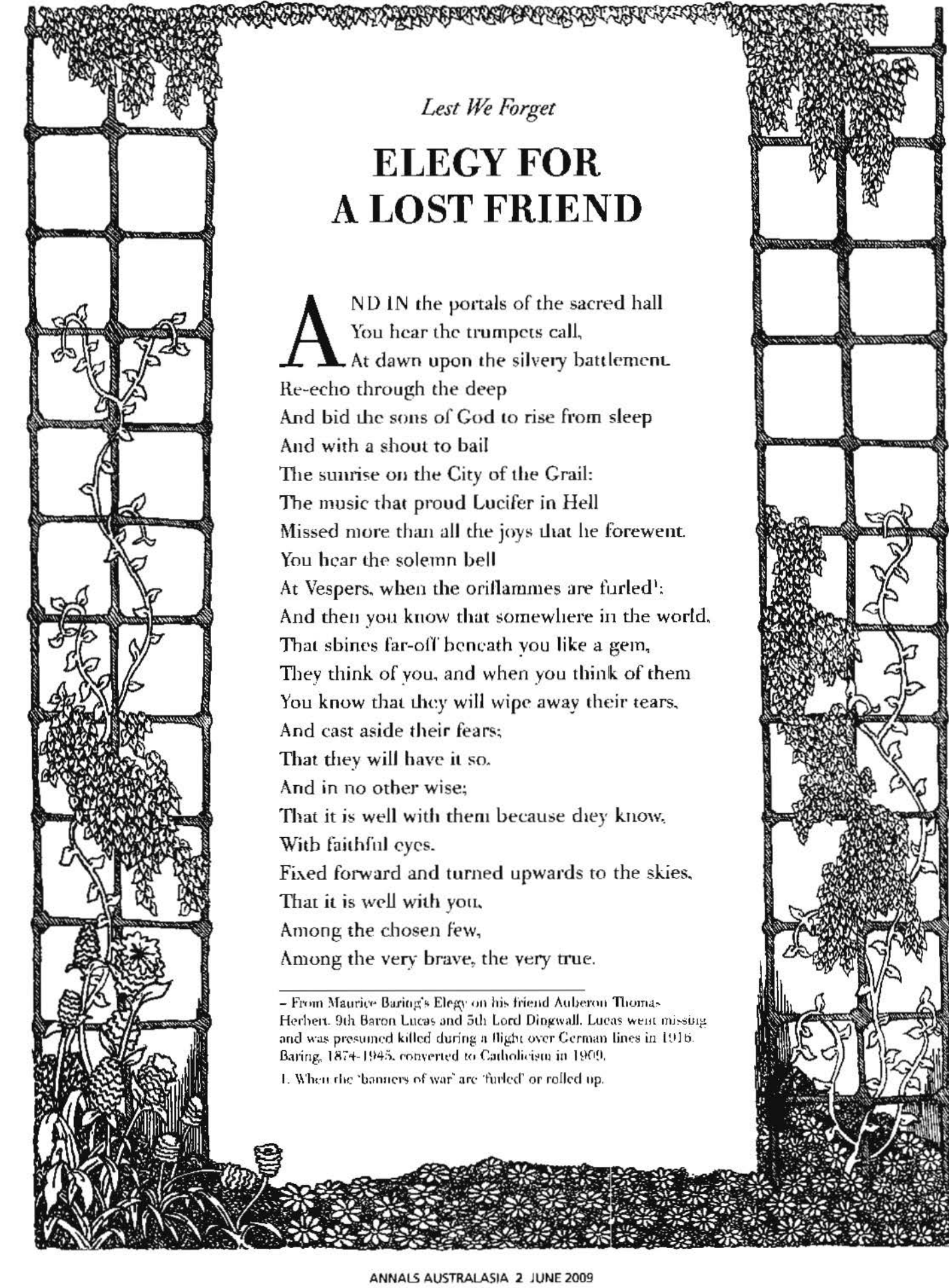
LIGHTEN YOUR MIND



THE eye that has
specks of dust in it
cannot see
the brightness
of true light.
What brings joy
to a clear,
shining mind,
causes pain
to a mind
that is corrupted?

- Pope St Leo the Great, *On the Beatitudes*,
Sermon 95, 8-9





Lest We Forget

ELEGY FOR A LOST FRIEND

AND IN the portals of the sacred hall
You hear the trumpets call,
At dawn upon the silvery battlement.
Re-echo through the deep
And bid the sons of God to rise from sleep
And with a shout to hail
The sunrise on the City of the Grail:
The music that proud Lucifer in Hell
Missed more than all the joys that he forewent.
You hear the solemn bell
At Vespers, when the oriflammes are furled¹;
And then you know that somewhere in the world,
That shines far-off beneath you like a gem,
They think of you, and when you think of them
You know that they will wipe away their tears,
And cast aside their fears;
That they will have it so,
And in no other wise;
That it is well with them because they know,
With faithful eyes,
Fixed forward and turned upwards to the skies,
That it is well with you,
Among the chosen few,
Among the very brave, the very true.

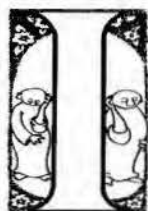
— From Maurice Baring's *Elegy on his friend Auberon Thomas Herbert, 9th Baron Lucas and 5th Lord Dingwall*. Lucas went missing and was presumed killed during a flight over German lines in 1916. Baring, 1874-1945, converted to Catholicism in 1909.

1. When the 'banners of war' are 'furled' or rolled up.

Balance and Imbalance: Grace and Original Sin

DARING TO WALK THE TIGHT-ROPE OF FAITH

By Paul Stenhouse, MSC



IN 1995, not long after the collapse of the Soviet Union, I was in Yerevan, the capital of Armenia and one of the world's oldest continuously inhabited cities. It was summer, and the country was suffering from food shortages, blockades and myriad social and political problems inherited from the Communist era.

In a square in the centre of Yerevan people were gawking at a little gypsy girl, balanced on top of a rope stretched across the square from one building to another. She was sitting on the rope about twelve feet above the square. Suddenly, she stood up and steadying herself with a pole skipped and danced back and forth while her family played flutes and bagpipes. The rope sometimes swayed, and the crowd held its breath as she seemed to hesitate, but then on she went, across the square and then back, perfectly balanced.

Watching her dance along the rope with no net under it to catch her should she fall, made me think of the balancing act that Armenia had before it, as it tried to assert its independence of Russia, now that the Soviet Union was a thing of the past.

It also came to mind as I thought of the way Our Lord's teaching challenges the Faith and Hope and Love of Christians. We, all of us, are not unlike that little girl. We are walking a tight-rope, trying to keep our balance, and all that's missing are the flutes and bagpipes.

We are to be in the world, but not of it;¹ we are to serve God *not* Money.² We are not to love the world, or things in the world.³ Yet we have to render to Caesar the things that are Caesar's.⁴

We must become like little children, or we shall not enter the kingdom of God.⁵ We are to be wise as serpents and innocent as doves;⁶ yet we are as sheep, in the midst of wolves.⁷

We are not to judge, lest we be ourselves judged;⁸ especially are we not to judge by appearances.⁹ We are to love God with our whole heart, and to love our neighbor as we love ourselves.¹⁰ The truth will make us free.¹¹

If we love our life, we will lose it; if we lose it for the sake of Christ, we will save it.¹² If we have faith as a grain of mustard seed, and we say to this mountain, 'Move from here to there,' it will move.¹³

The lost sheep should be as dear to us as the ninety-nine who cause us no grief.¹⁴ God chose the foolish to confound the wise; he chose the weak to confound the strong.¹⁵

Our faith is in Jesus Christ, perfect God, and also perfect Man.¹⁶ Our faith is lived in the Catholic Church, which is also the Mystical Body of Christ.¹⁷

The paradoxical nature of our faith provides a key to understanding what St Paul meant when he called Christians the 'stewards of the Mysteries of God'.¹⁸

If our stewardship is to be effective, we need to strike a balance between extremes: gently weighing the imponderable, and lightly touching



Pic: Paul Stenhouse

on the intangible; reverencing the ineffable, and trying to bear with the unendurable; reverently proclaiming the mysterious and loving the awesome; forgiving the unpardonable and seeking those who are lost; reaching out to the friendless and raising the spirits of the depressed; bringing hope to the hopeless, and revealing what had remained hidden until the coming of Jesus.

The paradoxes of our faith¹⁹ are a metaphor for our Christian Life: we have to balance concern for ourselves, with concern for the Kingdom of God; worries about our health and future, with genuine compassion for the suffering and insecurity of others; preoccupation with our family, parish, state, diocese or country, with care and concern for the untold millions beyond our shores who lack the means to help themselves often in the most basic of ways.

Modern man makes much of balance in Nature – though he claims not to believe in *nature* – and in the environment. Ecological balance is dear to his heart and chemical imbalance is rightly regarded as the cause of numerous physical and even psychological maladies.

Budgets, diet and health are all acknowledged as needing to be balanced. Perfect balance is crucial for success in sport – and engineering and other sciences can't succeed without it. Buildings can't be erected without it, planes cannot fly without it. We cannot even walk without it.

Living the life of faith means striking and maintaining an even more delicate and precise balance than nanotechnology which concerns itself with balancing realities as tiny as a millionth of a millimetre [nanometre].

In a perfect world, we should find no difficulty in seeing the importance of keeping our material and spiritual natures and needs in balance, in harmony, in sync. Provided we are in harmony within ourselves, then the likelihood is that we will be in sync with the rest of God's creation.

Yet the truth is that this beautiful and inspiring world, viewed through the eyes of those who have no hope, no belief in God, no helper to whom they can turn, all too often appears



to be a place of frustration and meaninglessness.

Our fellow human beings, created in God's image, are often held to be of no account, unless their usefulness to us can be demonstrated. In some societies, the elderly, the handicapped and the unborn are regarded as burdens, and disposable.

Violence and frightful suffering and death are the lot of millions of God's creatures whose inalienable right to happiness and to a knowledge of the truth is scorned and violated.

The imbalance that causes this distortion in a world where all creation was meant to exist harmoniously, results from an imbalance in Nature, and especially in our human nature, that Catholic tradition calls original sin.

Its sure antidote is Baptism, and a subsequent Christian life faithfully lived in God's grace, strengthened by the other Sacraments and remaining true to the Church's Tradition.

The challenge confronting all of us as we make our way towards eternal life, is to live as best we can the paradoxes of our Catholic Faith, and to counter the disharmony and imbalance that threatens our spiritual well-being and the survival of our planet and our species.

I recently heard from an Armenian friend that some time after I saw her, the gypsy girl had died from injuries caused when she fell from the unprotected tight-rope. May she rest in peace.

Walking the tight-rope of Faith will end for all of us, too, one day. But God's love will never end. And the bagpipes and flutes will be a bonus as the celestial choir bursts into song in the afterlife that is our hope for ourselves and our loved ones; and for the little gypsy girl whose poise and courage so impressed me in faraway Yerevan, and for all our fellow human beings.

1. John 15,19.
2. Matthew 6,24.
3. I John 2,15.
4. Matthew 22,21
5. Matthew 18,3
6. Matthew 10,16.
7. *ibid.*
8. Matthew 7,1.
9. John 7,24.
10. Matthew 22,37.
11. John 8,32.
12. Matthew 16,25.
13. Matthew 17,20.
14. Luke 15,4.
15. I Cor 1,27.
16. Nicene Creed, recited at Mass on Sundays and on every major solemnity.
17. Romans, 12,5; I Cor 12, 27.
18. I Cor 4,1.
19. *See Paradoxes of Catholicism*, by Robert Hugh Benson, Longmans, London, 1913.

Ugly and un-Christian

MODERNISM begat some terrible buildings. For example, in Washington DC the congregation of the Third Church of Christ, Scientist is fighting a bitter battle with historic preservationists over the fate of their 1971 Brutalist-style church ... Preservationists have spurred the city to declare it a historic landmark but the parishioners have gone to court to overturn the ruling. They want to tear down a structure they consider unsightly, un-Christian and prohibitively expensive to maintain. Premodern buildings often admirably serve people who worship, because their architects were worshippers themselves, according to Phillip Bess, head of the graduate school of architecture at Notre Dame and author of *Till we have built Jerusalem* [2006]. Churches and Synagogues fail when they kowtow to architectural fashion instead of honouring the beliefs professed within their walls. Improving Christian architecture, Millner says, could start with a renewed appreciation of the Christian tradition.

- 'Postmodern Pews,' *The Wilson Quarterly*, Spring 2009, pp. 82-83, reviewing: 'Building for Humans,' by Matthew J. Millner, in *Christian Century*, March 10, 2009.

SUBJECTS DEVoured BY THEIR OBJECTS



ALDOUS Huxley understood [*Brave New World*] that there was something nobly incorrigible in the human spirit, a restlessness and conflictedness that is built into the constitution of our humanity, an unease that somehow comes with being what we are, and that could not be stilled by a regime of mere good feeling, or willingly be sacrificed for its sake. But he also teases and taunts us with the possibility that we might be willing to give up on our peculiarly betwixt-and-between status, and give up on the riddle that every serious thinker since the dawn of human history has tried to understand. Huxley was disturbing, but also prescient, in fearing that in the relentless search for happiness, it is entirely thinkable that human beings might endeavour to alter their very nature, tampering with the last bastion of fate: their genetic constitution. Should that happen, supreme irony of ironies, the search for human happiness would culminate in the end of the human race as we know it. We would have become something else. The subject, man, would have been devoured by its object.

This is, of course, not really so different from the self-subverting pattern of the 20th century's totalitarian ideologies, which sought to produce 'happy' societies by abolishing the independence of the individual. Yet the lure of a pleasure-swaddled post-humanity maybe the particular form of that temptation to which the Western liberal democracies of the 21st century are especially prone.

Hence the thrust of Huxley's work, to remind us that if we take such a step in our 'quest to live as gods' we will be leaving much of our humanity behind. One of those things left behind may, ironically, be happiness itself, since the very possibility of human happiness is inseparable from the struggles and sufferings and displacements experienced by our restless, complex, and incomplete human natures. Our tradition teaches that very lesson in a hundred texts and a thousand ways, for those who have been shown how to see and hear it. It is not a lesson that is readily on offer in our increasingly distracted world. It is the work of the humanities to remind us of it, and of much else that we are ever-more disposed to forget.

— *The Burden of the Humanities*, Wilfred M. McClay, *The Wilson Quarterly*, Summer 2008, p. 41

Addressed to pro-choice candidates seeking election to Public Office

OPEN LETTER

By Fr. Frank Pavone



IN these days you are seeking the votes of your fellow Americans for public office. At the same time you take the position that abortion, however regrettable it may be, should remain legal.

I write to express the convictions of tens of millions of citizens. Your position is a blatant contradiction of the very meaning of public service, the first requirement of which is to be able to tell the difference between serving the public and killing the public!

We ask, first of all, *Have you ever seen an abortion?* So many who defend abortion's legality cannot even bring themselves to look at the horrifying pictures of children torn apart by the procedure (www.unborn.info). But if we cannot look at it, why should we tolerate it?

We likewise ask, *Are you willing to publicly describe what you think should be legal?* Abortionist Dr. Martin Haskell, in sworn testimony, described the "D

and E" abortion procedure, still legal throughout our nation, by saying, "Typically the skull is brought out in fragments rather than as a unified piece..." (Madison, WI, May 27, 1999, Case No. 98-C-0305-S).

In the same case, abortionist Dr. Hylan Raymond Giles, when asked, "Can the heart of a fetus or embryo still be beating during a suction curettage abortion as the fetus or embryo comes down the cannula?" answered, "For a few seconds to a minute, yes."

When you say the word 'Abortion' is this what you mean? when you say it should be legal, are you *willing to quote those* who explain what it is?

Your position is undermining the fabric of our nation.

We repeat to you again the question posed by Mother Teresa in her speech at the National Prayer Breakfast in Washington DC on February 3, 1994. "And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another?"

We have not yet heard a "pro-choice" candidate answer any of these questions.

That's why people cannot vote for you, and you shouldn't be asking for their vote. If you can't respect and protect the life of a baby, how are you supposed to respect and protect our lives, or any other right we possess?

When you ask someone for your vote, you are actually asking them to share in your failure to protect these children. You're asking them to share in the deception by which you justify that failure. You're asking them, too, to contradict the meaning of public service. They are not morally permitted to say 'yes' to what you are asking.

We in the pro-life movement do not need any reminders about the plight of young mothers. We serve them every day, providing real alternatives to abortion.

Nor do we accept the accusation that we are narrowly focused on a "single issue." We are not ashamed of the fact that we recognize a holocaust when we see one, and that we understand the foundation, heart, and core of our concern for all the other issues - life itself.

We're not a vote for you to court nor an interest group for you to appease. Rather, our movement represents the heart and core of every movement for justice. That is why, whether you end up elected to public office or not, we will be there - in the halls of government, in the media, and on the streets of every city, town, and countryside across America - pressing the cause of justice for a group of human beings whose rights you have forgotten.

We will neither cease to remind you, nor will we wait for you to remember. Our cause is as great as America itself, and it will prevail. May you have the wisdom to join us.

Fr. Frank Pavone, October 27, 2008

A FAMILY BUSINESS



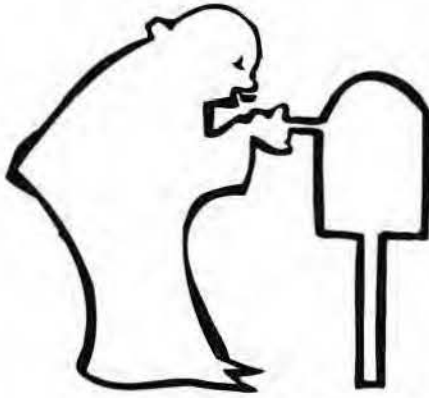
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Abortion Law Reform

I much admired Brian Pollard's excellent article *The Truth About Abortion* (*Annals*, April/May 2009). What he writes is of course absolutely correct but, regrettably, in the context of the abortion so-called debate, not all that helpful.

Prior to the Victorian Legislative Council debate on the Abortion Law Reform Bill 2008, I wrote to each of the five Councillors representing the Province in which I live. In reply, one, Damien Drum, reiterated his long-standing opposition to abortion under all circumstances. Drum has long been a shining light in the Victorian Parliament on this issue. One other, the sponsor of the bill, not surprisingly did not bother to reply. The other three gave the politicians' standard non-committal response. Two of those voted for the bill, one against despite her general approval of abortion.

The problem is that in the whole debate over the right to life the pro-choice position is driven by ideology rather than a respect for truth and sound logic. Known facts such as Dr Pollard's presentation carry no weight with the decision-makers. Of the five politicians mentioned above, Drum was the only male. What was truly alarming from a somewhat different perspective is that the bill, now law, was a very nasty piece of authoritarian aggression against those health professionals with a conscientious objection to abortion.

There was no need for such an aggressive law if the intent was simply to decriminalise abortion and give statutory effect to the 1969 Menhennitt ruling which, de facto, permitted abortion under most circumstances. All that was necessary was the repeal

LETTERS

of perhaps two sub-sections of the Victorian Crimes Act. Instead, the bill's proponents set out legislatively to underwrite the very prosperous abortion industry. The whole pro-choice case in this case and in the abortion debate generally is an exercise in sophistry, defined in Wikipedia as "a confusing or illogical argument used for deceiving someone." As one crass example of the sophistry which dominated the pro-choice position, the responsible minister in the Council certified that the proposed law was "not incompatible with (Victoria's) Charter of Human Rights and Responsibilities".

In fact, the new law was just one more example of the worrying tendency in Australia to generate highly prescriptive laws which have the perhaps intended effect of creating ever more offences for otherwise innocent people. As we saw all too often in the last century, authoritarianism tends to grow out of ideology. Your quotation on p. 24 from St Thomas More is more than apposite.

Gisborne Victoria 3437 MICHAEL O'CONNOR AM

Light in the Darkness

JUST as those who worship God must necessarily worship him «in spirit and truth» (Jn 4,24), so those who would know him have only to seek an understanding of the faith in the Holy Spirit... In the midst of this life's darkness and ignorance, he himself is the light that shines out for the poor in spirit (Mt 5,3), the charity that attracts and sweetness that ravishes the soul, the love of those who love and the devotion of those who yield themselves without reserve. He it is who reveals God's justice from conviction to conviction; who gives grace in return for grace (Jn 1,16) and the faith of enlightenment to the faith of those who listen to the Word.

- William of Saint-Thierry, *The Mirror of Faith*, 6; *Migne Patres Latini*, vol. cxxx, 384. William (c 1085-1149), was a Benedictine monk who then joined the Order of Citeaux.

Till Death do us Part

In the November 2008 issue of *First Things* the late Fr. Richard Neuhaus noted that some Swiss couples are going to church to get divorced. He quotes the president of the Zurich Reformed Church as saying 'Going through a ceremony like this is a way of showing God that the marriage is over.' Fr. Neuhaus commented 'So there, God. Now please stop bothering us with your antiquated ideas about marriage.'

Ashwood Victoria 3147

LEO BOHAN

God in the Tropics

I frequently find myself musing in astonishment over the arguments of those no doubt sincere people who vigorously support the propositions of the various champions of evolutionary theories.

How wonderful to have one scientist detail how the human eye evolved, and not just one, but two, to give stereoscopic vision. After that, try the human ear, and then the evolution of how the ear can paint in our minds wonderful pictures resulting from the sounds. There has been no such scientist so far.

Those demands may be a bit complicated to explain so I will request something much simpler. All materials, so far as I am aware, on cooling from the liquid to the solid state contract - except water. Now, why is that so? Of course, that it does so is extremely fortunate, otherwise no life on earth. Perhaps an omniscient, infinite creator is overwhelmingly more plausible than mere happenstance.

When I look around, particularly here in the tropics, at the beauty, complexity and infinite variety of the unmistakable Works of God, how can I or any reasonable person doubt? I just fall over - stunned.

Babinda North Queensland 4861

ERROL WILES

The Rights of the Most Vulnerable

I write to compliment you on the last issue of *Annals* [9/10] for last year, 2008. The guest editorial by Cardinal Egan comparing abortion to the crimes of Hitler and Stalin repays thoughtful reading and meditation.

Enclosed is an Open Letter to Pro-Choice Candidates for the recent US elections. The writer, Father Frank

Pavone, National Director of Priests for Life is a courageous and able spokesman for the rights of the poorest and most vulnerable of our kind.

I hope you will be able to print it in its entirety. It is enlightening.

Kensington NSW 2033 [FATHER] JOHN CONROY, MSC

[See this issue, p.6 for Father Pavone's letter. Ed. *Annals*]

God and Paul Davies

I struggled for a week to find something in James McCaughan's Reflections upon reading Paul Davies in *Annals* 3/2009 – five pages of precious *Annals* space – that would help the layman who searches for meaning in his life experience, “the task of corroborating faith and reason,” as McCaughan puts it. His philosophic argument is that “there cannot be contradiction between revelation, reason and nature, because the truth is one”. He sums up his critique of “The Goldilocks Enigma” by stating that there is nothing in Davies’ book that satisfies reason as to the origin and life friendliness of the universe.

Then, amazingly and fortuitously, I found this gift headed Reflection in our parish bulletin for Holy Trinity Sunday: The philosopher Descartes spoke of the difference between ‘the god of the philosophers’ and ‘the God of Abraham, Isaac and Jacob’. It is the difference between God as studied and thought about intellectually, and God as experienced in all the ups and downs of human living. It is the God of experience, the God we meet in everyday life, whom we celebrate on the feast of the Holy Trinity. The Trinity is rather like Einstein’s theory of relativity: it is easy to say but impossible to comprehend. It is a mystery beyond our grasp. We certainly do not know if that is all there is. The Trinity is what God has chosen to reveal. It is only a glimpse. God is experienced in many ways: as source of life; as the ‘mind’ behind the wonders of the universe; one who cares, one who can set us free; as one who is closer to us than our very selves, and one who is far beyond all our imaginings. This variety of experience is reflected in today’s readings.

Davies and his like-minded scientists do not attempt to visualise the philosophers’ “God’s eye” view of the universe: they go about constructing

Illiberal Education

THE modern world has accepted the old sophism proclaimed by the ancient Greek philosopher Protagoras, that “man is the measure of all things.” Solzhenitsyn says this view could be called anthropocentricity. “with man seen as the centre of all.” And when man is the centre of all, then each decides for himself what is true. Truth loses all objectivity and descends into pure subjectivism. We no longer seek truth; we create it. And what follows but anarchy and the disintegration of education and culture alike? Nearly everyone is aware of the signs of our failed elementary and secondary schools: a fragmented curriculum offers a potpourri of courses ordered to no apparent end; a high number of students drop out of school; schoolrooms are filled with undisciplined and apathetic students; students lack the basic educational skills of reading, writing, thinking, observing, calculating, and speaking; and teachers are expected to assume the roles of mother and father, brother and sister, friend and counsellor—a burden unjustly visited upon them.

– A Summary the Philosophical Vision Statement for Wyoming Catholic College By Professor Robert K. Carlson, Academic Dean, WCCC, Lander, Wyoming, USA

their theories of the big mysteries of existence by taking the viewpoint of an observer “from the inside”. In a chapter headed “Confessions of a Relativist” in one of his books, Davies admits that he can’t visualise spacetime, or time dilation, or curved space, or the singularity at the big bang, and instead theorises by adopting the observer’s role. He puts the questions that arise from the everyday experience of living: “why is the universe just right for life?”; and “why do we have this incredible gift of being able to observe and to question and to try to understand it all?”. He says nothing to “remove God from the equation” and gives brilliantly readable accounts of the fields of study that scientists are pursuing to fill in the gaps of our knowledge, bit by bit. Will we ever know all the answers? – God alone knows.

McCaughan seeks the god of the philosophers. Davies and his fellow scientists seek answers from our worldly experience by observation and study. McCaughan is immoderate in his language – he uses the words “fake” or “faking” no fewer than twelve times in labelling current ideas in physics and astronomy before they have been falsified by the normal process of the scientific method.

Glenn Valley NSW 2261

IAN JOHNS

[Dr James McCaughan writes: I am sorry that I was unable to satisfy Ian Johns in what he sought, nor was I successful in persuading him that following physicists in their search for the physics before the “Big Bang” is to engage in science fiction. My use of the word ‘fake’ was qualified by ‘successful’ or ‘defective’. ‘Successful’ if it passed scientific scrutiny, ‘defective’ if it didn’t.]

Call no man ‘Father’?

Could you explain to me the meaning of Jesus’ words quoted in St Matthew’s gospel [23.9] ‘Call no man Father? I am a practising Catholic. I live on a cattle grazing property in North Queensland. In this area we have a number of Jehovah’s Witnesses. I often have this question asked of me.

Pentland, North Queensland ROBERT HOLLINGSWORTH

[This is a much abused scriptural passage and a ‘key’ text in the armoury of anti-Catholic polemicists who try to argue that priests should not be called ‘Father’. It is a mis-translation of Matthew 23.9 and is what Australian slang would call a ‘Furphy’. The passage in question does not read ‘call no man “father”’. It reads ‘call no man your Father’. Jesus is saying that there is only one Creator [life-giving Father] and he is in heaven. He is warning his hearers not to confuse a creature with God the Creator. Jesus is not concerned with titles. He allowed people to call him ‘rabbi’ on numerous occasions – see Mt 26.25-49 – and he also used the word ‘father’ of people other than God – see Mt 10.5. So did St John [1John 2.13]; so did St Paul [Romans 4.12]; so did St Matthew [3.9; 4.21]. The term ‘father’ is used many hundreds of times in the bible of people other than God. Jesus was concerned with what people believed about God the Creator, the real source of life, the real Father, in heaven. The passage in question has nothing to do with the ancient Christian practice of calling priests [and bishops] ‘father’. And it certainly wasn’t telling children not to call their male parent ‘father’. The old King James Protestant version of the bible gave the text correctly. It is regrettable that some modern translations play into the hands of foolish people by mis-translating the text as ‘call no man “father”’. Ed. *Annals*]

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

*Written by St Thomas Aquinas to a Catholic Archbishop in a large island Republic
in the southern hemisphere in the twenty-first century*

LETTER FROM HEAVEN

*By George Cardinal Pell
Archbishop of Sydney*



THOMAS AQUINAS is a great Doctor and teacher of the Church, some times known as "the Angelic Doctor", certainly one of the greatest minds in any age. He lived and worked in the thirteenth century, which was in many ways the Catholic century, especially under the pontificate of Innocent III, who died in 1274.

Thomas was born in 1225 at Rocca Secca near Monte Cassino in central Italy, a distant relative of both the Emperor and the King of France. His father was Count Landulf of Aquino, an official of the Hohenstaufen King Frederick II. Frederick II was an exotic figure who spoke several languages, including Arabic, and was at one stage crowned King of Jerusalem. He is often considered the founder of modern kingship and the first modern politician.

At the time of Thomas's birth, Frederick was in continual warfare with the papal armies of Honorius III and later of Gregory IX. Thomas's family fortune was precarious, not least because the family lands were close to the border of the Papal States. Two of his brothers changed sides to join the papal forces and one of them, Rinaldo, was executed by Frederick for his treason.

As a young boy of five or six, Thomas was sent to the Benedictines at Monte Cassino, his family obviously hopeful of a vocation and preferment. Thomas studied in Naples and was attracted to the dangerous new order of Dominicans, the Black Friars, who were founded around 1220. He refused all preferment, declining an Abbotship, and lived his life as a scholar and teacher.

Thomas was very much caught up in the theological conflicts of the day, which were often also conflicts between

the regular clergy and the new orders of the Dominicans and the Franciscans. In particular, he was at the centre of the controversy over Aristotle, who was often invoked against Augustinianism. Thomas taught in Paris, and in Italy at Rome, Orvieto and Naples. He was a friend of Popes Clement IV and Urban IV, although after his death the Bishop of Paris condemned a number of his theses.

Thomas began his letter by expressing his delight that his Dominican brothers, who had founded a priory in an obscure English town called Oxford just before his birth, had now returned officially after their expulsion in the sixteenth century. He was pleasantly surprised that the small collection of thirteenth century colleges often founded by enterprising bishops on the edge of the then known world,

had developed into Oxford University, the world's most famous university, whose historical contribution far exceeded that of the earlier university foundations at Paris and Bologna.

The Letter

Thomas was amazed at how much the known world had changed and expanded since his lifetime. Asia and much of Africa were little known to his contemporaries, the Americas and Australia were undiscovered. It was one year after his death that Marco Polo, a young Venetian accompanying his father, was received at the court of Kublai Khan, Emperor of China, grandson of Genghis Khan, in Cambaluc (modern Beijing). Marco's notes introduced some of the Eastern civilisations once again to the West. Aquinas lamented in passing the inability of the Christian West to forge an alliance with the Mongols against an aggressive, expansive Islam as one of history's most famous missed opportunities.

Thomas was amazed by the size of the world's population, by the standard of living in Europe, the Americas, and parts of Asia, by the longevity of men and women, and by the speed and ease of travel in fantastic mechanical contraptions called cars, planes and ships.

He was delighted by the wonderful hospitals, by the fact that toothaches could be dealt with easily, by the spread of higher education among both women and men. He was equally delighted that education was no longer a preserve of the clergy.

Aquinas explained that he was used to powerful women in the nobility and in charge of convents, but the ubiquity of women in every profession astounded him. He noted that the Archbishop of Canterbury was a woman and that many

MAKING KNOWN THE TRUTH

AND so, in the name of the divine Mercy, I have the confidence to embark upon the work of a wise man, even though this may surpass my powers, and I have set myself the task of making known, as far as my limited powers will allow, the truth that the Catholic faith professes, and of setting aside the errors that are opposed to it. To use the words of St Hilary: 'I am aware that I owe this to God as the chief duty of my life, that my every word and sense may speak of Him.'

- St Thomas Aquinas, the Angelic Doctor,
1225-1274, *Summa Contra Gentiles*,
Liber I, cap.2.

women had been rulers called prime ministers.

Aquinas noted that he was not surprised that this large-scale entry of women into public life was accompanied by a threatening demographic implosion, already in full flood in Europe and Japan at the time of his writing in 1250, with the populations of China and India following closely behind. Europe's population imploded after they had become rich, but most in India and China were still poor and the situation was worse there because of a significant imbalance of men to women, through the widespread abortion of girls.

As always it was the religious people who were having children, especially serious Catholics, Evangelical Protestants, and Muslims. In Europe, moderate majorities of Christians and Muslims were struggling successfully to live together in peace, to reach a political accommodation in the face of a revitalised pagan and racist minority.

Thomas tells the archbishop not to lament the fact that rulers are no longer subject to the Pope (much less any bishop), and that the Pope no longer has any secular power, significant territories or an army; because the other side to this same coin is that generally rulers no longer nominate bishops (or even veto appointments). Nor can they get rid of difficult bishops by prison or dismissal!

Thomas gives a reluctant and grudging admiration to this new doctrine of the separation of Church and state, where the state does not endorse any particular religion, even in England with its "official" religion of Anglicanism. He noted also that the government there had recently discontinued the practice whereby the state appointed Anglican bishops, male and female.

He is surprised that the USA which follows this doctrine is still the world's richest superpower, even after the financial collapse earlier in the century which saw forty per cent of the world's wealth evaporate in six months; and continues to be the most religious nation in history, (forty per cent Catholic and half of those Hispanics) with an immense network of religious communities and institutions all financed by private contributions. He much approved of the hundreds of Christian universities and colleges, which

Refuting Error

TO PROCEED against individual errors, however, is a difficult business, and this for two reasons. In the first place, it is difficult because the impious remarks of individual men who have erred are not so well known to us that we may use what they say as the basis of proceeding to a refutation of their errors. This is, indeed, the method that the ancient Doctors of the Church used in the refutation of the errors of the Gentiles. For they knew well the positions taken by the Gentiles since they themselves had been Gentiles, or at least had lived among the Gentiles and had been instructed in their teaching. In the second place, it is difficult because some of them, such as the Muslims and the pagans, do not agree with us in accepting the authority of any Scripture, by which they may be convinced of their error. Thus, while we are able to argue against Jews by means of the Old Testament, and against heretics by means of the New Testament, the Muslims and the pagans accept neither the one nor the other. We must, therefore, have recourse to natural reason, to which all men are forced to give their assent. However, it is true that in divine matters natural reason has its failings.

— St Thomas Aquinas, the Angelic Doctor, 1225-1274.
Summa Contra Gentiles, Liber I, cap. 2.

continued to thrive in a radically secular academic world.

This religious vitality in the United States is maintained despite the hostility to religion of a diminishing number of intellectuals in academia and the media. This is new to Thomas because most of the intellectuals in his day were clerics and because most intellectuals (before Lenin or even Hitler) were usually conservative, both politically and often religiously.

Thomas was also surprised to learn that the largest Catholic country in the world was the former Portuguese colony of Brazil, with over four hundred bishops.

Thomas encouraged the bishop by pointing out that his Southern Republic (although many secularists and Catholics there prided themselves on living in a very secular society) was more religious than most traditionally Catholic countries in Europe, and certainly more religious than the Protestant countries in Europe (Protestantism being a protest movement of renewal which blew up 300 years after his birth). He was pleased by ecumenical co-operation because he remembered hearing in heaven of terrible religious wars in the sixteenth and seventeenth centuries.

Aquinas lamented that the Papacy had been so unable to keep the reform movement started by Luther within the Church. On the other hand, a strong Papacy in the thirteenth century had successfully managed to keep the new reforming movements of Dominicans and even Franciscans in the Church.

Thomas said he had some sympathy for the young Luther, but no sympathy at all for Henry VIII.

Thomas is surprised and delighted by the success of a form of government called democracy, with rulers regularly elected by all the people, including women; a form of government denounced by Plato and Aristotle as producing selfishness and ill-discipline and even tyranny, although, in hindsight, Thomas noted some seeds of this movement in the voting in of superiors for the religious orders for a fixed term.

He noted that the English-speaking peoples were particularly good at democracy and he was surprised to find that English, which did not exist in his day in the thirteenth century, had replaced Latin as the international language not just in the West, but in many parts of the new worlds in Asia and Africa.

It was a startling discovery for him to find that a Polish pope at the end of the twentieth century, known in the twenty-first century as Pope John Paul the Great, had even recommended democracy as a preferred system of government.

Thomas was pleased that kings and queens still played public roles, although almost never exercising power. They had a large following which waxed and waned according to the quality of their performance, and were considered an essential ingredient of society for news and entertainment, especially for the women's magazines and the gossip columnists.

Follow what is More Certain

WHEN IT IS a matter of choosing or rejecting opinions, man ought not be led by love or hate for the one bringing forward the opinion but rather by the certitude of truth; therefore, says Aristotle, we must love those whose opinions we follow and those whose opinions we reject: for both set themselves in search of the Truth and collaborate with as in this. However, we have an obligation to follow what is more certain, that is, the opinion of those who have arrived at a more certain truth.

— St Thomas Aquinas, *In Met. in fine*, 12, 9.

In the Southern Republic of the bishop most people, like those in the United States, still loved to read about the royals of other nations, especially England, but were firmly opposed to creating a local resident version. However, the republic there was only a recent development as the locals had refused to vote out Queen Elizabeth II while she was still alive.

Thomas was amazed by the undreamt-of advances in technology, especially health and reproductive technology, although he was not surprised to find that serious Christians of all denominations continued to create their children by sexual intercourse of husband and wife, and insisted on mothers carrying the child to birth in the mother's womb. Even rich Christian mothers, with the possibility of employment, often stayed home with their children until they commenced school.

Thomas was also mollified to see that government-subsidised abortions which was tolerated at the end of the twentieth century, had been much curtailed fifty or sixty years later. With the advances in medicine, pro-life forces, Christian and secular, had been able to convince public opinion that abortion was the destruction of a human being. Increasingly enlightened public opinion saw the former tolerance of abortion as being like the West's involvement in slavery.

While Aquinas found the intellectual horizons of the twenty-first century immensely broader than the closed world of thirteenth century Europe, the great power situation was a bit closer to thirteenth century Europe than the late twentieth century when the United States was alone and supreme. Obviously there

was no Anglo-sphere in the thirteenth century and no dominant superpower, with Byzantium resisting a powerful Islam, which still ruled in Spain as well as North Africa and the Middle East. The Crusades were a sign of Western Europe's resurgence, although Saladin had expelled them from the Holy Land after the battle of Hattin in 1187. An attempt to retake the Holy Land was diverted to the capture of Constantinople and Venetian rule there for most of Thomas's lifetime.

By the middle of the twenty-first century, China was the world's largest, but not richest, economy, while China, Japan, and India ranked behind the United States as military superpowers. The military threat from radical Islam had receded while the contest in Europe was cultural and usually peaceful. The Southern Republic, unlike Thomas's family holdings in thirteenth century Italy, was protected by distance but vulnerable to changes in the balance of power, especially from the rise of Asian superpowers. As a result of Great Power pressure, the Southern Republic had to increase its migrant intake and was redoubling its efforts to develop the north of the continent.

Thomas concluded his letter to the Southern bishop by urging him not to speak publicly too often on public policy (except on matters of principle and to defend the weakest and poorest). Participation in public life was the duty of lay people. Christians also had a right to differ on many political points. However, the archbishop had to use the media regularly to explain the Christian world-view and win popular support for aspects of its program. The rise of the internet had offered surprising opportunities for the expansion of Christian influence.

Aquinas also urged on the bishop the importance of keeping the reality of the one true God in the public mind, given the constant pressure from the increasingly grumpy agnosticism of many of the elite. This irreligious pressure, Thomas warned, will also induce some Christian leaders to reduce Christian belief to something dangerously close to social justice and often a form of social justice indistinguishable from the secular variety. However, Richard Dawkins and Christopher Hitchens were the last gasp of aggressive nineteenth century atheism.

Aquinas also endorsed the bishop's deep conviction that all the Christian churches retained an important role in maintaining the system of free and informal checks and balances necessary for liberty and justice. Who will oppose the tyrants if there are few Christians?

The Church continued to have an important role in protecting the weak and poor, in opposing tyranny and preserving freedom; what people in the late twentieth century called "social capital".

Aquinas claimed that the agnostic American sociologist Rodney Stark in his 1996 book *The Rise of Christianity* was correct, and Gibbon fundamentally wrongheaded. (Gibbon's *Decline and Fall of the Roman Empire* [1776-1789] claimed to chart the rise of barbarism and religion) in describing how Christianity transformed life in the ancient Roman empire: by creating local communities across the lines of nationality, free citizens and slaves; by recognising the equality of women, by advocating lifelong marriage, by opposing all abortion and infanticide, especially of baby girls; by caring for the sick, opposing sexual exploitation of the young and weak, and the violence of men and women fighting one another and animals to the death. Christians cared for their sick and preached an omnipotent God who was not capricious and disinterested, but laid moral demands on his people, whom he loved.

Thomas Aquinas concluded by saying that the Christians' task in the twenty-first century will be to preserve or reassert these gains.

Address given at the Newman Society Dinner, Keble College, Oxford University, March 5, 2009

A task we cannot fail to undertake

WHAT WE ARE NOT DEFENDING

By Roger Scruton

How should we defend the West from Islamist terrorism? I shall suggest a brief answer to that question. First, we should be clear about what it is that we are and are not defending.

We are *not* defending, for example, our wealth or our territory; these things are not at stake. Rather, we are defending our political and cultural inheritance, embodied in the seven features which I have singled out here for attention.

Second, we should be clear that you cannot overcome resentment by feeling guilty or by conceding fault. Weakness provokes, since it alerts your enemy to the possibility of destroying you. We should therefore be prepared to affirm what we have, and to express our determination to hold on to it. That said, we must recognize that it is not envy but resentment that animates the terrorist. Envy is the desire to possess what the other has; resentment is the desire to destroy it. How do you deal with resentment? This is the great question that so few leaders of mankind have been able to answer. Christians, however, are fortunate in being heirs to the one great attempt to answer it, which was that of Jesus, who drew on a longstanding Jewish tradition that goes back to the Torah, and which was expressed in similar terms by his contemporary R. Hillel. You overcome resentment, Jesus told us, by forgiving it.

To reach out in a spirit of forgiveness is not to accuse yourself: it is to make a gift to the other. And it is here, it seems to me, that we have taken a wrong turn in recent decades. The illusion that we are to blame, that we must confess our faults and join our cause to that of our enemies, only exposes us to a more determined hatred.

The truth is that we are not to blame; that our enemies' hatred of us is entirely unjustified; and that their implacable enmity cannot be defused by our breast-beating.

There is a drawback to realizing this truth, however. It makes it seem as though we are powerless. But we are not powerless. There are two resources on which we can call in our defence, one public, and the other private. In the public sphere, we can resolve to protect the good things that we have inherited.

That means making no concessions to those who wish us to exchange citizenship for subjection, nationality for religious conformity, secular law for shari'ah, the Judeo-Christian inheritance for Islam, irony for solemnity, self-criticism for dogmatism, representation for submission, and cheerful drinking for censorious abstinence.

We should treat with scorn all those who demand these changes and invite them to live where their preferred form of political order is already installed. And we must respond to their violence with whatever force is required to contain it.

In the private sphere, however, Christians should follow the path laid down for them by Jesus: namely, looking soberly and in a spirit of forgiveness on the hurts that we receive, and showing, by our example, that these hurts achieve nothing save to discredit the one who inflicts them.

This is the hard part of the task – hard to perform, hard to endorse, and hard to recommend to others. Nonetheless, it is the task at hand, and in a battle the stakes of which are so high, it is a task that we cannot fail to undertake.

– Roger Scruton, "The Defense of the West: How to Respond to the Islamist Challenge"

Maurice Strong and his Carbon Cash

LUCRATIVE GREEN DECEIVERS

By Wanda Skowronska



AL CORE and Maurice Strong, global ambassadors for planet earth, have found that global warming alarm can be lucrative. Al Gore's effusive plea for *you* to limit carbon emissions, that terrible new 'pollutant', evidently does not apply to him. An important person such as he is needs to create voluminous carbon trails jetting to global conferences to tell everyone of his concerns, so that *you will worry about them*. Canadian journalist, Judi McLeod notes that Gore is acquiring wealth very nicely from all this. She wrote in 2007: '*Gore buys his carbon offset from himself – the Generation Investment Management LLP*' which is an independent private owner-managed partnership established in 2004 with offices in London and Washington DC of which Gore 'is both chairman and founding partner.'¹ Leaving giant carbon footprints around the globe, while others lose money in stock market crashes, Gore can glow inwardly as he counts his greenbacks in between apocalyptic perorations.

Not so well known is the other figure of this dynamic ecological duo – Maurice Strong – the Canadian-born advisor of presidents, prime ministers and powerful corporations. He has been called the 'ultimate insider' and rather than become a politician, he prefers to influence them. He was born in Manitoba in 1929 and was greatly affected by the Depression and was convinced, like many of his era, that socialism was the answer. But unlike a true socialist, he vowed never to be poor and he certainly never has been. Strong quickly showed an extraordinary aptitude for business. By 19, he was an investment analyst. At 25 he was the vice president of Dome Petroleum. At 31 he became the president of Power

Corporation of Canada. He has headed both Petro Canada and Hydro Canada.

He has combined his personal wealth-making with environmental concerns. He has been chair of the Earth Council, World Resources Institute, foundation director of the World Economic Forum, senior advisor to the President of the World Bank and to Kofi Annan [also influencing the appointment of the current UN head], member of the International Institute for Sustainable Development, the Stockholm Environment Institute, the Cosmos Corporation, the China Carbon Corporation and is honorary professor at Beijing University.²

Strong's political, environmental and business interests span the globe. His cause is nothing less than to 'save the planet' from overuse of its resources – and to force you to do it – *his way*. He was a chief architect of the Kyoto Protocol along with Mikhail Gorbachev, a reconstructed socialist greenie, who along with Strong, would like to see

the western world's demise. In the meantime, Strong profits amply from his crusading, having once said he was a 'socialist in ideology, a capitalist in methodology', which might be contradictory for some, but not for Strong. If he can make a quick green buck, he will. As he pleads for ascetic living [mainly from you], he is the ultimate jetsetter with all the unascetic features this lifestyle brings. He has positioned himself lucratively on the board of directors of the Chicago Climate Exchange, which, as Wikipedia points out, is the world's first and North America's only legally binding greenhouse gas emission reduction system for projects in North America and Brazil. Strong also is a partner in US company called Visionary Vehicles, focused on importing cheaply produced Chinese cars to the US, which would seriously affect American car production, and might help destroy it, though it would not dent Strong's profits.³

Strong also has been a CEO of Canada's largest shipping company – Canada Steamship Lines – owned by the family of the former Canadian Prime Minister Paul Martin, whom Strong helped get to power. The irony is that this company – operating 37 bulk carriers around the world, with offices including Boston, Winnipeg, Halifax, Singapore and Sydney – has greatly increased its fleet operations and consequently its CO2 emissions.⁴ Strong has never been perturbed by this – why would he be? Just be assured that he is cheering you all the way to the bank as you pay your government carbon taxes.

This indefatigable internationalist has had a profound influence on the rise of global environmentalism. It all started in 1947 when, at age 18, recommended by the influential Richardson family, he went to New

THE MEDIEVAL WARMING [I]

Hubert H. Lamb [*Climate, History and the Modern World*, London, Routledge, 1982, p.172] notes, "[w]here there is no reasonable doubt is that, over the next three to four centuries, [after A.D. 800] ... we see that the climate was warming up, until there came a time when cultivation limits were higher up on the hills than they have ever been since. ... Certainly the upper tree line in parts of Central Europe was 100 to 200 meters higher than it became by the seventeenth century. ... On the heights in California, the tree ring record indicates that there was a sharp maximum of warmth, much as in Europe, between A.D. 1100 and 1300.' .

York to take a clerk's job at the United Nations. At this time he first met David Rockefeller and learned how, among other things, the UN's funds were handled by Rockefeller's Chase Manhattan Bank. He also met the other Rockefeller brothers, as well as other influential people, including Rockefeller's lawyer John J. McCloy, who helped set up the World Bank and was its first President. Through the World Bank, Strong came to know the former World Bank head, Australian Jim Wolfenson, who has been a lifelong powerful ally.

After increasing participation in UN committees, Strong was asked to direct the first UN Earth Summit in Stockholm in 1972, which had profound significance at the time, though most of us would not have noticed it. It laid the groundwork for fundamental political policies today. Strong himself said that this conference "...institutionalized the environment as a legitimate concern of government" and it established NGOs [non government organisations] as the instruments through which government could push its agenda, without appearing to. Strong influenced the Canadian government to fund NGOs from various countries, sympathetic to his views, to attend this conference, which gave the impression of broad public participation. But in fact, only those personally selected by Strong received funding. The primary outcome of this conference was a recommendation to create the United Nations Environment Programme (UNEP) which became a reality in 1973 with Maurice Strong as its first Executive Director.

After the Stockholm success, Strong soon became vice-president of the World Wildlife Fund (WWF), and in 1983 was appointed to the UN World Commission on Environment and Development, headed by Gro Harlem Brundtland, also vice-president of the World Socialist Party [and now Climate Envoy for UN Secretary General Ban Ki-moon]. He was a key player in the UN Intergovernmental Panel for Climate Change, which produces global assessments of climate change accepted as 'dogma' by the scientific community.⁵ In 1986, Strong proposed another conference on the environment to mark the 20th anniversary of Earth Summit. Brazil was chosen (where, incidentally,

THE MEDIEVAL WARMING [II]

We have known for a long time that the world had very favourable weather during the medieval period, from perhaps 900 to 1300. The period is known to history as the Medieval Warming or the Little Climate Optimum. (The much-warmer and longer Holocene Climate Optimum occurred between 5,000 and 9,000 years ago.)

Many of the castles and cathedrals of Europe were built during the Medieval Warming, indicating good crops, ample food supplies, and enough off-farm labor to undertake major construction projects.

Norse sagas and written records tell us it was during this warm period that the Norse colonized Greenland. The colonists supported themselves by catching codfish and hunting seals in ice-free seas that later became choked with ice, and pasturing cattle at sites that then became frozen tundra for five hundred years.

- *Unstoppable Global Warming*, S. Fred Singer, Dennis T. Avery, Rowman and Littlefield, 2008, p.46.

Strong has had significant land holdings), and thus came about the 1992 Rio Conference, which had the largest group of NGOs ever assembled for any conference, and even brought world leaders such as George Bush senior and Fidel Castro together in one place.

The Rio conference focused on notions of global governance, resource conservation and the redistribution of wealth. Here, Strong enthused, was a cause to unite all political and religious leaders. A 'common statement' was needed, and so the Earth Charter was formulated, whose rhapsodic statements about protecting the earth, are a new 'constitution' for the world. However, beneath its velvet green glove, is an iron socialist fist, seeking global acceptance, by force if necessary, of its universalist Charter. It consists of 'environmental commandments,' of which Strong says:

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.⁶

The push for its global acceptance of this charter has been unceasing,

drawing most environmental groups into its vortex. You can't really be a true-blue greenie if you don't assent to the Earth Charter. Any greenie leaflet you are handed will have a long paper trail back to the Charter. Moreover, the infrastructure of the world's churches is ideal for spreading its message - for make no mistake, to have all religious groups of the world accept it, is part of the Earth Charter game-plan. Its language is so vague and overflowing with gush that naive Christians, some Catholics among them, fall for statements such as "...a common destiny beckons us to seek a new beginning...this requires a change of mind and heart...we must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally and globally". They are sitting ducks not to see the contradictions in its call for 'tolerance' for all, lying alongside its intolerance of Judeo-Christian morality; the contradiction between its advocacy of life and simultaneous advocacy for population control and hence abortion. The Earth Charter principles are intended to override any particular religious view, especially Catholic teachings on contraception, abortion, euthanasia and homosexuality.

If anyone doubts that some Catholics have fallen for the Earth Charter, they need go no further than the Eco-Justice link on the Edmund Rice Centre which states:

The Earth Charter is a declaration of fundamental principles for a just, sustainable and peaceful global society in the 21st century. The Edmund Rice Centre has joined thousands of organisations throughout the world in adopting and implementing the Earth Charter, and your school can do the same.⁷

Of course everyone would like a 'just sustainable and peaceful global society', just like Lenin said he wanted justice for the workers, but such aims depend on your fundamental vision of human person, the ends of life, and the means you use to implement them. Of course justice, moderation and solar panels are nice words. But the Earth Charter supports population control as part of its 'just sustainable' vision, which means too many people spoil the planet. It proclaims 'reproductive rights' - code for abortion - very unjust for unborn children.

In the spirit of the Earth Charter, Australian Professor Barry Walters, writing in the *Medical Journal of Australia*, would like us all to emulate China's child reduction policies. He would like Australian couples to pay a \$5,000 levy on each child and an annual carbon tax of \$800 per child.⁸ This line of thought also runs through Professor David Benatar's recent book *Better Never to have Been Born* (2007), published by no less than Oxford University Press. As Mark Steyn says of this attitude:

We are the pollution, and sterilization is the solution. The best way to bequeath a more sustainable environment to our children is not to have any.⁹

In reality, the greatest ecological crisis facing humanity, is that of abortion – for we are killing members of our own species as never before and turning away from the reality. However, this is not a part of GreenPolitik, which has infiltrated some church groups so deeply that it would take the intestinal fortitude of a St Thomas More and a Von Calen to withdraw from its intoxicating social cachet. How many times does it need to be stated – *the Earth Charter and Catholicism are incompatible?* How many times does it need to be stated – *one can live modestly, and respect creation, without being a political greenie?* Benedictine monks were doing it a long time ago.

Strong is a global player and relentlessly pushes his environmental agenda in political and religious circles. In Canadian TV's recent *Life and Times* program, Valdimir Putin is shown greeting a line of guests and in the queue is Maurice Strong. After brief handshakes with his guests, Putin stops and spends an inordinately long time talking to Strong, evidently an old buddy, before he moves on. However, one does not need to see him greet world leaders to grasp his influence. Any church group or school which supports the Earth Charter is doing Strong's bidding without even knowing his name.

In the meantime, Mother Nature is challenging GreenPolitik in unpleasant ways. In Minnesota during Earth week, the weather actually misbehaved and upset organisers. The local newspaper reported:

The St. Peter Food Co-op tried to be nice to Mother Earth, but she

The Burden of Carrying the Keys

DO NOT deny that I am guilty, for I see my torpor and my negligence. Perhaps my very recognition of failure will win me pardon from a sympathetic judge. When I lived in a monastic community I was able to keep my tongue from idle topics and to devote my mind almost continually to the discipline of prayer. Since taking on my shoulders the burden of pastoral care, I have been unable to keep steadily recollected because my mind is distracted by many responsibilities.

I am forced to consider questions affecting churches and monasteries and often I must judge the lives and actions of individuals; at one moment I am forced to take part in certain civil affairs, next I must worry over the incursions of barbarians and fear the wolves who menace the flock entrusted to my care; now I must accept political responsibility in order to give support to those who preserve the rule of law; now I must bear patiently the villainies of brigands, and then I must confront them, yet in all charity.

– Pope Gregory the Great [AD 590-604], Homily on the Book of Ezekiel I,ii, 4-6.

wasn't nice back. The group's first Procession of the Species Earth Day parade had to be postponed after organizers were greeted with a coating of snow, high winds and temperatures hovering near freezing Saturday morning.¹⁰

Unseasonal weather has also caused dismay elsewhere. Australia's *Lithgow Mercury* of August 8, 2008 reported that the global warming relay planned by the Get Up! Climate change lobby

ran into problems when few turned up, due to the unusually severe chill. Only a few stalwarts in thick coats, scarves and woollen hats were able to deliver the alarming global warming message – to even fewer shivering listeners.¹¹ Perhaps Mother Earth's input will challenge us all in time, with some inconvenient truths about the climate – one being that the planet will not behave as we want, nor will it be saved by us. The Creator of the ecology is in control of every climate change and His Son, who left his footprints on earth, is the Only One who has really saved us from ourselves.

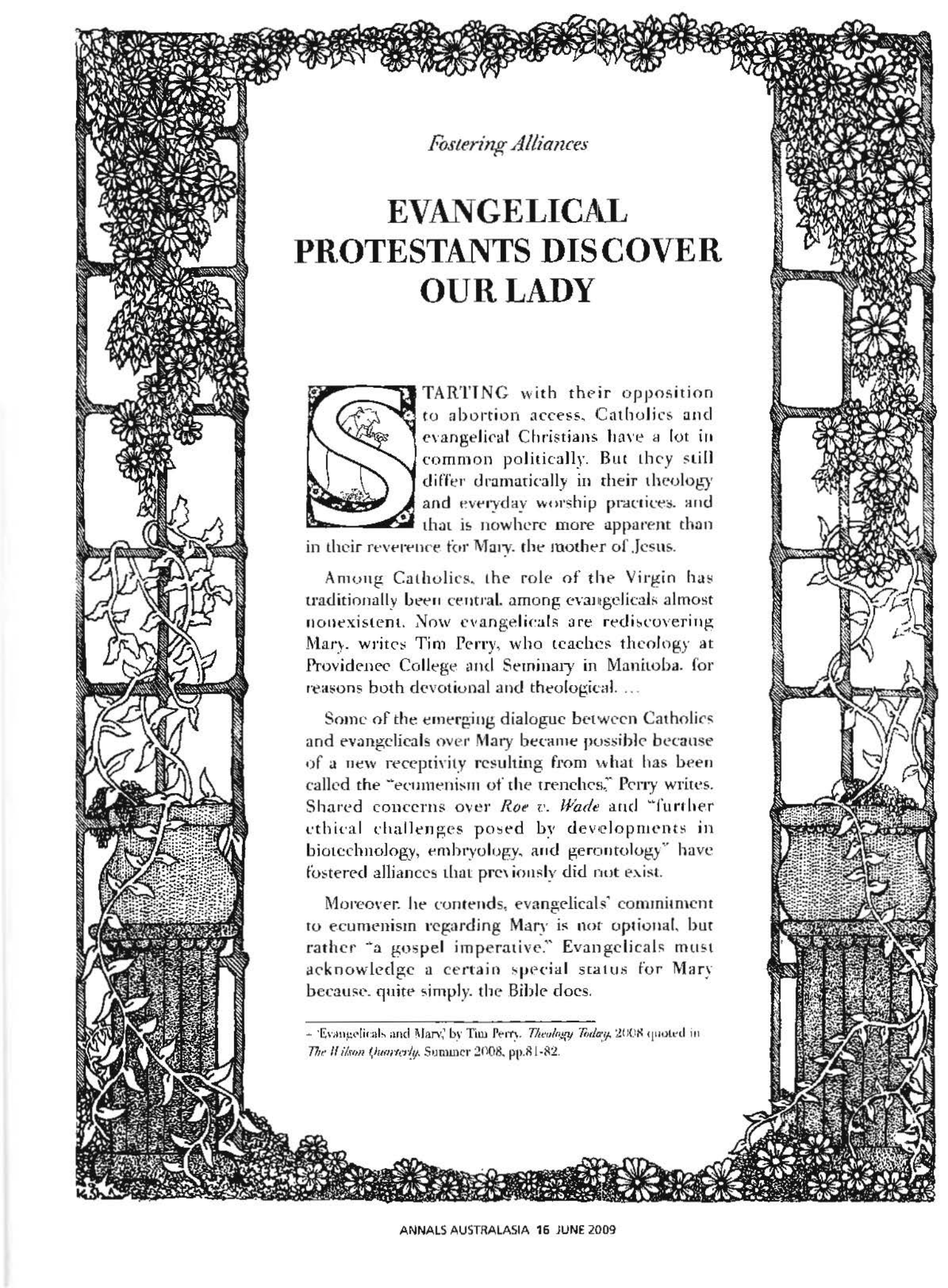
Human beings the Problem?

Don't bring any more humans into being.' So begins Paul Watson's *Ten Commandments*. A founder of *Greenpeace* and a director of the *Sierra Club*, Watson believes 'earthworms are far more valuable than people' and the 'world will be a much nicer place without us.' The pioneer of tree-spiking showed no repentance after a spike maimed a mill worker. 'Those loggers don't give a damn for future generations,' Watson remarked, 'and if they don't have any compassion for the future, I don't have any compassion for them'.

– Daniel J. Flynn, *Intellectual Morons: How ideology makes Smart People fall for Stupid Ideas*, Crown Forum New York, 2004, p.57

1. <http://www.canadafreepress.com/2007/cover031307.htm>
2. Information taken from: http://en.wikipedia.org/wiki/Maurice_Strong
3. <http://www.dcnnews.com/2005/autosinsider/0501/02/A01-47455.htm>
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5. <http://www.quadrant.org.au/magazine/issue/2008/451/the-futile-quest-for-climate-control>
6. The Earth Charter Campaign, "Interview: Maurice Strong on a 'People's Earth Charter'", March 5, 1998 <http://www.earthcharter.org/welcome/mstrong.htm>
7. http://www.ecc.org.au/index.php?module=pagemaster&PAGE_user_op=view_page&PAGE_id=12&MMN_position=13.13
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Fostering Alliances

EVANGELICAL PROTESTANTS DISCOVER OUR LADY



STARTING with their opposition to abortion access, Catholics and evangelical Christians have a lot in common politically. But they still differ dramatically in their theology and everyday worship practices, and that is nowhere more apparent than in their reverence for Mary, the mother of Jesus.

Among Catholics, the role of the Virgin has traditionally been central, among evangelicals almost nonexistent. Now evangelicals are rediscovering Mary, writes Tim Perry, who teaches theology at Providence College and Seminary in Manitoba, for reasons both devotional and theological. ...

Some of the emerging dialogue between Catholics and evangelicals over Mary became possible because of a new receptivity resulting from what has been called the "ecumenism of the trenches," Perry writes. Shared concerns over *Roe v. Wade* and "further ethical challenges posed by developments in biotechnology, embryology, and gerontology" have fostered alliances that previously did not exist.

Moreover, he contends, evangelicals' commitment to ecumenism regarding Mary is not optional, but rather "a gospel imperative." Evangelicals must acknowledge a certain special status for Mary because, quite simply, the Bible does.

- 'Evangelicals and Mary,' by Tim Perry, *Theology Today*, 2008 quoted in *The Wilson Quarterly*, Summer 2008, pp.81-82.

Defenders of the Pope and of the Church's Freedom 1506-2009

PONTIFICAL SWISS GUARDS



ON May 6, in the courtyard of the Vatican Apostolic Palace, thirty-two new recruits were added to the ranks of the Pontifical Swiss Guard, at present led by Commander Daniel Anrig. May 6 is the traditional swearing-in day for new guards because on that day in 1527, one hundred and forty-seven Swiss Guard lost their lives during the sack of Rome, protecting Pope Clement VII and the Church from the onslaught of Emperor Charles V's mercenaries.

The swearing-in ceremony included a Mass for the recruits and their families, celebrated by Cardinal Tarcisio Bertone, the Pope's secretary of state, in St. Peter's Basilica. The swearing-in ceremony took place in the presence of members of the Roman Curia, members of the Diplomatic Corps accredited to the Holy See, and civil and religious authorities from Switzerland, including Major-General Andre Blattman, the new commander-in-chief of the Swiss armed forces.

Not many of the visitors to Rome who pose for a photograph in front of the Swiss soldiers on guard at the gates of Vatican City are familiar with the history of these troops who take an oath of loyalty to the Pope.

To know more we must go back to the period of the Renaissance and discover the motives that in 1506 caused Pope Julius II to invite to Rome the Helvetian soldiers, renowned for their courage, noble sentiments and loyalty. Many centuries earlier the great Latin historian Tacitus had said: "The Helvetians [Swiss] are a people of warriors, famous for the valour of their soldiers." This is why the Swiss Cantons, as allies first with one side and then with another, played such an important role in the history of European politics.

In fact as allies of Pope Julius II in 1512 they helped to shape Italy's destiny and were granted by the Pope the title of "Defenders of the Church's freedom".

In those times, when to be a mercenary soldier was a commonplace occupation, there lived a people of warriors in the very heart of the Alps. The first Swiss Cantons had about 500,000 inhabitants and formed an overpopulated country, where, because of the precarious economic conditions of the times, there was much poverty. There was no choice but to emigrate and one of the most profitable jobs was that of a mercenary soldier abroad.

The Swiss Guards in the Vatican:

January 22nd, 1506, is the official date of birth of the Pontifical Swiss

Guard, because on that day, towards the evening, a group of one hundred and fifty Swiss soldiers commanded by Captain Kaspar von Silenen, of Canton Uri, passed through the Porta del Popolo and proceeded through the centre of Rome and entered the Vatican for the first time, where they were blessed by Pope Julius II. The prelate Johann Burchard of Strasbourg, Master of Pontifical Ceremonies at that time, and author of a famous chronicle, noted the event in his diary.

In actual fact, Pope Sixtus IV had made a previous alliance in 1497 with the Confederates, which foresaw the possibility of recruiting mercenaries, and he had barracks built for them near where there is, still today, the small Church of St. Pellegrino, in Via Pellegrino in Vatican City.

The Sack of Rome:

On the morning of May 6th, 1527, from his headquarters set up in St. Onofrio's Convent on the Gianicolo hill, Captain General Bourbon, leading Spanish mercenaries, launched a series of attacks on Rome. During one of them, at the Torrione Gate, while leading the assault of the walls, he himself was mortally wounded. After just a moment's hesitation, the mercenaries broke through the Torrione Gate, while the German *lanusquenets* [mercenary pikemen] invaded the road of Borgo Santo Spirito and St. Peter's.

The Swiss Guard, standing firm at the foot of the obelisk (now in St. Peter's Square, but then near the German cemetery within the Vatican close to the Basilica), together with the few remnants of the Roman troops, resisted desperately. Their Captain, Kaspar Röst, was wounded, and later killed by the Spaniards in his quarters in front of his wife, Elizabeth Klingler. Of the 189 Swiss Guards, only 42 survived, the ones who,



when all was lost, under the command of Hercules Cöldli, guarded Clement VII's retreat to safety in Castel Sant'Angelo. The rest fell gloriously, massacred together with two hundred fugitives, on the steps of the High Altar in St. Peter's Basilica.

Pope Clement VII and his remaining surviving Swiss guard were able to escape to safety, thanks to the "Passetto", a secret passageway which Pope Alexander VI had built along the top of the wall connecting the Vatican to Castel Sant'Angelo.

The savage horde for eight days committed every sort of violence, theft, sacrilege and massacre - none of which was intended by the Emperor, and which his generals were powerless to prevent. Even the tombs of the Popes, including that of Julius II, were violated in search of spoils. Twelve thousand were killed and the booty was ten million ducats.

All that happened cannot really be regarded with surprise because the imperial army and in particular Frundsberg's Lutheran *lansquenets*, were animated by a violent spirit of crusade against the Pope. In front of Castel Sant'Angelo, where the Pope had retreated, a parody of a religious procession was set up, in which Clement was asked to cede the sails and oars of the "Navicella" (Peter's barque) to Luther, and the angry soldiery shouted "Vivat Lutherus pontifex!" (Long live Luther, Pontiff!) The name of Luther was incised with the tip of a sword across the painting of the "Dispute of the Most Holy Sacrament" in the Rooms of Raffaello, out of disdain, while on another wall a graffito hailed Charles V, emperor.

Concise and exact was the description given by the Prior of the Canons of St. Augustine at that time: "Mali fuere Germani, peiores Itali, Hispani vero pessimi." (The Germans were bad, the Italians were worse, the Spaniards were the worst.)

Besides the irreplaceable damage of the destruction of the relics, during the Sack of Rome, inestimable art treasures, namely the greater part of the Church's finest artisan-made gold and silver ware, was lost forever.

Source: ZENIT International Catholic Newsservice. And the website of Vatican City: http://www.vatican.va/roman_curia/index.htm. Note that the Swiss Guards are included under the heading of the Roman Curia.

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- Editor, *Annals*

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*World Health Body guidelines to UN member states
require nations to collect faulty data*

FUDGING NUMBERS ON MATERNAL MORTALITY

By Susan Yoshihara, Ph.D

A NEWLY released research paper identifies structural flaws in United Nations (UN) data collection and analysis of global maternal health, finding that UN maternal health policies based on the bad data are jeopardizing women's health in the developing world.

The paper, "Removing the Roadblocks from Achieving MDC 5 by Improving the Data on Maternal Mortality," by Donna Harrison, M.D., was published by the International Organizations Research Group (IORG). IORG is a division of C-FAM, publisher of the Friday Fax. The paper shows how the World Health Organization's (WHO) guidelines to UN member states require nations to collect faulty data while at the same time pressuring them to enact UN policies such as liberalizing abortion laws based on that data.

Harrison finds that the WHO's Reproductive Health Indicators are flawed because of "quasi-legal, rather than scientifically-based definitions used to define maternal health." Specifically, she examines WHO documents that equate "safe abortion" to legal abortion, and "unsafe abortion" to illegal abortion. Harrison said that even pro-abortion groups have taken WHO to task for its faulty definitions. She gives the example of Marie Stopes International, which claims that the abortions it performs in countries where it is illegal, are safe.

WHO definitions also create confusion about the true number of deaths attributable to abortion, Harrison argues. This is because WHO guidelines require hospitals to count deaths from miscarriages (spontaneous abortions) in calculating maternal mortality, but not deaths from planned abortions. Maternal deaths due to planned, induced abortion are therefore not required to be recorded in government statistics, and the extent to which such abortions harm women is impossible to measure.

Despite this fact, WHO is promoting planned abortion as a way to improve maternal health. Citing WHO's 2006 report "Sexual and Reproductive Health: Laying the Foundation for a More Just World through Research and Action," Harrison says that "the report details its extensive research and promotion of chemical or medical abortions in developing countries using mifepristone and misoprostol and manual vacuum aspirators, a technique used by some to perform abortions in countries where the practice is illegal under the auspices of 'fertility regulation'... Without accurate data collection and analysis, the effects of such changes are often not perceived until years after damage has been done and may not be reversible at that late point."

Harrison quotes WHO researchers who admit to "adjusting the data" up to 50 percent based upon what they "expect to find" in order "to make the numbers turn out right." To improve WHO statistics and policies Harrison offers several policy recommendations, including the collection of data "for all pregnancy outcomes," separating the data on miscarriages and induced termination, and refining the definition of "induced abortion" to distinguish among terminations medically necessary to save the life of the mother, voluntary terminations performed in the hospital, and voluntary terminations performed in an outpatient setting.

If WHO does not improve what one World Bank researcher calls "tortuous statistical techniques and educated guessing," Harrison concludes, "policy decisions will be founded on political assumptions, rather than scientific fact."

- Source: http://www.c-fam.org/publications/id.1160/pub_detail.asp Copyright 2008 © Catholic Family and Human Rights Institute

An examination of the reasons why, and the way in which, Power grows in society

DE JOUVENAL ON POWER

By Jude P. Dougherty



SOME cultural historian of the future, some future Gibbon, will record the decline and fall of a once great nation, how it lost contact with its founding documents and with the spiritual traditions which animated its growth and how it succumbed to the siren song of a charismatic leader who led it to its dissolution in a visionary multi-cultural, universal democracy.

As our nation faces a questionable future, we may turn to the past to determine in its light what the future portents. Yet as some wag once put it, "The only thing we learn from the past is that nobody learns from the past." An often neglected cultural historian is Bertrand de Jouvenal. His work, *On Power: Its Nature and the History of Its Growth*,¹ remains timely although it was written more than 60 years ago. Written during the dark days of the Nazi occupation of France, the book was published at first opportunity in 1945 and appeared in English translation five years later. Up against the raw power of the German occupation, de Jouvenal, the philosopher and historian, was led to reflect on the nature of power in the abstract. He set out to examine the reasons why and the way in which Power grows in society. As he uses the word, "Power" is always capitalized; it may stand for authority, the ruler, or simply the drive for dominance.

On Power can be read at different levels: as history, as prophecy, as political theory. Pierre Manent speaks of de Jouvenal's "melancholy liberalism." Given de Jouvenal's sweeping command of history, he can make a case for every judgment or argument he advances in the book by citing numerous historical examples in support, yet his experience of Hitler's rise to power in the 1930s cannot be discounted as a colouring

factor. The book is a call for repeated stock taking, for an extended scrutiny of every new proposal that would extend the power of the state. Do not leap into the dark, he cautions his countrymen at war's end; beware of letting "necessity," the tyrant's plea, have its way.

Politics are about Power, he tells us. "It is in the pursuit of Utopia that the aggrandizers of state power find their most effective ally. Only an immensely powerful apparatus can do all that the preachers of panacea government promise."² De Jouvenal believes that history shows that the acceptance of all-embracing state authority is largely due to the fatigue and despair brought about by war or economic disorder. The European may say that liberty is the most precious of all things, yet as the experience of France attests, it is not valued as such by people who lack bread and water. The will to be free in time of danger is easily extinguished. Liberty becomes a secondary need; the primary need is security.

Through Jesus Christ

WE DO NOT, however, only say "your Son" when we conclude our prayer. We also say, "who lives and reigns with you in the unity of the Holy Spirit". In this way we commemorate the natural unity of the Father, Son and Holy Spirit. The Christ who exercises a priestly role on our behalf is the same Christ who enjoys a natural unity and equality with the Father and the Holy Spirit.

— St Fulgentius of Ruspe [in modern day Tunis], 468-533 AD, in the *Roman Breviary* for Matins of Thursday in the 2nd week of the year.

One of the pitfalls of democracy is its lack of accountability. The popular will is easily manipulated. It recognizes no authority outside itself that possesses the strength to limit its excesses. The dethronement of the old faith to which the state was accountable left an aching void in the domain of beliefs and principles, allowing the state to impose its own. Without accountability, democracy, because of its centralizing, pattern-making, absolutist drive, can easily become an incubator of tyranny. The kings of old, the personification of power, were possessed of personality, possessed of passions good and bad. More often than not, their sense of responsibility led them to will "the good" for their people. Power within a democracy, by contrast, resides in a faceless and impersonal bureaucracy that claims to have no existence of its own and becomes the anonymous, impersonal, passionless instrument of what is presumed to be the general will. Writing in France when the Roosevelt administration was barely 10 year-old, de Jouvenal feared the long-range danger posed by the many regulatory commissions created by that administration. He saw that agencies possessing at once legislative, executive, and judicial control could operate largely outside of public control and become tyrannical.

The extension of Power, which means its ability to control ever more completely a nation's economy, is responsible for its ability to wage war. De Jouvenal asks, "Had Hitler succeeded Maria Theresa on the throne, does anyone suppose that it would have been possible to forge so many up-to-date weapons of tyranny?"³ It is, alas, no longer possible for us to believe that by smashing Hitler and his regime we are eradicating the root of statist evil. "Can anyone doubt that a state which binds man to itself by every tie of need will be

better placed to conscript them all, and one day consign them to the dooms of war? The more departments of life that Power takes over, the greater will be its material resources for making war."⁴ Even within a democracy the vast resources of the state are ripe for a dictator to seize. The bold, by discounting all risk, are positioned to seize all initiatives and become the rulers, while the timid run for cover and security. "The more complete the hold which the state gets on the resources of a nation, the higher, the more sudden, the more irresistible, will be the wave in which an armed community can break on a pacific one It follows that, in the very act of handing more of ourselves to the state, we may be fostering tomorrow's war."⁵

Aristotle in the *Politics* reduced the variety of governmental structures that he had studied to three: monarchy, aristocracy, and democracy, recognizing that whatever shape a government takes, the essence of governing is Power. Force may establish Power, but once established, habit alone can keep it in being. A standing center of power which is obeyed by habit has, in the case of the state, the means of physical compulsion and is kept in being partly by its perceived strength, partly by the faith that it rules by right, and partly by the hope of its beneficence. The natural tendency of Power is to grow. Power is authority, and authority enables the expansion of authority.⁶

Power, when dedicated to egalitarian pursuits must always be at war with capitalist authorities and despoil the capitalists of their accumulated wealth.⁷ Its political objective consists in the demolition of a class that enjoys "independent means," by seizing the assets of that class to bestow benefits on others. The result is a transfer of power from productive individuals to an unproductive bureaucracy that becomes the new ruling class, displacing that which was economically productive. The top state authorities, in alliance with the bottom (that is, the oppressed), squeeze out the middle (the Establishment) and in doing so progressively penetrate ever deeper into the personal lives of citizens. The point of course has been made by others, notably by F.A. Hayek, who called attention to the fact that an assault on property rights is not always apparent because it is carried out in the name

The Sword prevailed over the Pen

It is clear that the saying 'The pen is mightier than the sword' cannot be applied to [Muhammad's] work in the Medinese period. Emigration from Mecca put an end to the time when he was to 'turn away from the idolaters' (15:94) or merely summon them 'to the way of God through wisdom and good admonition' (16:125). It was now time for a different watchword: 'When the sacred months are over, kill the idolaters wherever you find them; take them prisoner, lay siege to them, and wait for them in every ambush' (9:5); 'fight in the way of God' (2:244).

— Ignaz Goldziher, *Introduction to Islamic Theology and Law*, Princeton University Press, 1981, p.23.

of the common good, an appealing but elastic concept defined by those whose interest it serves.

Given that all political activity is concerned with the acquisition of Power, both to seize and to maintain the organs of power, one must first gain control of public education at its early stages. A state monopoly in education has the ability to condition minds in childhood for its later years, thereby preparing popular opinion for the seizure by the state of even greater power.⁸ De Jouvenal reminds his reader that in times past Western Europe has acknowledged that there is a superior will to the collective will of man and that there is an immutable law to which even civil authority must bow. Without that acknowledgment, Power has free reign. "Even the police regime, the most insupportable attribute of tyranny, has grown in the shadow of democracy."⁹ France, disliking the minority rule of one person, deposed the crown and subsequently organized itself in the light of mass interests only to discover that when the majority holds power over a minority, justice within a democracy can be as elusive as it is in a despotic regime.

De Jouvenal's translator couldn't resist a postscript: "One of the first casualties in times of discord is, as Thucydides noted, the meaning of words, and to the Thucydidean list of inexactitudes, it is time to add the current equation of liberty with security, the possession of a vote with liberty, and justice with equality of democratic with whatever the user of the word happens to approve. Humpty Dumpty has succeeded to the chair of more precise thinkers."¹⁰

Yves R. Simon, a French contemporary of de Jouvenal, born in 1903, the same year as de Jouvenal, (Simon in Cherbourg, de Jouvenal in the Champagne region), were both in their early thirties when they witnessed Hitler's rise to power. At the outbreak of the war, Simon was a visiting professor in the United States. Remaining in America, he eventually became a member of the Committee on Social Thought at the University of Chicago. From this vantage point, Simon, like de Jouvenal, surveyed the ruins of Europe and in his own way addressed the conditions that brought it about.¹¹

Influenced by Pierre Joseph Proudhon, no friend of democracy, Simon was fearful that democracy, far from excluding a totalitarian regime, would in time actually give way to one. Without appropriate checks and balances, the legal processes of the democratic state may work in such away as to allow the elimination of democracy. Of equal importance to whatever checks and balances may be prescribed by law or inscribed in a constitution, are those that are in a sense external to the political structure, namely, private property and independent management of resources. "When people acquiesce in the removal of all checks on the conquering expansion of the state, the totalitarian regime is firmly established." Simon was convinced that an impersonal authority could not win such an irrational surrender but that a leader with charismatic talents could win approval.¹² We know from experience, he says, that where totalitarianism prevails, democracy has no chance, yet few men dare to voice the paradoxical consideration that democracy may become totalitarian. Totalitarian democracy, of course, would not be true democracy.¹³ Proudhon maintains that the state, whether

democratic or not, remains the state and of its very nature threatens all liberties and the very life of society.

De Jouvenal has yet another concern. In a democratic regime, we are told, the general interest is represented by Power. From this postulate flows the corollary that no interest is legitimate that opposes the general interest. For this reason even local or particular interest must yield to the general interest, in de Jouvenal's words, "bend its knee to Power." Power, which is conceived as the incarnation of the general wish, cannot tolerate any group which embodies less general wishes and interests.¹⁴

The distinguished American historian, Richard Pipes, a former director of Harvard's Russian Research Centre and a specialist in Russian history, reinforces de Jouvenal's judgment that democratic procedures in electing government officials do not guarantee respect for individual rights. The right to property, he holds in his book entitled, *Property and Freedom*,¹⁵ may be more important than the right to vote. Property of itself does not guarantee civil rights and liberties, but, historically speaking, it has been the most effective device for ensuring both. Property has the effect of creating an autonomous sphere on which, by mutual consent, neither the state nor society can encroach. In drawing a line between the public and the private sphere, it makes its owner, as it were, co-sovereign with the state.

Even so, once "the elimination of poverty" becomes a state objective, the state is bound to treat property not as a fundamental right that it has an obligation to protect but as an obstacle to "social justice."¹⁶ Even in the most advanced democracies, the main threat to liberty may come not from tyranny but from the pursuit of socialist objectives. Liberty by its very nature, Pipes reminds us, is egalitarian. Men differ in strength, intelligence, ambition, courage, perseverance, and all else that makes for success. There is no method to make men both free and equal. In the pursuit of equality, property rights may be subtly undermined through taxation and government interference with business contracts as the state pursues its egalitarian objectives. Insofar as poor voters always and everywhere outnumber rich ones, in theory there are no limits to the

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democratic state's drive to promote equality and to run roughshod over the rights of private property. "The rights to ownership,"¹⁷ Pipes argues, "need to be restored to their proper place instead of being sacrificed to the unattainable ideal of social equality and all embracing economic security. . . . The balance between 'civil' and 'property' rights has to be readdressed if we care about freedom." He continues, "The Civil Rights Act of 1964 gave the government no licence to set quotas for hiring personnel by private enterprise or admitting students to institutions of higher learning, and yet the federal bureaucracy acts as if it had."¹⁸ Some fear, Pipes acknowledges, that some believe that the drive for social justice will inevitably lead to the destruction of democracy, yet he is not drawn to that pessimistic conclusion. He reasons that encroachments on property cannot advance relentlessly to their logical conclusion, the abolition of private property, because the most affluent are twice as likely to vote as the weakest. If he were addressing the subject today, some 10 years later, I am not sure he would be so sanguine. The prospect of

government control of all aspects of the electoral process looms as the present administration is now positioned to mobilize the vote through federally funded organizations and through redistricting by taking direct control of the census. Not to be discounted is the distorting effect of a monolithic media able to advance its own political agenda in concert with officials who share its objectives. De Jouvenal addressed this issue when speaking of the ability of popular newspapers to awaken emotion, building or destroying concepts of right conduct. "From the day the first ha'penny paper was launched until now, the big circulation newspapers have never huilt up an ethic."¹⁹

In concluding paragraphs of his study, de Jouvenal writes, "It is impossible to condemn totalitarian regimes without also condemning the destructive metaphysics which made their happening a certainty."²⁰ He asks: "What would the individualists and free thinkers of the eighteenth and nineteenth centuries say could they but see what idols a man must now worship, to what jackboot he must now pay homage; would not the superstition they fought seem to be the very acme of enlightenment, compared to the superstitions which have taken its place?"²¹ No wonder Pierre Manent called him a "melancholy liberal."

1. Bertrand de Jouvenal, *On Power: Its Nature and the History of Its Growth*, with a Preface by D. W. Brogan, trans. by J. F. Huntington (New York: The Viking Press, 1949).
2. Paraphrased by D. W. Brogan in his Preface, pp. xvi-xvii.
3. *Ibid.*, pp. 11-12.
4. *Ibid.*, p. 12.
5. *Ibid.*
6. *Ibid.*, p. 157.
7. *Ibid.*, p. 171.
8. *Ibid.*, p. 11.
9. *Ibid.*
10. *Ibid.*, p. 380.
11. Yves R. Simon, *The Community of the Free*, trans. From the original French by Willard R. Trask (Lanham, MD: University Press of America, 1984).
12. Simon *op. cit.*, p. 149.
13. "The real question is whether democracy can lead to totalitarianism, whether a democratic regime can develop into a totalitarian regime, whether the democratic state may happen to work in such a way as to bring about the elimination of democracy and the establishment of totalitarianism." (Simon, p. 150).
14. de Jouvenal, *op. cit.*, p. 261.
15. Richard Pipes, *Property and Freedom* (New York: Alfred A. Knopf, 1959).
16. Pipes, *op. cit.*, p. 229.
17. *Ibid.*, p. 287.
18. *Ibid.*, p. 288.
19. de Jouvenal, *op. cit.*, p. 373.
20. *Ibid.*, p. 377.
21. *Ibid.*

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Foreign policy on the run. The politically blind leading the blind?

COUNTER-INSURGENCY CHINESE-STYLE

By B. Raman



NOTHING illustrates more starkly the helplessness and confusion that prevails in the corridors of the Obama Administration over its Af-Pak [i.e. Afghanistan-Pakistan] policy than a report carried by the *Los Angeles Times* on May 25, 2009, regarding a recent visit which Richard C. Holbrooke, the Administration's special representative for Afghanistan and Pakistan, is reported to have made to China and Saudi Arabia in pursuance of his mandate.

To quote a news agency message based on the report carried by the *LA Times*: "The Obama Administration has appealed to China to provide training and even military equipment to help Pakistan counter a growing militant threat, US officials said. Richard C Holbrooke, the administration's special representative for Pakistan and Afghanistan, has visited China and Saudi Arabia, another key ally, in recent weeks as part of the effort, says Paul Richter of *LAT*. The American appeal to China underscores the country's importance in security issues. The United States considers China to be the most influential country for dealing with militaristic North Korea. China also plays a crucial role in the international effort to pressure Iran over its nuclear ambitions A senior US official, while acknowledging China's hesitation to become more deeply involved, said, "You can see that they're thinking about it." He spoke on condition of anonymity because of the diplomatic sensitivity of the subject. US officials believe China is skilled at counter-insurgency, a holdover of the knowledge gained during the country's lengthy civil war that ended with a Communist victory in 1949. And with China's strong military ties with Pakistan, US officials hope Beijing could help craft a more sophisticated strategy

than Pakistan's current heavy-handed approach."

I did not know whether to laugh or cry when I read that the Obama Administration believed that "China is skilled in counter-insurgency", that it acquired its skills during its "war of liberation" against the KMT troops and that it can teach Pakistan "a more sophisticated strategy than Pakistan's current heavy-handed approach."

What do the Chinese regard as terrorism or insurgency? Which are the terrorist/insurgent organisations in their perception? Anyone who has been following Chinese methods of internal security management would know that in the Chinese assessment there are two "terrorist/insurgent" organisations posing a threat to China's internal security – the Tibetan Youth Congress (TYC), which they project as no different from Al Qaeda in its modus operandi and the Islamic Movement of East Turkestan (IMET) of the Uighurs. Since the pro-Dalai Lama uprising in the Tibetan-inhabited areas of China in March, 2008, the Chinese have been repeatedly and consistently condemning the TYC as a terrorist organisation. They have arrested a large number of Tibetan monks and youth and mass trials have been going on. If Obama and his advisers want to have details of what the Chinese have been doing in Tibet since March, 2008, under the pretext of counter-terrorism and counter-insurgency, all they have to do is to read the transcripts of the broadcasts of Radio Free Asia funded by the US State Department and to read the various statements issued by His Holiness the Dalai Lama and his followers. Does the Obama Administration consider this as skilful and sophisticated counter-insurgency techniques?

What have the Chinese been doing against the Uighurs in the Xinjiang Province? Indiscriminate arrests, trials

and executions. To get details, Obama and his advisers should read the periodic reports of the Human Rights Watch, which is a reputed non-Governmental organisation of the US, and the annual reports of the US State Department on human rights in China. The Chinese counter-insurgency strategy against the Uighurs is based on the principle "catch and kill". That was why the George Bush Administration refused to hand over to China the Uighur jihadis arrested in Afghanistan. The entire community of the human rights organisations of the West was against their being handed over to China since they apprehended that the Chinese would execute them. That was why Albania was persuaded to give sanctuary to these Uighurs.

There are two components to the Chinese counter-insurgency and counter-terrorism strategy in Xinjiang – "catch and kill" and impose restrictions on the practice of Islam. Under this policy of restrictions, construction of new mosques is not allowed, many old mosques had to close down on the pretext that they were constructed illegally and the people are forced to observe their holy fast inside their houses and not to congregate in public places. This is China's "skilful and sophisticated" counter-insurgency.

If Pakistan follows even some of these methods, the day will not be far off when Pakistan will become a State ruled by a combine of Al Qaeda and the Taliban. As it is, there is considerable anti-US and anti-Army anger in Pakistan. Instead of finding ways of containing and reducing this anger, the Obama Administration is coming out with shocking ideas such as "Counter-insurgency in Chinese colours", which could make an already difficult situation even more difficult to handle.

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Examination of alleged and real reasons for attacks on Christians

ANTI-CHRISTIAN VIOLENCE IN INDIA

By Bishop Agnelo Gracias



LET US look at the phenomenon of the recent attacks against Christians. We shall examine first the alleged reasons for these attacks, and then go into what are perhaps the real causes for the attacks. And since conversion is one of the main reasons brought forward, in a third part, we shall examine the issue of conversion.

Alleged Reasons for the Attacks

Christians are being attacked because of the killing of Swami Laxmananda Saraswati in Orissa. Investigations point to the involvement of Maoists in the killing.

In fact, the killing was condemned by Christians. Leaders like Cardinal Oswald Gracias, the Archbishop of Bombay, condemned the killing in his press conference. The official body of the Catholic Church, the Catholic Bishops Conference of India (CBCI) also condemned it in its press release.

The Chairman of the Orissa Catholic Bishops Conference, Bishop Thomas Thiruthalil, condemned it. If I may quote the words of his press conference, "The Catholic Community in Orissa, was once again terribly shocked by the brutal murder of Swami Laxmananda Saraswati and four of his close associates... We, the Catholic community in Orissa, deeply condemn the barbarous incident..."

In spite of this, the VHP [*Viśva Hind Pariṣad, an offshoot of the RSS. Ed.*] and Bajrang Dal [the youth wing of the SVP. Ed.] whipped up the mobs to attack Christians. They wanted a pretext to launch their attacks.

Christians are being attacked because of a pamphlet denigrating Hinduism supposedly published by the New Life Movement.

If such a pamphlet has actually been circulated, one must first investigate who published it and punish the evildoers, not use it as a pretext to attack Christians indiscriminately. New Life has denied that they published any such pamphlet. It is extremely unlikely that any Christian group would have engaged in such a foolhardy act at this time. For all one knows, the pamphlet might have been published by some anti-Christian group themselves to stoke up communal flames!

There is a common misapprehension that Christians disdain other religions. The stand of the Catholic Church on this point is clear.

With regard to other religions, Vatican Council II spelt out the Church's position very clearly: "The Catholic Church rejects nothing of what is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds

and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men".

Therefore the Church exhorts Catholics "prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, to acknowledge, preserve and promote the spiritual and moral goods found among these people, as well as the values in their society and culture" (*Nostra Aetate, art 2*).

Christians are being attacked because of conversions; the bogey of conversions is constantly used by the VHP and Bajrang Dal. Let us look at this issue squarely:

If there were so many thousands of conversions, as is claimed, the number of Christians should have skyrocketed. The opposite is true. The Census of India shows a decline in the percentage of the Christian population of India vis-à-vis the total population: 2.6 per cent in 1971; 2.44 per cent in 1981 and 2.32 per cent in 1991, 2.3 per cent in 2001! This decline continues.

Forced conversions? The Catholic Church is totally against the use of any form of force. Vatican Council II has declared: "The Church strictly forbids forcing anyone to embrace the Faith, or alluring or enticing people by worrisome wiles. By the same token, she also strongly insists on this right that no one should be frightened away from the Faith by unjust vexations on the part of others" (*Ad Gentes, art 13*).

Canon Law is explicit: "No one is ever permitted to coerce persons to embrace the Catholic faith against their conscience" (Canon 748.2).

Conversion by allurement? This is an oft-repeated lie. Blessed Mother Teresa wrote in 1979:

"Do not belittle the Hindu religion saying that our Hindu poor people give up their religion for 'a plate of rice'. To my knowledge, I have not seen this

Race to the Dustbin

THE CUTTING edge seems unmistakable. Whether it's the Archbishop of Canterbury decrying that old boring *equal protection* thing about the unfairness of one law for everybody, to Dutch Catholicism's suggestion that G-d be renamed "Allah," these guys are in a race towards the dustbin.

— Response in a blog to 'Re-branding Capitulation' in *Commentarymagazine.com*, 'Contentions,' February 12, 2008.

being done, though we feed thousands of poor of all castes and creeds, though thousands have died in our hands, beautifully in peace with God."

The opposite is true in India: those who become Christians forfeit the benefits given by the Government, the reservation quota. In spite of losing so much economically, the dalits still embrace Christianity!

Several States have passed anti-conversion bills. The first was Arunachal Pradesh in 1978, Gujarat in 2003, Madhya Pradesh and Chhattisgarh in 2006, Himachal Pradesh in 2007.

There exist very stringent punishments for conversions by force or allurement. Till today, not a single case of such conversion has been brought forward. We have publicly challenged the governments to produce evidence of any such cases.

The fact that the governments have not been able to bring up even one case, is an indication that this charge is a fabrication. The very fact that these Hindus vie to send their children to our schools for education is a sign that they do not really worry about conversion. They should have been worried that we would influence these tender minds. Quite the contrary! They are begging us for admission.

The real reason

The answer is socio-economic. With education these tribals and dalits will no longer allow themselves to be exploited. The economic apple-cart will be overturned. Let's not forget that the RSS [militant Hindu Nationalist group *Rashtriya Swayamsevak Sangh Ed.*] is made up of the upper castes, which have a vested interest in retaining the *status quo*.

According to the teaching and example of Jesus, love of God and love of fellow humans are inseparable, like two sides of one coin: "For he who does not love his brother whom he has seen, cannot love God whom he has not seen" (1 Jn, 4:20). Jesus described his mission in the following terms: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Lk 4:18).

When Jesus went about healing

Ignorance as a Weapon

CHRISTIAN children in Kandhamal district are going to lose an entire year of school because of last August's pogrom. Sajan K George, national chairman of the Global Council of Indian Christians (GCIC), said that after fleeing their homes with their families, forced to languish in refugee camps, Christian children from Orissa have not been able to attend school this year and soon the current school year will be over.

For the Church in Orissa education is priority as a tool for development and emancipation of the population.

"Many victims of the violence have said that when they were being attacked their assailants deliberately targeted their certificates and diplomas, ripped them up and burnt the pieces," Mr George said.

"The missionaries' work with Dalits was one of the reasons for fundamentalists' loathing and jealousy. Stifling our children's education in Kandhamal is one of their goals," he added.

the sick, mixing with outcasts and assisting the poor, these works were not allurements, but the concrete realisation of the "Kingdom of God" which he preached: a kingdom of love and justice.

So also, the humanitarian activities of the Catholic Church are by no means an allurement. She is walking in the footsteps of Jesus.

Rather than be apologetic, we can be proud of the service we render to our country, especially to the poorest and most downtrodden.

I wish some of the fundamentalists who are attacking us would visit Mother Teresa's Home for the Dying and the Destitute in Sankli Street etc. Count how many of them are Christians and how many have been baptised.

Visit Niramay Niketan in Trombay (a northern neighbour of Mumbai), the home looking after the AIDS-afflicted! An HIV-positive man who needed to have his legs amputated was turned down by almost 100 doctors, before one finally accepted to do the operation. He and many others like him are being lovingly cared for by the Sisters.

These fundamentalists would not have come close to these patients, much less touch them. For them, they are human refuse to be consigned to the dustbin. For us, they are not Christians, Hindus or Muslims, but human beings to be loved and cared for.

The Issue of Conversion

None of us is born a Christian or a Hindu or a Muslim – nothing in our blood that marks us out as belonging to a particular religion. Rather we are

born within a religion – or better, in a religious community.

People generally remain in the religion in which they were born. However, some exercise their freedom to embrace the religion which best satisfies their quest for God and for fulfillment.

In matters religious, no one is to be forced to act in a manner contrary to his/her beliefs; nor is anyone to be restrained from acting in accordance with his/her beliefs. This is what "conversion" is all about. It is not so much a religious right, as a human right.

We do not have a right to convert others. We have a right to speak about our beliefs and our religion – the right to propagate our faith. This is guaranteed by the Constitution. The other has a right to be converted, if he chooses to.

Today, more than ever before, we live in a 'global village', an open society where ideas freely cross all boundaries. There will always be people who change their ideology or political affiliation. There will always be people who change their religion.

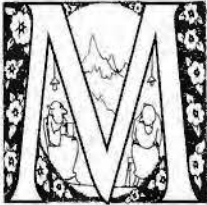
In conclusion, we can point out that the oft-made claim that Hinduism does not make converts, nor does it send missionaries, is not really true. No country in ancient times sent out more missionaries than India to propagate the Buddhist and Hindu religions: from Sri Lanka to China!

And at present, there are more Hindu missionaries in India and in the West, than Christian missionaries in India. Temples abound and continue to be built in Europe and America.

Source: Asianews

CAUGHT IN THE CROSS-FIRE

By Paul Stenhouse



Y first impression of Lebanon in the early 70s, was positive: a tiny, extremely fertile country whose peoples, despite

their racial, religious and linguistic mix, had arrived at a *modus vivendi* that worked. Though the vestiges of recent colonial masters – Ottoman Turks and French – were everywhere in evidence, Lebanon was prosperous and, to the superficial observer, stable. With only a token army, and no territorial designs on any of its neighbours, it was coping – inexpertly and grimly, but coping – with the settlement of the more than two hundred thousand Palestinian refugees from the wars of 1948 and 1967; and trying to remain free of terrorists despite the PLO fighters whom Jordan expelled into Lebanon in 1971.

In an article published in *Annals* in March 1976 [‘The Struggle for Lebanon’] I noted in the context of the so-called ‘civil-war’ in Lebanon that began in April 1975, how the Australian press flung around words like ‘Right Wing’ when referring to the Christian Lebanese, and ‘Left Wing’ when referring to the Muslim forces opposing them.

They are still at it.

Lebanese people in Australia whose ancestors laboured well and hard to make it the ‘lucky country’ for us all, have good reason to feel that their former homeland has been hard done by as the world’s media put their collective electronic thumbs into the Lebanese pie.

The Spin

In reporting the lead-up to the recent elections, the ABC, and the Australian media generally, following the lead of international media, have resorted wittingly or unwittingly, to scaremongering and peddling half-truths. A BBC hand-out that was laden with

Lebanon: why we should care

LEBANON was given independence from French mandate rule in 1943. But it wasn’t until December 31, 1945, when French troops withdrew, that Lebanon really stood alone, as a free, independent, sovereign state. The transition to Democracy from a League of Nations mandated territory and former feudal, tribal-based dependency of the Ottoman Turks [to cover only a tiny fraction of the political history of this most ancient of lands] had only two years to run – an impossible task – when Israel gained independence in 1948, and Lebanon found itself plunged deep in the whirlpool of intrigue and treachery that has characterised Middle Eastern politics before and since.

The West cannot continue to be complacent about the fate of Lebanon’s Christians – Maronites, Melkites, Syriac, Armenian and Orthodox. Like Egypt’s Copts and Iraq’s Assyrian and Chaldaean Christians, they have had to co-exist with Islam almost from the time of Muhammad’s death. Our survival as free people is contingent on theirs.

unconscious irony said that ‘some believe unfair tactics are being applied ahead of the elections.’¹

The scenario presented to viewers, listeners or readers ahead of the recent

elections was of a ‘Pro-Western coalition’² or ‘American aligned coalition’³ fighting for its democratic life against a bloc variously described as the ‘Syria-Iranian aligned opposition, which includes Hizbollah [Party of Allah],’⁴ or as ‘dominated by the Iranian-backed militant group Hizbollah,’⁵ or as ‘the Hizbollah-Amal Coalition,’⁶ as if it were entirely Shiite led and controlled by Iranian and Syrian interests.

There was rarely, if ever, mention of the Free Patriotic Movement [FPM] of General Aoun, the former Commander in Chief of the Lebanese Army, and former Prime Minister and Acting President, described by the BBC as ‘a maverick Christian leader.’⁷

Kamal Dib, a Canadian economist writing just before the election, commented: ‘The two camps in Lebanon are presented in much of the Western media as pro-West and pro-democratic on the one side, and as undemocratic and anti-West on the other.’⁸

Voters, and especially Maronite Catholics, and other Christians vacillated over whom they could put their faith in: General Michel Aoun, who after fifteen years of exile in France returned to his homeland in 2005 when the Syrians pulled out, or the former leader of the *Forces Libanaises*, Samir Geagea, imprisoned by the Syrians on what are generally considered to have been trumped up charges in 1994, and released in 2005.

Voters were offered a choice between what they were led to believe was a ‘pro-Western’ democratic government [supported by Geagea], and a ‘pro-Syrian, pro-Iranian government’ [supported by Aoun], that would ‘bring the influence of Shiite Iran’ to the country the minute Hizbollah took control.

The ‘pro-Western coalition’ declared that a victory for Hizbollah would ‘drive Lebanon into the arms of Iran which

could use it as a front in the Islamic republic's confrontation with Israel⁹.

This played on the fears that many Lebanese – Christian and Sunni – shared about Iranian influence in the country. It also conveniently begged the question of the Saudis real plans for Lebanon, and their real attitude towards Israel.

After all the smoke and mirrors, claims and counter-claims, and fearmongering by special-interest groups, was anyone really surprised to learn that the 'Hizbollah-led opposition'¹⁰ was defeated by the 'pro-Western coalition'?

That, overall, only one opposition seat was lost is a wonder, granted the heat generated by the anti-Aoun spin put on news emanating from Western media. What has gone largely unreported in Western media is that General Aoun increased his personal tally by seven, to 27 seats. He got more than 50% of the Christian vote, and has the largest bloc of the Maronite Catholic vote.

The opposition was not, needless to say, 'headed' by Hizbollah'. The Free Patriotic Movement led by Michel Aoun headed this coalition, which included Hizbollah, Amal, and some other Christian parties. Hizbollah was contesting only 11 seats in a 128 seat parliament. It got them, and never looked like not getting them.

Fuad Siniora, Prime Minister of Lebanon is allegedly an employee of the Hariri family, and managing director of four Hariri banks.¹¹ Under the Prime Ministership of Rafik Hariri, assassinated in 2005, Lebanon saw its debt rise to \$55 billion by 2008.

Don't the Western Powers and the IMF think it appropriate to demand an inquiry into the massive misappropriation of funds that has plagued the Lebanese government since 1975? The much applauded victory of the 'Pro-Western coalition' has put any enquiry on hold for yet another term.

On the BBC's website at the time of the election there were profiles of Prime Minister Siniora, President Suleiman and Hizbollah leader Hassan Nasrallah, but we could find no profile of the *Free Patriotic Movement* leader Michel Aoun.

With the *Tehran Times*, we may take some consolation from the fact that 'this is a rare election in the Arab world, where usually one party ends up winning 99 percent of the vote.'¹²

That will give cold comfort to

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Michel Aoun, whose character has been besmirched by accusations that he is 'on the Iranian payroll, a side-kick of Sayyed

Hassan Nasrallah [leader of Hizbollah], a buddy of Syria etc.'¹⁴

Curiously, none of his enemies has been game enough to submit these slanders to an independent judicial body, and as Kamal Dib notes, none of the slurs has led to 'a diminution in Aoun's popularity'.

The West in Microcosm

We cannot be indifferent as the Lebanese struggle to build a just society, embroiled as they are [and as we now are] in the maelstrom of Arab nationalism, Islamist fanaticism, and the legitimate aspirations of their Palestinian and Jewish neighbours. Lebanon is a microcosm of the West and it should bother us that it is a pawn in a game played by foreign power-brokers.

What Lay Behind the Spin

Now that long-suffering Lebanon has, yet again, been denied its opportunity for reform, for bridging the sectarian divide, and for freeing itself from the shackles of outside interference in its affairs, it may help to reflect on what lay behind the spin that won the day for the victors.

The 'pro-Western coalition' whose victory was lauded by Prime Minister

Fuad Siniora as 'an exceptional day for democracy in Lebanon,'¹⁴ is a Sunni-dominated and Saudi and Egyptian-backed movement called *Mustaqbal*, 'Future'] led by Saad Hariri, the son of the assassinated former Prime Minister Rafik Hariri.

The *Jerusalem Post*, pulling a long bow, described the Saudis as one of the 'moderate Arab allies' of the U.S.¹⁵ That is a dangerous fiction.

The U.S. and the Israelis with their focus on Iran and its dysfunctional President Ahmadinejad, still seem unaware that fall-out from the war in Iraq has produced a ripple effect among Sunni Muslims in Turkey, Syria, Jordan, Kuwait – and Lebanon.

The U.S. and U.K. invasion of Iraq, despite what President Bush's advisers may have thought, was not simply a war to topple a vicious dictatorship on behalf of an oppressed minority. It was a war between two long-standing Muslim foes: Sunni and Shia.

A number of fatwas by Saudi Grand *Mufti*, Abd-al-Aziz ibn Abd-Allah ibn Baaz (died May 13, 1999) declared Shias to be apostates, and one by Abdul Rahman al-Jibrin, a member of the Saudi Higher Council of Ulama sanctioned the killing of Shias – 'a call that was reiterated in Wahhabi religious literature as late as 2002'.¹⁶

Whether the U.S. and Great Britain understood it or not, they were siding with the Shia majority, but not necessarily with an autocracy. Their intervention brought a new balance of power to the region.

The effect of a Shia dominated Iraq on the U.S.'s 'moderate ally' Saudi Arabia,

Power and Ignominy

THE PROSPECT of government control of all aspects of the electoral process looms as the present administration is now positioned to mobilize the vote through federally funded organizations and through re-districting by taking direct control of the census. Not to be discounted is the distorting effect of a monolithic media able to advance its own political agenda in concert with officials who share its objectives. De Jouvenal addressed this issue when speaking of the ability of popular newspapers to awaken emotion, building or destroying concepts of right conduct. "From the day the first ha'penny paper was launched until now, the big circulation newspapers have never built up an ethic."

- Professor Jude Doherty, 'De Jouvenal on Power,' See the article *infra* Annals p.22 this issue.

was predictable. Damage control became a priority. When Prince Saud al-Faisal, the Saudi Foreign Minister, visited the U.S. in 2005 he warned that the conflict in Iraq could bring 'other countries in the region into the conflict'.¹⁷

He was right. In this election Lebanon has been made to feel the full brunt of Saudi money-muscle. More than US\$715 million – more than the cost of Obama's campaign in the U.S. – was allegedly spent on the election by the

Saudis to bring expat voters sympathetic to the 'pro-Western' Hariri camp back to Lebanon – 'an electoral e-Bay for vote buyers'.¹⁸

Neighbouring Syria [whose Sunni majority is controlled by the Alawites, who claim to be Shia] and Jordan [whose Hashemite rulers are moderate Sunni], have been put on notice. They would have got the message: the Sunni/Wahhabi/Hanbali domination of the Middle East is not negotiable.

General Aoun dared to offer peace and normalised relations as between sovereign states with Syria [not submission to Syria, or a whitewash of Syrian atrocities in Lebanon]: he called for accountability in government and an end to corruption; he wanted to improve the lot of the Shia in the south – now, significantly, the majority Muslim presence in Lebanon – and involve them in the political life of the country; his *Memorandum of Understanding* with Hizbollah would have led to the disarming of the militia and the incorporation of its estimated 500-600 full-time members into the Lebanese army; he wanted to normalise relations with Israel, and to resolve the problem of the displaced Palestinians who have been guests in Lebanon since 1948.

This latter question touches on one of the many undeclared and complex issues that lie smouldering beneath the political platform of the 'pro-Western' coalition.

There are now more Shia Muslims in Lebanon than Sunni. This demographic downturn among the Sunni population is of concern to the Saudis. It would serve Wahhabi interests if the money and political clout they expended



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on the election resulted in the half-million Palestinian refugees in Lebanon [majority Sunni, approximately 80% Muslim, 20% Christian] who are waiting to return to Palestine, being granted Lebanese citizenship.

The move would significantly increase the number of Sunni in the country, re-establish Sunni dominance among Lebanese Muslims, and counter the growing Shia influence in the region. How the 'pro-Western' faction will deal with this thorny issue remains to be seen.

Granting Lebanese citizenship might solve the vexed issue arising from the Israeli-Palestinian conflict - refugee re-settlement - for Palestinians in Lebanon but, as some commentators have noted, it would deny them their Right of Return, and massively exacerbate social and sectarian problems in Lebanon.

It is ironical that the U.S. supports Saudi efforts to put down the Shia in Lebanon, when anti-Americanism among extremists in Iraq [and elsewhere] has been fomented by Wahhabi fanatics from Saudi Arabia.

The Aoun-led coalition [which included Hizbollah and Amal] was not defeated by the Hariri-led coalition. It was defeated by the media - who colluded, knowingly or unknowingly, with the Saudis and their spin doctors. Their fictions frightened, among others, voters in Asrafieh in Beirut, and in Zahle, close to the Syrian border and the Bekaa Valley, into supporting the allegedly democratic and 'pro-Western coalition'. The loss of their votes cost General Aoun the victory.

Nicholas Noe, editor-in-chief of *Mideastwire.com*, should have the last word:

The problem now is that even after [the pro-Western coalition's] win this weekend, Aoun remains the single most popular Christian leader, with his bloc actually increasing its share of seats, from 21 in 2005 to 27 - a number exceeded only by Hariri's bloc itself. ... the Obama administration would do well to encourage Hariri - undoubtedly against the wishes of some of his allies - to engage Aoun in a serious manner ahead of cabinet negotiations.

U.S. officials should also end the practice of threatening and condemning Aoun's supporters (as several did again on the eve of the elections) and repeal the 2007 executive order that uses the U.S. treasury department to target the FPM in America.

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- Editor, *Annals*

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More than this though, the Obama administration should rapidly launch a sustained effort to engage Aoun and his supporters directly in a movement to peacefully integrate Hezbollah into the fabric of the state and army – something the FPM has said it very much wants, but which was simply not on offer during the Bush years.

Stop Press

I am not unaware of the doubts that many hold concerning the intentions of Hizbollah in Lebanon, and the Islamic Republic of Iran. In the light of the euphoric lead-up to the election just held in Iran, and its hotly contested result that promises more of the same polemic from President Ahmadinejad, one would hope that readers who held a monolithic view of Shia Iran will be re-thinking their position. Later this year *Annals* will look at Hizbollah in the context of the emergence of the Shia as a force extending in a crescent from Beirut through Damascus and Baghdad to Tehran.

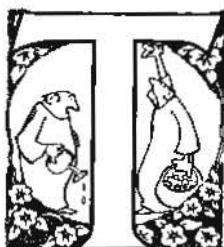
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**'The Merciful
need have no fear
of Judgement'**

– Epistle of St James, 2, 13

Memories make the future

BEWARE OF CONTEMPT FOR TRADITION



THE imperative to remember God's saving event in the crucified and risen Christ is at the heart of Christian identity and life. The life of the Christian community is a welcoming response to the grace and call of

Christ: "Do this in commemoration of me" (Luke 22:19). The Eucharistic celebration re-enacts Christ's sacrifice and actively expresses the Church's remembering: "This is my body which shall be given up for you; do this in remembrance of me" (1 Cor. 11:24).

The future of the Christian community is promising because it remembers a past of promises: "Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day" (John 6:54). Even at the purely secular level, we have no future in any field of human achievement apart from some tradition or other. Contempt for tradition as such is an implicit contempt for human development and civilization.

Traditions – social, cultural, intellectual, moral and religious – provide the resources for human development. Tradition represents the acquired and retained experience and wisdom of a community or society. In this respect, memories make the future; for there is no human development apart from the human resources enabling it.

– 'No Tradition? No Civilization' by Fr. John Navone, S.J., *Homiletic & Pastoral Review*, October 2002.

FROM BOOM TO DOOM

By Giles Auty

BEFORE we start dividing wealth, it first makes sense to create it". The foregoing words were said to me some years ago by an Hungarian immigrant to Britain and remain in my mind as possibly the wisest – as well as the shortest – criticism of socialism I have encountered to date.

By contrast, in the present so-called global financial crisis many much lengthier – as well as more sanctimonious – criticisms have been offered of free-market capitalism and its advocates.

Margaret Thatcher was just one of the latter. When her government came to power in Britain in 1979, inflation was running at an unsustainable 23% and the country was on its knees. Militant trades unions had already brought about the downfall of 3 successive British governments – those of Harold Wilson, Edward Heath and James Callaghan – and were flexing their muscles to depose a fourth.

Very recently it has emerged that certain of Britain's leading trades union figures of the era – such as Jack Jones – were operating as Soviet agents and were thus directly in the pay of anti-

democratic, atheistic masters. (See article by Douglas Eden in *The Spectator* 6 June 2009).

In the last article I wrote for *Annals* I suggested that interference by certain US governments with the workings of capitalism – rather than capitalism itself – was the basic cause of the present global financial meltdown. In short, socialist-inspired social engineering rather than the marketplace was the real trigger for the present international recession.

Looking at capitalism historically I believe it emerges as easily the most workable economic system that human ingenuity has yet devised.

Of course, like all other human institutions, it is imperfect, and perhaps the most cogent criticism which can be made of it today is that it no longer operates under any widely agreed ethical umbrella.

Such an umbrella was provided previously by a phenomenon I describe as secularised Christianity which certainly formerly implied – if not overtly proposed – an indissoluble connection between money and morality. Regrettably, responsible financial behaviour is on the retreat almost everywhere now in the Western world and is often hard or impossible to regulate successfully.

In basic terms, it is necessary for a majority to believe still in the social and moral benefits of financial propriety for capitalism to work effectively for communal benefit.

Thus while almost everyone in the Western world still believes that theft of other people's possessions by burglary, house-breaking, armed robbery etc. is unquestionably wrong, what of so-called 'white-collar' crime which often amounts to straightforward theft by another name?

What about financial advisers, for instance, who knowingly recommend insecure investments to private individuals or local councils on the strength of the commissions they are paid?

What have become of the traditional, biblical virtues of saving and prudence?

People of my parents' generation in Britain were certainly no strangers to the long-lasting effects of the Great Depression of 1929 on their lives.

In the case of my father, who was a young married man at the time, he was required to take a cut of 30% to his already meagre schoolmaster's salary as a condition of keeping his job. But his lot was certainly fortunate when compared with that of armies of workers from Britain's industrial North who could find no paid work at all. Many such subsequently wandered the countryside of Southern England looking for any kind of menial work – or, failing that, for handouts or charity. Many of these men had served their country bravely in the First World War and felt humiliated deeply by their jobless status.

Before my sister and I were born, my parents spent much of their leisure time in such low-cost pursuits as hiking, swimming in the sea and playing tennis. Significantly, when the sea threatened one year to flood their rented beachside cottage, they retreated temporarily

Seek out the Truth and the Good

THE university environment, which for many years was my world, linked for me a love for the seeking of truth ... for frank and respectful dialogue between differing positions. All this, too, is the mission of the Church, charged to follow faithfully Jesus the Teacher of life, of truth and of love. As a professor, so to say, emeritus, who has encountered many students in his life, I encourage you ... always to be respectful of other people's opinions and to seek out, with a free and responsible spirit, the Truth and the Good.

– Pope Benedict XVI, "Angelus Message," January 20, 2008.

to its roof taking their most prized possessions with them: a typewriter and a sewing machine.

How many households today own neither cars, televisions, refrigerators nor a whole host of other, 'absolute' necessities?

My parents retained very happy memories of their years of austerity nevertheless.

Such austerity certainly continued in Britain during the Second World War when danger was often added to privation.

From my own recollection of such matters, post-war austerity did not really begin to ease until the late 1950s or early 1960s yet the aspirations even of reasonably well-paid people remained generally modest by more recent standards. Sensible people did not over-extend themselves and were not encouraged by outside agencies to do so.

Banks and building societies were generally happy to lend prospective house purchasers up to two and a half times their annual salaries providing the purchasers could supply the 10% of the purchase price required for a deposit themselves. In those days the virtues of financial prudence and saving were almost universally acknowledged in the wider community. I would be amazed if this state of affairs did not apply just as much in Australia as it did then in Britain.

When did all of this begin to change?

One of the first factors was the sudden appearance on the financial scene of asset-strippers or 'corporate' raiders. Here weak or ailing companies were increasingly raided by cashed-up groups of investors simply for their capital assets e.g. acres of prime land which could be sold off for redevelopment. The fate of long-term employees of such companies seldom figured in these novel financial 'equations'.

In decades prior to the 1970s the activities of entrepreneurial asset-strippers would probably have attracted widespread adverse comment in the financial press or elsewhere. So-called 'insider' trading was also rife in that era and as yet unregulated by law.

But it was not just financial activities that began to mutate in the 1970s but

The U.N., Hypocrisy and the Left

TEN days before the 9/11 attacks, a conference was held in Durban, South Africa. It became the first expression of the new global coalition. The ostensible purpose of the U.N. World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance, was to combat intolerance, but its real agenda was to orchestrate an international assault on the democracies of the West, and more specifically against the United States, Britain, and Israel. These three nations—and these alone—were condemned in speeches and resolutions for their alleged racism, historical involvement in slavery, and colonialism. European slavery and colonialism were in turn alleged to be the principal sources of racism in the world ... Not only was slavery still practised by Muslim regimes in Africa (which went unmentioned at the U.N. conference) but the largest ethnic genocide since World War II had occurred in Rwanda ten years earlier and was a legacy neither of colonialism nor of slavery but a tribal affair. Moreover, the U.N. itself had ignored the Rwandans' appeals for intervention to prevent the genocide — an intervention that could have avoided the slaughter of one million Africans. The dictators and tyrants whose governments set the U.N. agenda and whose regimes were characterized by the very crimes decried, and who were present as delegates to the conference itself, included Yasser Arafat, Fidel Castro, and spokesmen for the governments of Iran, Iraq, and the League of Arab States.

— *Unholy Alliance, Radical Islam and the American Left*, by David Horowitz, Regnery Publishing Inc, 2004, pp.147-148.

public attitudes towards these and other aspects of an existing social fabric.

Feminism, political correctness, gay rights movements and other post-modern initiatives also joined forces in laying siege to traditional attitudes.

Indeed, it was in a new, nominally 'liberated' social climate that credit cards made a first appearance in Britain. The first advertising campaign that I recall which encouraged widespread use and acceptance of these featured the catchy headline TAKE THE WAITING OUT OF WANTING. Significantly it was the first campaign I ever remember from a financial institution — basically a bank — which seemed to encourage profligacy rather than prudence.

Almost instantly credit cards became a huge and highly profitable business for those that issued them and became a component in new and much more aggressive attitudes to financial marketing.

By effectively encouraging customers to spend rather than to save or behave

prudently, banks began what seemed at first only a minor shift in their moral stances. This later became a landslide.

In the ruthless and often risky pursuit of higher and higher profits and dividends — and larger and larger bonuses for their executives — banks and other major financial institutions have increasingly abandoned any semblance of the traditional rectitude and common sense which society looked to them formerly to provide.

Whether obviously or not, all human affairs and deeds are interconnected.

Free markets, meaningful democracy and human liberty itself thus need a moral umbrella not simply to protect them in the present crisis but — in the long run — even to survive.

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.



MEDIA MATTERS

By JAMES MURRAY

Annabelling the Bull

First and best. Annabel Crabb's Quarterly Essay on Malcolm Turnbull is, to use hack lingo, a great read: droll, deadline-paced, insightful. But is it insightful enough? True its detail lives up to its breathless title: *Stop at Nothing: The Life and Adventures of Malcolm Turnbull* (Black Inc \$16.95).

She revives, generously helped by Turnbull, the tale of a former sweetheart Emily Watson's cat, strangled (or frozen) in a rage when Em rejected him. And Crabb also includes an exchange of tough-guy menaces between Turnbull and his then patron Kerry Packer that would not be out of place in the Nine Network's *Underbelly*.

In the cat tale, which oddly had a counterpart in Sixties London involving a rock star, his girlfriend's pooch and a gas oven, Crabb gives no insight into Turnbull's emotional intensity.

Surely this was not simply rage at girlfriend rejection, but the regressive anger of a boy whose beloved mother Coral Lansbury had decamped leaving him and his dad on their own?

In discussing what is the essay's ultimately most crucial question, religion, Crabb goes with the received wisdom that Turnbull was brought to Catholicism by his wife Lucy Hughes. In her eagerness to draw a gossmag connection to Hollywood and Broadway star Angela Lansbury, Crabb appears to forget that the Lansburys, including British Labour leader George Lansbury cited as an ancestral influence, were Catholics.

Thus Turnbull in becoming a Catholic was returning to the faith, not of his fathers, but of his mother's family. In the context of religion Crabb has a sly dig at Kevin Rudd under the influence of his wife Therese Rein, 'going the other way'.

The other way. Unfair to a religious establishment brought into being by Henry VIII and reinforced by his daughter Elizabeth I after she knocked off her Catholic rival, Mary Queen of Scots, who went to immortality with the words, 'In my end is my beginning.'

Crabb does compare Turnbull and Rudd as men of the times, neglecting to point out they are throw-back, spats politicians. Spats? Both aspire to the spats worn by Prime Minister Stanley Melbourne Bruce who saw Australia as a great business company. Thus Turnbull and Rudd are not ideologues; like Bruce they are rich managerialists.

Annabel Crabb is herself a princess at the Court of Canberra. Walk-ons, therefore, and quotes from a host of courtiers from codpiced Bob Ellis up to ex-PM John Howard. Indeed towards her essay's end,

she uses Howard rather than the walking word-emporium Ellis, for padding.

Nonetheless, emphatically a great read. More: an incisive first draft for a definitive biography of Malcolm Turnbull. Unless he gazumps her. Easy. He has only to deploy his formidable copy skills in a tell-all autobiography.

This would reveal why he talked to Annabel Crabb at this point in his rise and rise, knowing

Beautiful words

THIS DIVINITY is enough for me. My mind and heart are satisfied with this proof. Anything you contribute in addition obscures it. It is because Christ is the Son of God, they have said, that we must believe in his words. And others came who ceased to bear his words in mind because they did not admit that Jesus was the Son of God. O Lord, it is not because I have been told that you were the Son of God that I listen to your word; but your word is beautiful beyond any human word, and that is how I recognize that you are the Son of God.

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



HEADLINES

STOP PRESS



surely she was a knell to summon him to the heaven of the Prime Ministership or news-hound hell.

There again it could be that Turnbull has realised the poll potential of the naughty-boy factor, demonstrated by Rudd's visit to a place of ill-repute in New York, details suppressed by too much booze and his boon companion, Col Allan, editor of the fearless *New York Post*.

GKC Rules.

Young singer/song writer Damien Dempsey of Donaghmede, interviewed by Kelsey Munro (*SMH Metro* June 29), spoke feelingly of the rebel inspiration of Irish hurt. He added: "But there's an old poem, "The great Gaels of Ireland, the men that God made mad, for all their wars were merry. And all their songs were sad." So maybe we were singing melancholy songs even before colonialism."

His interviewer Munro seems to have nodded along, unaware, like Dempsey, that the words were written by the Englishman Gilbert Keith Chesterton (1874-1938) who would surely have been delighted that time has made him an anonymous Irish bard.

Chesterton was himself a rebel. He wrote in his newspaper column: "Cocoa is a coward. Cocoa is a cad." And was fired. The newspaper (*The Daily News?*) was controlled by the Fry family, whose fortune was cocoa-bean based.

There's a song there for the bold Damien Dempsey of Donaghmede.

High Five Obama

The ascendancy of President Barack Obama continues and memories of his Cairo address still resonate. Short of crediting Muslims with discovering America or landing at Plymouth Rock before the Pilgrim Fathers, he could not have

been more fulsome in his praise of their multiple achievements.

Obama spoke in the the great hall of Cairo's Islamic University, rather than, as might have been expected, addressing the Egyptian Parliament. Coverage of his speech suggested that Egypt is an Arab nation.

Nut so. It is an Arabised nation whose Coptic Christianity was preceded by a mighty religious-political system.

The British still sing William Blake's lyric: "And did those feet in ancient times walk upon England's mountains green/And was the Holy Lamb of God on England's pleasant pastures seen."

Blake was, of course, referring to the folklore that Christ, as a boy, accompanied the trader Joseph of Arithmethea to Britain On stronger authority - the New Testament - it is known that the Christ child under Herod's death threat was carried into Egypt by his mother, Mary and his foster-father Joseph, returning to Israel when it was deemed safe.

He walks in Egypt still in the enduring faith of Coptic Christians. As a professed Christian himself, Obama might have spelled this out in the light of the Koran's respect for Christ.

The omission showed that he is not, as touted, a great orator in the line of Abraham Lincoln or Martin Luther King.

Potentially maybe. Obama is a tough talker at home while justly berating Greenspan anarchy and urging market re-regulation. Abroad, he is a sweet talker. He praised Morocco as the first polity to recognise the United States.

Double irony. Market players may remember Obama's real estate coup. US Marines in current harm's way may recall the line from their battle hymn, "to the shores of Tripoli". It commemorates President Teddy Roosevelt's dispatch of marines to clean out pirate nests on the Barbary Coast, an area not unadjacent to Morocco.

Drinking muddied water

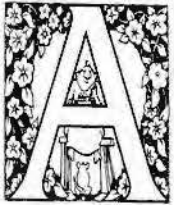
Let us take care then, my brothers, not only to live well, but also to conduct ourselves well before men; let us try not only to have a good conscience, but as far as our weakness is able, as far as the vigilance of our human frailty allows it, let us see to it that nothing we do shall cause a weaker brother to have evil suspicions. We must take care that, while eating pure herbage and drinking pure water, we do not perhaps trample down God's pasture, so that the weak sheep have to eat what has been trampled on and drink what has been muddied.

- St Augustine of Hippo, [354-435 AD]
Sermon 47 quoted *Roman Breviary*,
Second Reading at Matins for Tuesday of
the 14th Week of the Year.

A little-known pioneer of Australian Music Theatre, and of Religious Music

ANNE THÉRÈSE CLARKE/PART III

By John Colborne-Veel



ANNE THÉRÈSE CLARKE arrived in Hobart from London as an assisted immigrant in 1833. For seven years she worked as a respected theatrical performer, then in 1841, after managing the Royal Victoria Theatre for a time, she sailed to London to engage a first-rate professional cast with the intention of bringing them back to Australia as assisted immigrants. Mrs Clarke succeeded, and her enterprise, foresight and imagination enhanced and changed the face of Australian music theatre.

Having established her new company in Hobart and Launceston, Mrs Clarke settled in to the day-to-day running of the business. Organising two varied and interesting performances a week for a professional theatre company on an island with a population of less than 25,000 must have been a very time-consuming and stressful business. But, despite the workload all of Mrs Clarke's productions were meticulously rehearsed and presented.

From the point of view of Australian theatre history, Mrs Clarke's company can be seen as a direct link between the old established theatre families of Drury Lane and what was to become a new dynasty of Australian performers. In their own right, the children of Mrs Clarke's performers made their own significant contribution to Australian Theatre. In regard to this, it's worth following the history of the company's families.

One of Mrs Clarke's star performers was Theodosia Yates, an Irish-born descendant of David Garrick's famous eighteenth century Drury Lane players Richard and Mary Ann Yates. Theodosia, who adopted the name Mrs Stirling for the trip to Australia, was a talented performer with a unique

aptitude and memory for music. It was only natural that she and James Guerin the orchestra leader should form a bond and fall in love and marry.

Another romance blossomed between Jerome Carandini and Marie Burgess an incredibly talented seventeen-year-old vocalist and they were married at St Joseph's Catholic Church Hobart on March 11, 1843. Marie made her professional debut at one of Mrs Clarke's concerts on the 21st of August 1843.

The Carandini's story is full of irony, he was the tenth marquis of Sarzano and she was a former coachman's daughter. Both the coachman and the count arrived as assisted immigrants. And to top it off, the Carandinis found happiness and success in a profession which, in the class structure of the time, was looked down and frowned upon by aristocrats and coachmen alike.

Emma Young was the talented daughter of actor parents. Emma received her early training as an actor-singer-dancer in her father's company in

England and later appeared in London. She probably immigrated to Tasmania on the 'Strathfieldsay' in 1834 with Mrs Clark and Dinah Murray, another actor, who later managed the Geelong theatre.

In 1843 Emma had a chance meeting in Hobart with her brother Charles, who was working as the second mate on a merchant ship. Like Emma, Charles had been trained in his father's company from childhood and was equally at home in tragedy, comedy, acting, singing and dancing; before joining the merchant navy in 1838, he had successfully appeared in London. Naturally, Emma and Mrs Clarke persuaded Charles to leave his ship and join the company. As Charles Horace Frisbee Young, he had a distinguished career in Australian Theatre.

Mrs Clarke by no means had a free rein in Tasmania; the companies of F B Watson and Samson Cameron were also working the colony. In addition there were always visiting celebrities such as Luigi Dalle Case the gymnast and his company competing for the audience.

Possibly because of the competition, Mrs Clarke's company seems to have experienced some difficulty during 1843 with their performances being poorly attended. Another loss was John Howson, who left the company and moved to Sydney.

It is said that the only thing permanent in show business is change, and so it was.

The contracts for Mrs Clarke's London cast were about to expire, so she must have been flat out during the early part of 1844 finding experienced replacements and training new recruits. A fortunate by-product of Mrs Clarke's high standards was that the company had a great deal of prestige attached to it, as a result of which the best of the Colony's aspiring talent naturally gravitated towards her. All she had to do was train them.

Do we know more?

THE stock argument in favor of postponing the school-leaving age and prolonging the period of education generally is there is now so much more to learn than there was in the Middle Ages. This is partly true, but not wholly. The modern boy and girl are certainly taught more subjects – but does that always mean that they actually know more?

– Excerpted from *The Lost Tools of Learning*, an essay by Dorothy Sayers [1893-1967] presented at Oxford in 1947.

A timely marriage produced one new talent for the company. It was in 1844 that Emma Young married George Herbert Rogers, an up-and-coming twenty-three year old actor with an unusual background. Rogers arrived in Tasmania as a Sergeant in the Fifty-First Regiment. During his spare time he took part in amateur theatricals. His talent was such that in 1842 friends raised money to buy his discharge from the army. From then until his marriage, Rogers worked as an actor in Hobart and Launceston for F B Watson. As a comedian, it is said that "His humour had a rich and unctuous character, which caused it to ooze out of him, as it were, at every pore."

As their contracts expired the members of Mrs Clark's imported company moved to Sydney. They had been through so much together it would be interesting to know how they parted company; perhaps, like most performers they just said "see you later" and moved on. After all, Mrs Clarke and Miss Young were the only ones left behind. And Mrs Clarke had high standards to maintain and a new company to build up.

They all seem to have made their way independently of each other. Jerome and Maria Carandini left after the birth of their first child in August. Theodosia Yates, formally Mrs Stirling now known as Madame Guerin, left with her husband James, Frank Howson with his wife and children.

Ironically, the arrival of Mrs Clarke's former company in Sydney is said by many historians to herald the start of Australian theatre coming of age and a new era of excellence, but to me that moment in our history really happened in February 1842 and the honour surely belongs to Hobart.

The arrival of the Guerin, Carandini and Howson families in Sydney did, however, signal the arrival of a new era of excellence for St Mary's Cathedral, where they were active as performers most Sundays.

[Next Issue: Coppin the Great joins Mrs Clarke. The careers of Guerin, Carandini and Howson families will be given in a later episode]

JOHN COLBOURN-YEHL is a regular contributor to *Annals*. For six years President of the Fellowship of Australian Composers, John is a distinguished jazz musician, composer and librettist.



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– Editor, *Annals*

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Katyn

More than 60 years on, and 20 years since Solidarity and Pope John Paul II, with President Ronald Reagan's aid, put down Poland's Communist regime.

Only now comes an account of the treachery under which 22,000 Polish officers, commissioned and non-commissioned, were executed by Soviet Union secret police in what has become known as the Katyn Forest Massacre.

Add searing infamy: the German army discovered the bodies in the forest and made propaganda of them by broadcasting names and ranks; the Soviet Union countered by blaming the Nazi regime.

Director Andrzej Wajda opens with a sequence illustrating the brutal *realpolitik* created by the Ribbentrop-Molotov non-aggression pact: two Polish refugee columns meet on a bridge one, heading east, fleeing Nazi forces, the other, heading west, Soviet forces.

Among the refugees is Anna (Maja Ostaszewski) heading east with her daughter to try to rescue her husband Andrzej (Artur Zmijewski), a cavalry officer. Theirs is the love story that binds the movie's strands together, making for an unbreakable link between past and present.

And to Andrzej Wajda's own past; his father Jakub Wajda was a cavalry officer killed at Katyn. With his co-writers Przemyslaw Nowakowski and Wladyslaw Pasikowski, working from Andrzej Mularczyk's novel, Wajda contrasts the domestic plight of refugees with that of imprisoned officers.

Thus he intensifies the fearsome power of the final sequence: single shots to the back of the head, one after one, and a grave waiting.

The re-enacted courage calls up off-screen remembrance of the Polish Home Army rising in Warsaw (Soviet forces halting their advance to further weaken Poland's resistance) and of free Polish forces in the Battle of Britain and the Battle of the Atlantic, at Tobruk, Monte Cassino, Arnhem and on D-Day, *Sixth of June, 1944*.

Heroic feats, rewarded with exile or oppression, both embittered by the ambivalence of Anglo-American reaction to Katyn.

MOVIES

By JAMES MURRAY

Now in his eighties, Wajda has lost none of the magisterial skill that made classics of *Kanal*, *Ashes and Diamonds* and *Man of Steel*. He paces his film for what it is: a requiem, making powerful use of religious symbols as against their impudent abuse by too many directors, including Ron Howard (See below).

Note: reports from Russia make it clear that some still deny Soviet culpability for Katyn. Others even suggest that Poland was responsible for starting World War II. Coincidence? Or a counter to Andrzej Wajda's masterpiece for those who still mouth the dismissive phrase 'reds under the bed' as if Communist carders, here and elsewhere, were benign boobies?

MA15+★★★★NFFV

Up

Unfailingly blithe director/writer Peter Docter's Pixar cartoon tells the story of grouchy Carl Fredricksen who after the death of his childhood soulmate and wife, Ellie, is threatened with eviction, demolition and Zimmer-frame depression in a nursing home.

Cure: he flies in search of adventure by way of the fantastically simple expedient of tying a huge bunch of balloons to his house. Once airborne, he discovers a passenger: pesky, ever helpful Junior Wilderness Explorer, Russell from Tribe 54, Sweat Lodge 12.

Together, through storm, calm and Russell's gadgetry, they make it to faraway but not benign Paradise Falls (inspired by the Tepui Mountains in the jungles Venezuela, Brazil and Guyana meet).

It is dominated by airship scientist-explorer Charles Muntz, obsessed with having a second bite of the cherry, fame. He has modified a pack of bounds not only to hunt but to speak Carl and Russell befriend one, Dug (voiced by Bob Petersen) and see the rest off. In so doing find the rare bird Muntz has been seeking. Who gets the bird and how might be a hint too far.

Carl is voiced by Ed Asner. Older filmgoers may detect a computer-magic likeness to the great Spencer Tracy in

his bespectacled *Guess Who's Coming to Dinner* persona.

And in Muntz (voiced by Christopher Plummer) there is a similar likeness to the perdurable Kirk Douglas. The Junior Explorer (voiced by nine-year-old Jordan Nagai)? Who else but Jackie Coogan, the archetypal Hollywood kid?

Pete Docter and a team of other writers and computer animators have created a peerless cartoon. Crucial to its power is that the characters draw clear lines of virtue that are too often fudged by the cast and crew in live-action movies.

Pixar was taken over by Disney. If ever there was a benign take-over this was it. As his inspiration Pete Docter mentions his friend and fellow craftsman Joe Grant, one of Walt Disney's 1937 team on *Snow White and the Seven Dwarfs*.

PG★★★★SFFV

The Fox and the Child

When good Americans die, it used to be said, they went to Paris. By the same token when good Greenies die they must end up in Ain, a region of France wildly beautiful in its mountains, forests and streams.

Director Luc (*March of the Penguins*) Jacquet uses this location for a captivating story of Bertille Noel-Bruneau, 11, drawn into the lives of the region's animals after a meeting with a wild fox.

Jacquet draws on the global ubiquity of the fox, who even contrives to make do in suburban Australia. His childhood memories of the region provide the movie's emotional drive.

Director of photography Gerard Simon secures the kind of footage of which David Attenborough dreams, in particular a sustained, tracking sequence in which a wildcat pursues the fox with a speed and ferocity unmatched by Oscar Wilde's human hunters, 'The unspeakable in pursuit of the uneatable.'

Minor points: the dubbing into English is gauche. And Kate Winslet's narration is too poshly English. Where is that animal lover Brigitte Bardot when we need her?

G★★★★SFFV

Adventureland

Starts drabbly, seemingly yet another tale of teenage angst in the period

between leaving high school and going to university. Director Greg Motolla goes for something deeper, putting his shy hero James (Jesse Eisenberg) into the titular rundown amusement park in 1980s Pittsburgh.

In the park James meets an assortment of his peers, including the bolder Em (Kristen Stewart). Bolder and already into an *affaire* with Mike (Ryan Reynolds), maintenance guy, married and trailing the legend of being a rock guitarist.

How Motolla brings James and Em together is a small miracle of hope defying banality.

M★★★NFFV

My Year Without Sex

Writer/director Sarah Watt is the laureate of inner suburbia. Unlike others who cover the area, she appears to care for her characters, not condescend to them.

Natalie (Sacha Horler) and Ross (Matt Day) are a married couple. With their two children Ruby (Portis Bradley) and Louis (Jonathan Segat), they might have been clipped from a cornflakes packet.

Watt, however, has a way of transmusing the seemingly obvious to allow for smiles on a bitter day. When Natalie, undergoing a routine test, collapses from an aneurysm, the family goes onto a diet of panic and when she recovers, the no-sex-we're-fragile edict comes into tragi-comic play.

Watt, who started as an animator, uses her craft skills (as she did in her admirable first feature, *Look Both Ways*) to highlight her movie. The term *auteur* tends to be thrown at anyone who can look through a viewfinder. Sarah Watt, however, is truly an auteur; artist-eyed she surveys the humdrum and sees in it the extraordinary.

Ooly she, perhaps, could have prevailed on her husband, William McInnes, to go beyond the call of marital duty and play a cameo role in which he demonstrates that hell hath no fury like a cross-dresser in a spasm of road-rage.

M★★★NFFV

Disgrace

An Australian drama loaded with high distinction. It is based on the novel by Nobel Laureate JM Coetzee that

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.

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

won the 1999 Booker Prize. Adapted for the screen by Anna-Maria Monticelli, it was directed by her husband Steve Jacobs on locations in South Africa.

John Malkovich plays David Lurie a lecturer in romantic poetry and a practitioner of reckless lechery. It includes a prostitute but it is his *affaire* with a female student that leads to his dismissal.

He finds refuge with his daughter Lucy (Jessica Haines) on a farm where her main support is Petrus (Ebo Eboaney). In her father's helpless presence, Lucy is raped by three native intruders, one a young, simple-minded relative of Petrus's. Lurie finds himself on the other side of the razor wire of sex, power and race in post-apartheid South Africa

Jacobs adds to the distinction by directing with controlled flair. Yet the movie fails to convince totally. It may be the casting of Malkovich. He plays with meticulous discipline but fails to transcend his thespian idiosyncracies.

As one watches him twitch, the notion occurs that Jacobs, an actor of plainer technique, should have done a Clint Eastwood and directed himself in the Lurie role.

Further, in adapting the novel, Monticelli persuaded Coetzee to let her provide a more positive ending. Chutzpah rules! The Nobel laureate and Booker prize winner agreed.

Accordingly, the ending comes down to Lucy acceptance of her pregnancy

less on moral grounds than in return for Petrus and his relative's protection and a continuing life in South Africa.

This is a positive ending? Those who have not read the novel (including this reviewer) may wonder at just how bleak Coetzee's own ending is but understand better why he has chosen to become an Australian citizen living in Adelaide.

MA15+★★★NFFV

Mes Amis Mes Amours

Is a variation on the *Odd Couple* - a vinaigrette variation - which adds to Neil Simon's basic recipe a couple of children. Cute? Mais oui! Mathias (Vincent Lindon) is a bookseller whose hot-temper shoots him from Paris to London and its French enclave in South Kensington, known as Frog Alley (the first Elizabethan-age enclave called more politely Petty France does not rate a mention).

In London, Mathias is reunited with his pal Antoine (Pascal Elbe). They decide to set up a menage together. Here improbability intrudes. For their joint home they acquire a rundown mews house. Rundown? A mews house in 21st century London? The facade is obviously a studio fake.

Director Lorraine Levy makes too much of setting up the scene perhaps in deference to her brother Marc Levy's novel. But Lindon and Elbe display enough élan to preclude odious comparisons with Walter Matthau and Jack Lemmon (movie) as well as Jack Klugman and Tony Randall (TV series).

None of the role predecessors had an actress as lustrous as Virginie Ledoyen to beguile them as Audrey a TV reporter. Mathias falls in love with her. Antoine? His love is further and nearer: the local florist (Florence Foresti).

Both Mathias and Antoine, it should be said, are single after separation from their wives. Obviously in a French enclave they take no account of the great Londoner Dr Sam Johnson's quip about remarriage being the triumph of hope over experience.

M★★★NFFV

I Love You Man

Another *Odd Couple* variation. In this one, Los Angeles real-estate agent Peter Klaven (Paul Rudd) overhears his live-in fiancée Zooey (Rashida Jones) discuss with girl friends his lack of male

pals and his apron-strings to his Mom (Jane Curtin).

John Hamburg as director (co-writer Larry Levin) ensures raw meat when Peter after obligatory false starts meets Sydney Fife (Jason Segel) at an open house, owned by Lou (*Incredible Hulk*) Ferrigno who gets to play a cameo.

Klaven is dapper. Fife is unkempt but cool (ugg boots, cargo pants and plaid shirts) They bond over rock-'n'-roll in the latter's Venice Beach pad. Segel goes for a flamboyant, overhead-smash performance. Rudd underplays, lobbing Segel and taking the honours.

The movie displays a business play local real-estate agents might care to emulate with stimulating effect: food and drink is provided for potential clients.

MA15+★★★NFFV

Shall We Kiss? (Un Baiser S'il Vous Plait)

What's the French for hat-tricks? Whatever it is, Emmanuel Mouret completes them by writing, directing and starring in romantic comedies. These are like finely crafted wooden puzzles within puzzles where all the bits eventually fit perfectly.

He plays Nicolas, a school-teacher who prevails on his best friend Judith (Virginie Ledoyen) a scientist to help him in an extra-marital experiment to cure his shyness.

Mouret's puzzles are reminiscent of his compatriot Eric Rohmer's but without the latter's morality, although Mouret does use Schubert as background music.

PC★★★SFFV

The Merchant of Venice

Everest challenge: adapting William Shakespeare for the screen. Writer/director Michael Radford gets well above base camp, aided by a support crew that includes some mighty sherpas: Al Pacino, Jeremy Irons, Joseph Fiennes and Lynn Collins.

But Radford makes Venice too misty, too murky a stage for them to strut their hour as Shylock, Antonio, Bassanio and Portia in the deathless tale of the Jewish money-lender who organised a pound of flesh as collateral from Antonio for a loan to benefit his younger friend Bassanio.

And surely that is not an untextual, latent homosexual urge emerging as

Antonio sprawls on a four poster to discuss the loan with Bassanio?

The cast may respect Shakespeare's genius as a writer but they ignore his advice as an actor, given to the Players in *Hamlet*. Generally they do not speak the lines trippingly. It is left to Al Pacino in the trial scene to show how Shakespeare's lines should be spoken.

PG★★★SFFV

Angels and Demons

Difficult to sum up the egregiousness of this pseudo-tragedy. Fortunately, Tom Hanks its star, has done so. He called it, 'Tosh.' Which raises an awkward question unasked of Hanks during promotional tours

Why does a double Academy Award actor and influential producer lend his talent to 'tosh'? Is it the company of director Ron Howard? Or that of scriptwriters David Koep and Akiva Goldman?

They work from a Dan Brown farrago written before he and his wife put together a lemon jackpot with *The Da Vinci Code* which showed what 'tosh' can be: the profanation of the sacred for profit.

Or is it for the pleasure of running through Rome as Professor Robert Langdon while yabbering breathless plot exposition to physicist Vittoria Verra (Ayelet Zurer) or anyone else who can keep in the frame?

Okay, Langdon has been streamlined with a short back and sides in contrast to his earlier draggy locks. He now runs as fast as that previous Hanks character Forrest Gump. But what makes him run in Vespa city?

He is chasing clues hoping to prevent the murder of four cardinals, seemingly kidnapped by representatives of mob of bright sparks known as the Illuminati on the eve of a conclave to elect a new pope.

The plot McCuffin is one that out-Hitchcocks Hitchcock, who invented the term: a canister of anti-matter with the potential to destroy the mock-up Vatican built for the movie in America when church authorities refused permission to film in the Vatican itself.

Others along for the run include Ewan McGregor (youngest Camerlengo in history), Stellan Skarsgard (Vatican security boss) and Armin Mueller Stahl (Dean of the College of Cardinals).

Intriguingly, Hanks continues to ignore the potential of a black comedy co-starring his wife Rita. It's the one about the writer Dun Bran whose wife, reversing the roles of Monsieur Willy and Colette, locks him in his room until he makes a farrago of her fanciful research.

MA15+ ★NFFV

State of Play

Director Kevin McDonald's political thriller is an Americanisation of Paul Abbott's BBC series of the same title. But casting Helen Mirren a *Washington Globe* editor, Cameron Lynne, a look-alike for legendary *Washington Post* boss Katherine Graham, reinforces echoes of *All the President's Men*.

What a movie. As a result of it a million youngsters rose up yelling, 'We want to be investigative reporters,' and in a shrinking, print world became PRs.

That shrinking world hones Russell Crowe's razor-edged turn as Cal McCaffrey, a notebook and pencil reporter forced to co-operate with young internet whiz Delia Frye (Rachel McAdam). Which may be why Crowe - a shrewd player - to offset McAdam's beauty resorts to a mop of hair that looks to have been lifted from the Beast (rather than reportedly from Australian sportswriter Steve Mascord).

In any case, Crowe is never less than compelling as McCaffrey. That his and Frye's exclusive involves skulduggery and his college buddy, Congressman Stephen Collins (Ben Affleck) takes the narrative to a point that might begin to convince even cynical hacks.

Then comes a line that should make Macdonald and writers Matthew Michael Carnahan, Tony Gilroy and Billy Ray cry into their drinks. As the movie reaches its climax, Cameron Lynne says she has held the edition for 'six hours'. Six hours? Break it down, lads. Never try to vary the immortal line: 'Hold the front page!'

M★★★NFFV

Sunshine Cleaning

No way to stimulate the economy but certainly a way to stimulate laughter: Amy Adams and Emily Blunt playing the sisters Rose and Norah Lorkowski who clean-up the messy aftermath of deaths, violent and untimely.

They are aided by Alan Arkin as their grumpy, chancer Pa and hindered by Rose's genius son Oscar (Jason Spevack) whose need for private schooling drives the business. Steve Zahn comes on as the married cop and lover who puts Rose in the way of the dirty and lucrative business before she, conscience-bound, sends him packing.

Director Christine Jeffs and scriptwriter Megan Holly (inspired by a news item) thankfully spare the grue while driving to the happy conclusion: family is the strongest structure in adversity.

MA15+★★★NFFV

Night at the Museum 2

Another smart turn by Amy Adams; this time she plays aviatrix Amelia Earhart, a very smart turn. Adams plays her as Katharine Hepburn might. Very, very smart, she steals the movie from original incumbents: Museum Guard Larry Daley (Ben Stiller), President Teddy Roosevelt (Robin Williams), Cowboy (Owen Wilson), Centurion (Steve Coogan) and Museum Director (Ricky Gervais).

Add Hank Azaria as the Pharaoh Khatmihunrah, who sounds as if he were educated at Eton and Oxford, and Adams's theft becomes grand larceny.

In one way at least the sequel, again directed by Shawn Levy, is superior to the original – the latter was set in New York's Museum of Natural History; the former is set in Washington's Smithsonian Institution.

More exciting exhibits. More exhilarating laughter.

PG★★★SFFV

Wake in Fright

Canadian director Ted Kotcheff's archetypal drama, called *Outback* in the US, was rescued from a tip there by its indefatigable editor Tony Buckley.

Based on Kenneth Cook's novel, it tells the story of schoolteacher John Grant (Gary Bond) who overnights in Bundabba only to become embroiled in its boozing, gambling and roo-shooting culture (not quite the *mot juste*).

The township's denizens are played by the likes of Donald Pleasance, Jack Thompson, Sylvia Ray and Chips Rafferty at his most unamiable as the local walloper.

Technically refurbished, it is worth a second look by nostalgics and a first look by neophytes. Peeking (metaphorically) from a corner of the frame is Crocodile Dundee (Paul Hogan), who was to make a fortune from sending the genre up.

MA15+★★★NFFV

Quiet Chaos (Caos Calmo)

Pietro Paladini (Nanni Moretti) is in mourning for his wife Lara (Ester Cavallari) who died at their holiday-house while he, with his brother Carlo (Alessandro Gassman), was helping to rescue two women at the beach.

In the aftermath, he focuses on his daughter Claudia (Blu Yoshimi), spending his days in a park near her school instead of taking part in the boardroom squabbles inseparable from media mergers.

As a result of his paternal love he becomes a legend on his own park bench, consulted by relatives and colleagues, meeting passers-by including the beautiful, young Jolanda (Kasia Smutniak).

Directed by Antonello Grimaldi and written by Moretti, Laura Paolucci and Francesco Piccolo, the romance is based on Sandro Veronesi's novel.

Grimaldi mars its tender, sombre flow in a sequence between Paladini and Eleanora (Isabella Ferrari) one of the women he rescued. It is so starkly unexpected it may be an out-take scavenged from the cutting-room floor of Moretti's own movie, *Caiman*.

This was inspired by Italy's President Silvio Berlusconi, who has surpassed Benito Mussolini – the latter got the trains to run on time; Berlusconi has synchronised affairs of state with his own.

MA15+★★★NFFV

Hannah Montana: The Movie

Apple pie does not come more American than the all-singing, all dancing title character played by Miley Cyrus, plain-Jane brunette off-screen, day-dream, blonde-wigged popstar on screen.

Protecting her, off or on, is her Pa (real-life Pa, folk singer Billy Ray Cyrus) as she makes more money for herself (and the Walt Disney Company)

than Mickey and Minnie Mouse in Fort Knox.

Some may think the Hannah Montana apple pie too sweet. Fair enough. But don't think it aloud in the hearing of millions of fans. Like suggesting Santa Claus suffers from terminal obesity. Or the Tooth Fairy is a mean dentist profiting from recycling children's incisor enamel.

G★★★SFFV

Ghosts of Girlfriends Past

Few stories have been adapted more often than a *A Christmas Carol*, speed-written by Charles Dickens to boil a pot. Matthew McConaughey plays Scrooge, alias Connor Mead, but as a meanie of the heart rather than of money, his job as a photographer providing opportunities galore for lusting and leaving.

Michael Douglas takes the role of Marley, alias Uncle Wayne, Connor's boyhood mentor. At the wedding of Connor's younger brother Paul (Breckin Meyer), ghostly Uncle Wayne returns to conjure visitations from the girlfriends past.

Also at the wedding is Jenny (Jennifer Garner). Can she save Connor from a lonesome fate? The movie is a travesty but the Dickens original was into a happy ending.

M★★NFFV

Terminator: Salvation

Whizbang sequel to what was once Arnie Swarzenegger's sci-fi franchise before his political career in California went catastrophic. Two for one, Christian Bale and Sam Worthington share the hernics as freedom fighter John Connor and mystery traveller Marcus Wright.

Directed by McG (otherwise known as Thomas McGinty), the thriller takes us full fathom five into a post-apocalyptic world where machines dominate (no credit to the late Lord Dunsany who in the 1950s wrote a novella on the topic).

At times, perhaps because of the Australian Worthington, sequences are like out-takes from director George Miller's *Mad Max* suite in major mayhem.

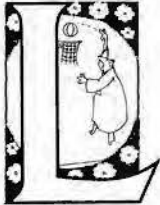
MA15+★★★NFFV

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Nazis on trial In Lithuania, five years before the outbreak of war in 1939

THE WORLD'S FIRST NAZI TRIAL

By Algimantas Taskunas



LITHUANIA was the first country in the world to prosecute Nazi conspirators. It happened in 1934-35, that is, more than ten years before the Nuremberg trials. The case dealt with a secret Nazi plot to snatch the Baltic port of Klaipeda and its surrounding area from Lithuanian control and annex this territory to Hitler's Germany.

An underground cell of the German National Socialist, i.e. Nazi, Party [NSDAP] was established in Klaipeda as far back as 1928. The group grew and took part in the regional election on May 22, 1933, under the guise of the Christian Socialist Workers' Party (*Christliche - Sozialistische Arbeitsgemeinschaft [CSA]*). The CSA's chairman was Pastor Sass, assisted by Ropp, Caebler and others.

Before long, however, Rudolph Hess in Berlin demanded that Sass be replaced by a stronger leader, veterinary surgeon Dr. K. Neumann. When Sass refused to step down, a second Nazi party was established in Klaipeda on July 6, 1933: *Sozialistische*

Volksgemeinschaft [SOVOG]. SOVOG claimed to be loyal to the Lithuanian government, but was in fact working against it.

Both parties actively recruited new members, using propaganda, threats, promises and cash. The latest available data showed 2,258 members in CSA and 5,986 in SOVOG. Both parties had secret Sturm Kolonnen or storm troopers [SK] who received military training twice a week. SKs were structured along the lines of the Nazi SA and SS units. They were expected, amongst other duties, to gather intelligence and to carry out terrorist acts.

By early 1934, both parties were busy organising an armed insurrection. Many members were sent to special NSDAP schools in Germany. SA troops were stationed at the Lithuanian frontier. Word was spread systematically that 'it was time to liberate the Klaipeda region from the Lithuanians'. Cash for subversion kept coming in from Germany.

The Lithuanian authorities started their inquiries on February 24, 1934. A total of 1,104 illegal firearms were

seized from 805 CSA and SOVOG members. Just one of them, the leader of SOVOG in the city of Klaipeda, Mr Rademacher, was discovered to have hoarded 18 unlicensed guns.

Then, on March 23, 1934, four SOVOG members assassinated Georg Jesuttis, a sergeant-major in the district court of Klaipeda. Jesuttis had been clandestinely dealing with the Nazis since 1928. During the 1934 investigation, he was questioned by the Lithuanian security police.

The local German Vice Consul, Dr Strack, and Mr Moser, the Nazi chief of Tilsit, felt that Jesuttis had to be silenced before he divulged too much of the Nazi plans for Klaipeda. Jesuttis was murdered on March 23, 1934 and his body was thrown into the Jura river.

On May 14, 1934, two SOVOG members also tried to kill another fellow member of their party, Wilhelm Loppis. He was accused of supplying information to the Lithuanians. This attempt on Mr Loppis's life was not successful.

The judicial case opened on December 14, 1934 and concluded more than three months later, on March 26, 1935. A total of 126 persons were charged, with their alleged offences extending over a wide range of crimes, including murder, attempted murder, conspiring against the state, and keeping illegal weapons.

Thirty-five persons were found to be not guilty and were acquitted. The four killers of Sgt Jesuttis were identified and were sentenced to death. This verdict was later commuted to life imprisonment. Dr Neumann and Bertulaitis were jailed with hard labour for 12 years. Sass and Ropp received 8 years' imprisonment each. Most of these prisoners were amnestied on September 8, 1937.

The entire process became known as the Neumann-Sass case, after the names

Discarding the Past

Just as few adolescents can ever believe that their parents have been through the same stages of attitude and development before them, so one of the more frequently recurrent fallacies has been people's belief that their own age is without precedent, that some new order is coming to birth in which all the general assumptions previously made about human behaviour are becoming somehow outmoded. In few ages has this belief been more prevalent than our own. In fact there were few ingredients in the bubble of excitement which welled up in the years after 1956 which have not in essence appeared in various guises in many other societies and times.

- Christopher Booker, *The Neophilacs*, Pimlico, 1969, p.50

of the two Nazi leaders. Throughout its duration, Germany conducted a relentless large-scale anti-Lithuanian campaign. Abuse, smears and outright lies were broadcast non-stop from Berlin to the entire world.

From the outset, the German Government also resorted to Lithuania's economic repression. The Germans imposed a high customs tariff duty on all Lithuanian agricultural imports; then, at the end of 1934, Germany cancelled all trading treaties with Lithuania.

The small republic of Lithuania was hit severely, but did not give in. Lithuanian poultry farmers were stuck with thousands of geese, originally earmarked for export to Germany. The Lithuanian government came to the farmers' rescue by requiring all civil servants to buy the unwanted poultry. The number of geese to be purchased was directly related to each employee's salary grade: the higher the rate of pay, the more geese the employee had to take home for his or her Sunday dinner.

At least one of the participants in the Neumann-Sass case had an Australian link. Young Lithuanian lawyer Antanas Mikaila worked as an assistant prosecutor at the Sass - Neumann case in 1934-35. Five years later, Russia - which was Nazi Germany's closest partner and supporter at the time - occupied Lithuania (1940-41). Mikaila was promptly jailed by the Soviets, his only transgression being that he had been employed in a judicial position in independent Lithuania.

Then, during the German occupation of Lithuania that followed (1941-44), Mikaila was again sought by the Nazis, but he managed to go into hiding and so escaped a second imprisonment.

Antanas Mikaila migrated to Australia in 1949 and died before he could write his memoirs.

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Reprinted with permission from *Lithuanian Papers*, 22[2008] Annual Journal of the Lithuanian Studies Society at the University of Tasmania.

Sea Levels Rising?

A continued slow rise in sea levels is probably the biggest problem for humans likely to arise from a moderate global warming. Six inches per century is slow, but if it continues for the next five hundred years, say, it would cause significant coastal changes. Still, this is a smaller problem than the alarmists have claimed.

The world wouldn't lose its wetlands due to rising sea levels. The wetlands and their species would simply move slightly upslope, as they have so many times in the past. The amount of land involved would be trivial. The real impact would be on man-made structures, which would have to be abandoned or moved inland. Even here, the problem is not great. How many buildings near coasts are built with the expectation that they will last 100 years, 200 years, or even longer?

If we are wise, we will avoid encouraging new building and development in low-lying coastal plains. Tougher zoning for low-lying areas and tougher building codes for areas within reach of storm surges make sense, whether or not sea levels are rising. The massive problems inflicted by Hurricane Katrina on the city of New Orleans and the communities of the Gulf Coast in 2005 underscore that point, and remind us that normal hurricane risks are amplified as our cities grow and our people seek waterfronts on which to live and play. At the very least, America should stop encouraging high-risk waterside building through government-financed flood insurance.

- *Unstoppable Global Warming*, S. Fred Singer, Dennis T. Avery, Rowman and Littlefield, 2008. p.160.

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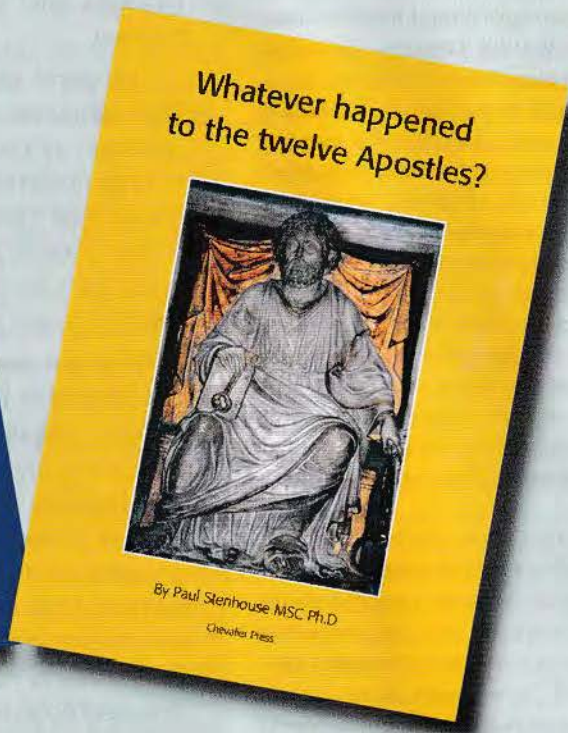
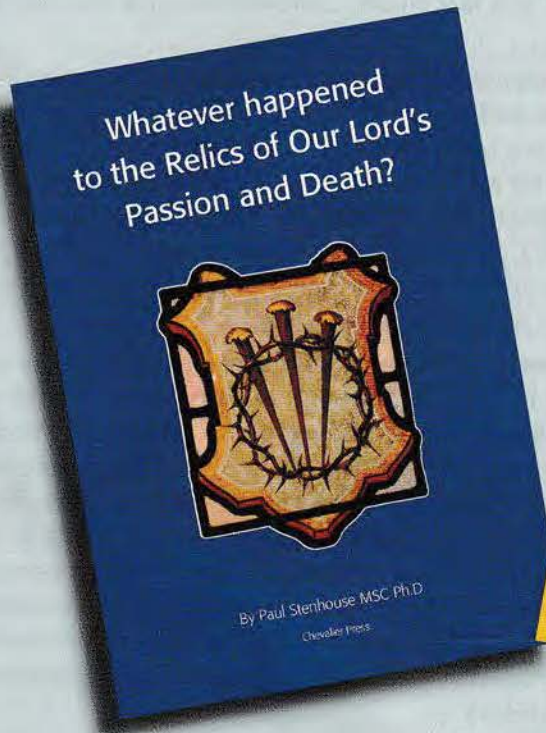
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