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Front Cover: The coat of Arms of Pope Innocent X [1644-1655] carved on the famous Fountain of the Four Rivers in the Piazza Navona. Facing the Church of St Agnes who was martyred under the Emperor Diocletian in what was then the smallest circus in Rome – now the Piazza Navona – at the beginning of the fourth century, this fountain was designed and constructed in 1651 by Gian Lorenzo Bernini.

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. They make ideal bedtime reading, and we recommend them to all Catholics wishing to deepen their understanding of their history, and of their faith..

Cover Photo: Paul Stenhouse

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DO not have Jesus Christ on your lips, and the world in your heart.

– St Ignatius of Antioch, Martyred in 107 AD, in the Colosseum in Rome.



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

*For each of her Calvaries, the Catholic Church
celebrates a fresh triumph of Easter*

FAITHFUL PHOENIX

AS the Church journeys on through the centuries, and the threads of her experience are interwoven with the tangled skein of human history, fresh crises must arise which are worthy of record, worthy of perpetual commemoration.

The whole story of the Church is one which imitates the story of her divine Master; she dies, and she rises again. She was buried in the catacombs; she rose again with Constantine. She died in the Dark Ages; she rose again with Charlemagne. She died with the Renaissance; she rose again with the saints of the Counter-Reformation.

You cannot kill the Catholic Church. The heresies spread themselves like weeds, and like weeds, come up when and where they are least expected.

The miracle of Catholicism is of another kind; the same trunk, attacked again and again through the centuries, always puts out fresh branches, decks itself in fresh leaves, as the centuries go by; shoots all the more generously where it is pollarded.*

Men think that they have killed the Catholic Church, and go to sleep on it; and while they sleep, she pushes back the stone which they have set over her, casts aside the grave-clothes in which they bound her, and celebrates, for each of her Calvaries, a fresh triumph of Easter.

— Monsignor Ronald Knox, from a sermon preached in the Diocese of Nottingham in 1929 on the occasion of the Centenary of Catholic Emancipation. [*Pollarded: cropped, pruned like a tree that has been cut back to allow new branches to grow. Ed.]





WHO COULD HOLD BACK THE TEARS?

[Quis est homo qui non flet? – Stabat Mater]

THINE WAS THE SORROW when the sun
went down
and left the crosses looming,
gaunt and chill.

The stains of precious blood upon thy gown
congeal and blacken. Neath
thy fingers still
the vicious splinters of the sodden wood
resist the gentle pressure
of a touch
that heeds them not. All now is understood:
Emmanuel – He chose
to suffer such.

Mystic Rose, what sinner would not weep
to see thee, Mother,
grieving to the last
or marvel at thy steadfast love to keep
from faithless murmur – wonder
swiftly past
when in the grave submission of thy face
we read thy truest title:
Full of Grace.

– James Muirhead SJ spent much of his priestly life in Adult Education. He was Director of the Institute of Social Order, and editor of Social Survey and 20th Century. He lives in Campion House Kew, Victoria.



SOMETIME back in the '90s, I read in the Spectator a music review of a new CD

by the band Supergrass. The reviewer – whose name I can't recall – loved the work and commented on the youthfulness of the band. "I am not as young as I once was," the critic wrote, "but this makes me happy that others are."

Gratitude like this is truly graceful and, because of that, it helps to complete that which it praises.

Whenever I hear that band's music the memory of those words add something more to my enjoyment. And they do something more, they hint at the very nature of beauty and the mystic vision proper.

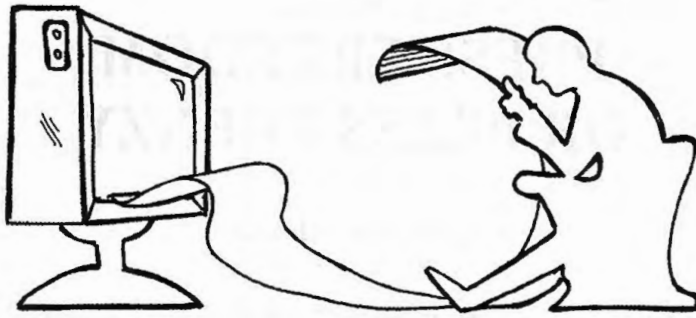
Let me explain.

The proper joy of an artist is the joy of others. For an artist's work is made complete when their art is enjoyed; it is then that art, artist, and audience come together to make a work that is more than what it was before. Beauty is perfected in this communion, and wherever beauty is there is an intimation of transcendence. Beauty is a mysterious communion; a mystery not of confusion and imprecision but of a unity in which soul touches soul and, because of that, something greater is intimated.

The role that an audience plays in completing a work of art expresses the truth that beauty and gratitude go together; the latter being called forth by the former. One does not need to own the beautiful thing, one just delights in the fact that one saw it and that one participated in it.

We often make the mistake of thinking that we can own beauty, and yet we instinctively know that in seeking to own it we lose it. So too with the artist, when an artist thinks they are the master of their art, that they have beauty down pat, then their work becomes derivative and formulaic. Nevertheless, the artist quite rightly has a share in the applause. It is not pride for an artist to feel pleased with what he or she has done, for it is part of the grace of art that the means of art – the artist – should participate in the glory that attends the beautiful work. They too should be an object of gratitude.

But here the audience can gravely sin,



THE ART OF GRATITUDE

By ROBERT TILLEY

for in envy they refuse to show gratitude. We can refuse to bear witness to the work and to the artist, thereby refusing ourselves a part in the perfection of the work. Ingratitude often stems from envy, which explains why so many people feel the need to disfigure and spoil anything that is beautiful; they feel ugly and want all to be ugly. Envy is of the Devil and so too is ingratitude.

Gratitude, however, is of grace and is a sign of mystical apprehension, for answering to the call of

beauty it answers to God, who is the Artist who created all things.

God delights in His creation, but delights all the more when we delight in His creation. His uppermost desire is for us to enjoy what it is He has created, and this enjoyment is what worship properly is, for worship is gratitude and all gratitude is praise. Through praise we become the means by which creation is perfected, for not only do we recognise the beauty of all that has been created, we become one with it. With ingratitude, however, we sin against everything: against the Artist, His art, and ourselves. We are bitter that when we try to master beauty it escapes our grasp, and so we deny the Artist the gratitude that is ours to give and, thereby, we break with the communion of beauty.

Here can be seen the essence of all mystical truth; to gain all things we have to lose all things. This side of the Fall, if we are to reach the state proper where we can see the beauty of all things then we need to practise renunciation and sacrifice. It is in the discipline of renunciation that we accept that we do not own beauty, not even the beauty of our own existence, for all beauty reflects the complexion of the Artist who created it. We learn what it is we do not own, and then, for an all

too brief moment, the veils part and all the world seems impossibly beautiful, such that we find

ourselves thanking God for the suffering that was ours, for it was this that enabled us to see. Loosening our grip, our hands open in praise and we become humble enough to show gratitude to another. This is the gracious truth the critic had stumbled upon, and for that we should all be grateful.



ROBERT TILLEY is a regular contributor to *Annals*.

Open Season for the Media on the Catholic Church and the Pope

PRESS FREEDOM OR PRESS FRENZY

By Paul Stenhouse



PEDOPHILIA is a deeply entrenched psychological disorder that has afflicted our world since human records first began to be kept. Like other disorders of the mind it is no respecter of persons: it afflicts every stratum of our society, and it is largely incurable. It is a curse that afflicts the innocent victims and the perpetrators. Indications are that it is spreading exponentially by feeding on the immediacy of communication and gratification offered by modern electronic media.

It is these media – principally the internet and TV, but also newspapers and radio – that set the pace with explicit sexual content in the name of ‘realism,’ ‘full disclosure’ of ‘news’ especially detailed reporting of sexual crimes, and ‘freedom of the press.’ ‘Reality’ TV means sexual ‘reality’ [or unreality] on TV.

Should we be surprised that it is also these same electronic media that have launched an unprecedented and coordinated attack on the Catholic Church and the Pope, calling for the Pope to be tried in the International Court, and for the Church to be ‘reformed,’ over her alleged indifference to the plight of children at the hands of pedophile clergy, religious and laity in Catholic parishes and institutions?

On an altogether different, but important subject, a commentator on Middle Eastern politics and history noted recently: ‘The Chinese may be out-producing us in many things. But in the production of rope for our enemies, so that they may use it to hang us, the Western world is still far ahead of China. I will even predict that no matter how they try, the Chinese, in this area, will never catch up.’¹

Judging by the current all-out assault on the Pope and the Church, Western media’s suicidal rope production is proceeding apace. God help those whose critical faculties are so numbed by the ‘spin’ that they can’t see what lurks within the eye of the media storm.

‘Abuse and scurrility’

It is normally considered bad form for journalists to criticise their fellow ‘slingers of ink’ but as I started writing long before most of the present crop were fortunate enough to have parents who actually *had* them, I think I can afford to take some liberties.

I grew up in the trade from my early teens with the following advice ringing in my ears: ‘Slang – very striking slang – may be used with effect at times; but infrequency heightens the effect ... be satirical, trenchant, cynical, merciless – be “bloody, bold and resolute” – be anything but abusive and scurrilous.’²

I’ve no taste for cynicism and decry mercilessness. Very occasionally I have been known to use slang. On occasions I’ve even taken to heart the advice the second ghostly apparition gave Macbeth, and tried to be ‘bloody, bold and resolute.’

Abuse and scurrility, however, I’ve left to the BBC and ABC [radio and TV], SBS, *The Times* of London, *Der Spiegel*, *The New York Times*, *The Sydney Morning Herald* and their myriad ilk across the liberal and left-wing media spectrum in this country and elsewhere.

Who hasn’t heard some shock-jock on ‘talk-back’ radio *talking down* to people who call in to discuss some topic? Not infrequently an interlocutor is cut off, followed by a barrage of insults from the man born with the golden mike in his mouth. He seems to have *carte blanche* to ridicule all

religions, but especially Catholicism and the Pope.

We’ve all listened and watched as political/academic/business/religious interviewees with special-friend status are ‘interviewed’ on the ABC or BBC. We’ve marvelled at the amount of free to air publicity granted such media royalty as their monologues drone on uninterruptedly. No one doubts where the interviewers’ sympathies lie. Pity the unsuspecting ‘guests’ lacking this privileged status. Lambs led to the slaughter can expect a fairer deal, and a quicker end.

Pretexts, and open hostility

As if all this wasn’t sufficiently testing our patience, Nero, covering Christians with tar and setting fire to them to illuminate his gardens and the Colossium to amuse the mob³ could learn something from the media’s mangling of the Catholic Church over recent weeks, and baying at the Pope.

The pretext – I refuse to say ‘the issue’ – is the deplorable phenomenon of pedophilia and child abuse to which I referred above. And let it be said once for all: the Church is by her very nature committed to truth and justice in this matter. From what follows we in no way suggest that the problem doesn’t exist, or that it isn’t a deeply regrettable scandal that has traumatised its victims and deeply hurt the Church at every level – from its visible Head, the Holy Father, to all the Catholic faithful.

Lent/Easter and Advent/Christmas are the most sacred seasons of Christianity. Yet Easter and Christmas are usually the times when the hibernating anti-Catholic propaganda machines in the media gear up for attacks on the Church and the Pope. This Easter has been no exception.

Media bare their anti-Catholic teeth

The sexual abuse story in the global media is almost entirely a Catholic story, in which the Catholic Church is portrayed as the epicentre of the sexual abuse of the young, with hints of an ecclesiastical criminal conspiracy involving sexual predators whose predations continue today. That the vast majority of the abuse cases in the United States took place decades ago is of no consequence to this story line. For the narrative that has been constructed is often less about the protection of the young (for whom the Catholic Church is, by empirical measure, the safest environment for young people in America today) than it is about taking the Church down and, eventually, out, both financially and as a credible voice in the public debate over public policy.

- George Weigel, Distinguished Senior Fellow of Washington's Ethics and Public Policy Center, *First Things*, March 29, 2010.

On Good Friday, Ian Baruma in Boston's *The Globe and Mail* astonished all and sundry by claiming that 'Catholics are more tolerant of hypocrisy than Protestants'. He went on to suggest that celibacy was the cause of the [pedophilia] problem, and that priests should be allowed 'to marry or to form homosexual relationships with consenting adults'.⁴

On Good Friday, in London's *The Guardian*, Geoffrey Robertson called for the Pope to be cited before the International Court. He described the idea of the Vatican State as 'risible'.⁵

On Good Friday, an editorial in *The Financial Times* of London accused the Church of 'flinty doctrinal rigidity' and raised issues such as abolishing celibacy of the clergy, allowing married priests, women priests, sexual relations outside marriage, and homosexuality - 'all issues germane to the scandal in which [the Church] is now enveloped'.⁶

On Holy Saturday, *The Times* of London reported the Archbishop of Canterbury's claim that the Catholic Church in Ireland had 'lost all credibility' because of the child abuse scandal.⁷

On Easter Sunday, *The Times* featured the views of a Catholic dissenter who accused the Pope of being implicated in a 'cover-up' and said of the Catholic Church that its 'moral authority is over'.⁸

On Easter Sunday, Australia's *SBS Dateline* ran an interview by George Negus with a disaffected Catholic priest who, among other things, suggested selling the Vatican to 'Disney'.⁹

On Easter Monday, an editorial in *The Daily Telegraph*, London, took a different tack: showing some understanding for the Pope but attacking the Vatican - a shift in the game-plan that reflects possible media concern at the near hysterical tone of the onslaught on the Pope, and targeting the Curia instead: employing the age-old tactic of 'divide and conquer'.

On Easter Wednesday, *The Sydney Morning Herald* ran its usual anti-Catholic tirade, this time by Chris Geraghty, a former judge with hang-ups about clerical celibacy, and full of over-blown claims about 'priests being well represented in the ranks of paedophiles,' and being 'stand-out performers.' His own performance was sad, and his

references to the Holy Father were tasteless.¹⁰

Media outrage at this scandal - which undoubtedly deeply affects Catholics and decent people everywhere - smacks of hypocrisy and hubris and worse; and of multiple undeclared agenda beyond simply reporting the news.

The Australian reports¹¹ that authors Richard Dawkins and Christopher Hitchens have hired Geoffrey Robertson to organise the arrest of the Pope for 'crimes against humanity' during his state visit to the UK. If this did not touch on matters of grave concern to

all, especially to the children involved, it would be like something out of a Gilbert and Sullivan comic opera. In abusing and insulting the Catholic Church, and its head, the Bishop of Rome, this sad trio of atheists and show ponies has proven the old adage: 'Fortune makes fools of those whom it would destroy'.¹²

If the media were really scandalised by these distressing events, they would be putting them into perspective, not distorting them; and if they really cared about abused children they would be seeking just and effective solutions, not trumpeting their exaggerated and blatantly untrue claims abroad, implying [a] that the tragedy of violated and abused childhoods occurs only within the Catholic Church; and [b] that the Church has done nothing, and is doing nothing to prevent it.

Libraries are filled with statistical data that disprove [a].

'... CNN reports that the percentage of respondents in a representative sample of the general population [that] has sexually molested a child ranges from 1% to 5%. That is a frightening number. ... in most cases abusers are males with blood ties'.¹³

'The most recent "Child Maltreatment" report compiled by the Department of Health and Human Services identified 60,253 different perpetrators of sexual abuse of minors in the U.S. during 2008. Statistics from all 50 states show 56% were parents or other relatives and 8.8% were a parent's unmarried partner. ... the number of priests listed as pedophiles in the US [is] less than 0.03% of the total'.¹⁴

Frankness and Transparency

THAT THE Catholic Church was slow to recognize the scandal of sexual abuse within the household of faith, and the failures of governance that led to the scandal being horribly mishandled, has been frankly admitted by the bishops of the United States in 2002, and by Pope Benedict XVI in his recent letter to the Catholic Church in Ireland. In recent years, though, no other similarly situated institution has been so transparent about its failures, and none has done as much to clean house. It took too long to get there, to be sure; but we are there.

- George Weigel, Distinguished Senior Fellow of Washington's Ethics and Public Policy Center, *First Things*, March 29, 2010.

Indicting the Pope?

NEWS REPORTS seem to have completely misrepresented the law. The enforcement of criminal law is a duty of the state and is not the job of private vigilantes pursuing a personal ideological agenda. There is not a single criminal offence under British law which could conceivably be alleged against Pope Benedict but by invoking the name of the ICC there is a serious misrepresentation of the role of that Court. The ICC was created in order to deal with what the Rome Statute (the international treaty establishing the ICC) refers to as the most serious crimes of concern to the international community as a whole: the crime of genocide, crimes against humanity, war crimes, and the crime of aggression. ... There is no foundation for such a claim against the Pope ... The power exercised by Catholic bishops in law relates to their position as employers, school governors, trustees etc under English law. None of these offices is held by the Pope. His influence is exercised through the purely voluntary obedience of Catholics.

- Thomas More Legal Centre, St Maximilian Kolbe House, 63 Jeddo Road, London W12 9EE
www.ThomasMoreLegal.org

This is in no way to suggest that so low a percentage is acceptable. Only that it makes one question the honesty and motives of the media in targeting the Catholic Church as if she alone suffers from this terrible blight.

And if it be true that such a high percentage of cases come from within families this casts serious doubt on the claim by the media and others that celibacy is a major cause of this outbreak among Catholic clergy.

I hesitate to mention other organisations because the Church herself has scrupulously refrained from doing so, but it should be noted, as Philip Jenkins, a non-Catholic author, recently declared,¹⁵ that the proportion of clergy with sexual disorder problems is lower in the Catholic Church than in other religions.¹⁶ And above all, it is much less than in other organisations.

'While much recent media hype has focused on the Catholic Church's pedophilia scandal, relatively little attention has been given to the high rate of sexual misconduct in the rest of American Christendom. This truly is a crisis that crosses all borders. In a 1990 study by the United Methodist Church, 41.8 percent of clergywomen reported unwanted sexual behavior by a colleague or pastor; 17 percent of laywomen said that their own pastors had sexually harassed them. Obviously, this is not just a Catholic problem. The whole church has a responsibility to offer decisive leadership in the area of sexual misconduct—whether it is child abuse, sexual exploitation, or sexual harassment.'¹⁷

A Dutch judge decided in July 2006 that the Netherlands pedophile party [The Party for Neighbourly Love, Freedom, and Diversity – Partij voor Naasteliefde, Vrijheid en Diversiteit, PVND] could not be banned: "The freedom of expression, the freedom of assembly and the freedom of association ... should be seen as the foundations of the democratic rule of law and the PVND is also entitled to these freedoms." The objectives of this political party were: lowering the age of consent to 12 for sex, legalizing child pornography, supporting the hardcore porn broadcast on daytime television and allowing bestiality.

The Party has recently dissolved. Apparently, this was due to a tough campaign launched on all fronts,

including the internet, by a Catholic priest, Fr Fortunato di Noto, who has been relentless in the fight against pedophilia.¹⁸

[b] Concerning claims in the media that the Church has done nothing and is doing nothing, the internet is fairly bristling with refutations of this charge. An invaluable reference is 'How the Vatican Handles Sex Abuse Allegations,' by Msgr Scicluna in an interview with *Avvenire*, the newspaper of the Italian Bishops' Conference, March 13, 2010, in *Origins*, 39[41/2010] march 25, pp.662-665.

Also, see the response of Bishop William Lori of Bridgeport Diocese, USA, to the campaign waged in *The New York Times* against the Holy Father:

In 2002, I assisted in writing the Charter and Norms for the Protection of Children and Young People. ... I personally witnessed the pivotal and positive role that Cardinal Ratzinger played in helping the American bishops to respond to the sexual abuse crisis. Thanks to Cardinal Ratzinger the United States Norms won approval from the Holy See. Together with the Charter for the Protection of Children and Young People, the Norms have helped the U.S. Bishops to bring about a true culture change in the Church. State of the art safe environment programs have been developed. Countless victims have been assisted. Priests who posed a danger to young people are out of ministry. Dioceses cooperate closely with law enforcement officials (contrary to yet another faulty op-ed piece in the *New York Times*). The Congregation also helped bishops

of other countries deal with the sexual abuse crisis. When he became Pope, Benedict XVI made resolution of the abuse problem a priority. Instead of attacking this Pope, we should be thanking him for helping the Church confront this crisis in a way that benefits victims, the Church, and society.¹⁹

The fact that Church authorities were deceived in this matter is hardly surprising. *No one* in our wider society seems to have been any wiser.

Thirty years ago no one knew much about pedophilia. In my ten years of training as a psychologist I never heard pedophilia mentioned once. When the cases emerged, therapists believed without sufficient evidence that pedophilia could be cured. Dedicated and believing clergy worked with them using spiritual remedies from the sacraments to thirty-day retreats. Time has proven that like most addictions this pathology can only be arrested and not cured. Sad experience has proven that while you may take a chance on a recovering alcoholic, one ought not take a chance on a pedophile because of the danger to children.²⁰

That some bishops and religious superiors mishandled this complex situation is regrettable yet understandable. How could they be expected to do better, granted the general ignorance in the community about the virulence of this mental disease, and how difficult it is to detect and treat it?

The Church's view of mankind – consistently taught for almost 2,000 years – is that we are embodied spiritual

beings created and redeemed by God. It is Catholic belief that we humans are endowed with intellect and free will, and put in this world to act reasonably and responsibly towards ourselves, others, our world and God, in order to achieve some measure of happiness here on earth, and, after physical death, eternal happiness with Christ in heaven.²¹

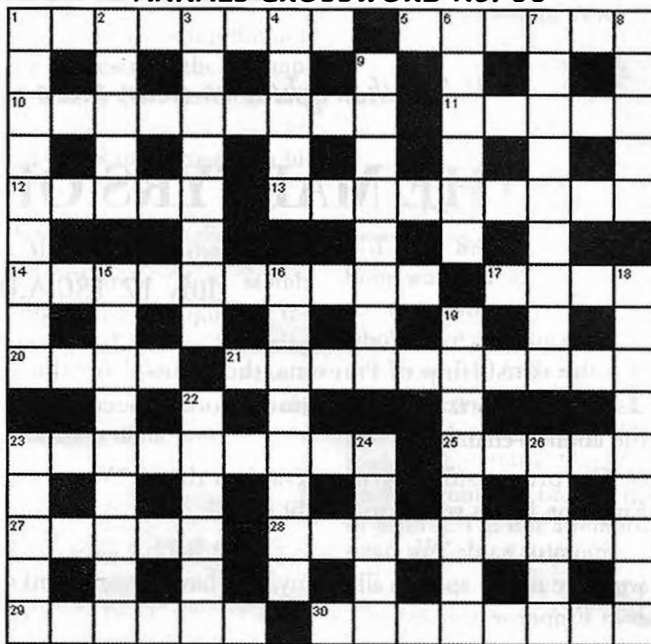
She also believes passionately with Gabriel Marcel, the French Existentialist Philosopher and convert to Catholicism, that the abiding mood of a seeker after truth is 'wonder,' and not as post-post-modernists assure us, 'doubt'.²²

This Catholic view of man and his destiny is anathema to a very articulate and media-wise minority in this country and throughout the Western world. These flaunt their disbelief in God, in creation, in spiritual realities and in life after death. They especially flaunt their hatred for the Catholic Church. They lead the pack that since the moral and social tsunami called the French Revolution, has been howling for the 'right' to abortion on demand, euthanasia, freedom from sexual inhibitions and taboos, and an end to Catholic influence on society and its mores – especially sexual mores.

Dénis Diderot's saying 'let us strangle the last king with the guts of the last priest'²³ before the French Revolution, set the tone that resonates with 21st century media. It echoed the infamous 'Christiani non sint' 'Away with the Christians,' screamed by the mob at the burning of Rome,²⁴ and the myriad cries of 'No Popery!' that attempted – unsuccessfully – to stamp out Catholicism in England from the 16th to the 20th centuries.

After 2,000 years, Catholics are all too well aware, as Jean-Baptiste Alphonse Karr wrote in the middle of the 19th century, that "The more changes occur, the more things stay the same."

ANNALS CROSSWORD No. 66



ACROSS CLUES

- 1 & 11 across. Final resting place of the poor man in Luke 16:22-23 (8,5)
5. Large stretches of water (6)
10. The mother of Solomon (9)
11. See 1 across
12. Fresh water game fish (5)
13. A Neolithic village in NE Scotland, in the Orkney Islands (5,4)
14. Bulb shaped roofs characteristic of Byzantine and Russian church architecture (5,5)
17. An old prophetess who "prayed day and night in the temple" (Luke 2:36-37) (4)
20. A frame that contains the panes of a window or door (4)
21. Source of water near town of Sychar, where Jesus ordered a Samaritan woman to give him a drink (John 4:5-7) (6,4)
23. Slightly ill; looking a little pale (3,6)
25. Last letter of the Greek alphabet (5)
27. British post-war artist; works include "Three Figures at the Base of a Crucifixion"; first name Francis (5)
28. Purpose or goal; aim (9)
29. One of the Apostles (6)
30. Seat of the European commission (8)

DOWN CLUES

1. Large sea bird (9)
2. Prefix meaning back or backwards (5)
3. Wavering; irresolute (8)

4. Encounters (5)
6. Highly venomous snakes (6)
7. A promise or pledge of support (9)
8. A department of N France, scene of heavy fighting in World War I (5)
9. Capital of Bosnia-Herzegovina (8)
15. By that very fact or act (4,5)
16. A musical composition based on a religious theme (8)
18. Day celebrated on Nov 1 (3,6)
19. Overwhelms with amazement and wonder (8)
22. One of the women who announced the resurrection to the Apostles (6)
23. The path followed by a planet (5)
24. A device having blades used to lift and propel a helicopter (5)
26. Banishment (5)

SOLUTION TO CROSSWORD NO. 65



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1. Hugh Fitzgerald, 'Ayatollah Khomeini and Fethullah Gulen,' April 8, 2010: <http://jihadwatch.org/>
2. From my Argentinian-born great-grandfather. Excerpt from a letter written in 1885 to William Clemenger, a 19-year old postmaster at Gundaroo in NSW, and an aspiring poet. Quoted, T.J. Hebblethwaite, 'John Farrell: some recollections' *Caulburn Evening Penny Post* [in eight instalments from February 22 to April 12, 1913] April 12, 1913.
3. Tacitus, *Annales*, Book xv, 44: 'crucibus adfixi aut flammam atque, ubi defecisset dies in usum nocturni luminis urerentur. hortos suos ei spectaculo Nero obtulerat et circense ludicrum edebat' See Ivar Lissner, *The Power and the Glory*, pp.134-135.
4. 'The Pope's Problem is Hypocrisy, not modernity,' *Globe and Mail*, Boston, Thursday April 1 [for Friday April 2].

5. 'Put the Pope in the Dock,' *The Guardian*, London Friday April 2, 2010.
6. 'Vatican's Evasions on Child Abuse,' *The Financial Times*, London, April 2, 2010.
7. 'Ireland Archbishop stunned by Dr Rowan Williams's criticism of Catholic Church,' *Times on Line*, April 3, 2010.
8. 'You've killed the Church Holy Father,' *The Sunday Times*, London, April 4, 2010.
9. Interview, 8.30 p.m. on Easter Sunday, SBS ONE.
10. 'Pope must grovel and beg for our forgiveness,' *Sydney Morning Herald*, April 7, 2010.
11. April 12, 2010, quoting *The Sunday Times*, London.
12. Publius Syrus, *Sententiae*: 'Stultum facit Fortuna quem vult perdere.'
13. Joaquin Navarro-Valls, 'Il Papa e lo scandalo della pedofilia,' *La Repubblica*, April 1, 2010. Translation taken from Edward Penin's blog at NCR website.
14. 'US Government Abuse Reports Ignore Priests, Fault Schools,' Bryan Bradley, *MercatorNet*, April 5, 2010.
15. See Pedophiles and Priests: *Anatomy of a Contemporary Crisis* (Oxford University Press). Quoted in 'The

- Origins of the Crisis,' by Rafael Navarro-Valls, *El Mundo*, March 21, 2010. See *MercatorNet*, April 6, 2010.
16. Whose clergy, it should be noted, are usually married.
17. Rose Marie Berger, 'Catholic Scandal, Ecumenical Solution: The whole church must combat sexual misconduct,' *Sejourners magazine*, July-August 2002.
18. 'The Origins of the Crisis,' by Rafael Navarro-Valls, *El Mundo*, March 21, 2010. See *MercatorNet*, April 6, 2010.
19. 'The Holy Father that I know,' March 31, 2010 <http://www.bridgeportdiocese.com/talk.3.31.2010.shtml>
20. Fr Benedict Groeschel, American psychologist/priest who has dealt with pedophiles for over 30 years.
21. *The Catechism of the Catholic Church*, 2nd ed. approved and promulgated by Pope John-Paul II on August 15, 1997.
22. Gabriel Marcel, by Sam Kcen, London, The Garay Kingsgate Press, 1966, p.1.
23. See Jean-François de La Harpe in *Cours de Littérature Ancienne et Moderne* (1840).
24. Attributed to Nero. See Tertullian *Apol.* 5.

'When the right is so clear, there is nothing to consider'

THE MARTYRS OF SCILLIUM

July 17, 180 A.D.

In the consulship of Praesens, then consul for the second time, and Claudius, on July 17, Speratus, Nartzalus and Cittinus, Donata, Secunda, Vestia were brought to trial at Carthage in the council-chambers.

The proconsul Saturninus said to them: "You may merit the indulgence of our Lord the Emperor, if you return to a right mind".

Speratus said: "We have never done harm to any, we have never lent ourselves to wickedness; we have never spoken ill of any, but have given thanks when ill-treated, because we hold our own Emperor in honour."

The proconsul Saturninus said: "We also are religious people and our religion is simple, and we swear by the genius of our Lord and Emperor, and pray for his safety, as you also ought to do."

Speratus said: "If you will give me a quiet hearing, I will tell you the mystery of simplicity."

Saturninus said: "If you begin to speak evil of our sacred rites, I will give you no hearing; but swear rather by the genius of our Lord the Emperor."

Speratus said: "I do not recognize the empire of this world; but rather I serve that God whom no man has ever seen nor can see. I have not stolen, but if I buy anything, I pay the tax, because I recognize my Lord, the King of kings and Emperor of all peoples."

The proconsul Saturninus said: "Have no part in this madness."

Cittinus said: "We have none other to fear save the Lord our God, who is in heaven."

Donata said: "Give honour to Caesar as unto Caesar, but fear to God."

Vestia said: "I am a Christian."

Secunda said: "I wish to be none other than what I am."

The proconsul Saturninus said to Speratus: "Do you persist in remaining a Christian?"

Speratus said: "I am a Christian." And all consented thereto.

The proconsul Saturninus said: "Do you desire any time for consideration?"

Speratus said: "When the right is so clear, there is nothing to consider."

The proconsul Saturninus said: "What have you in your bag?"

Speratus said: "The Books, and the letters of a just man, one Paul."

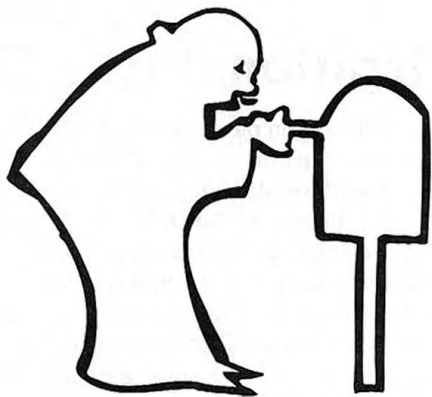
The proconsul Saturninus said: "Take a reprieve of thirty days and think it over."

Speratus said; "I am a Christian." And all were of one mind with him. The proconsul Saturninus read out the sentence from his notebook: "Since Speratus, Nartzalus, Cittinus, Donata, Vestia, Secunda, and the rest have confessed that they live in accordance with the religious rites of the Christians, and when an opportunity was given them of returning to the usage of the Romans, persevered in their obstinacy, it is our pleasure that they should suffer by the sword."

Speratus said: "Thanks be to God!" Nartzalus said: "Today we are martyrs in heaven: thanks be to God!"

- Scillium was a town that belonged to Carthage in North Africa. The account of the trial of these African followers of Christ is the most ancient in existence for Africa. It is based on official sources like the *Acts of Cyprian*.

LETTERS



Crucifix out, Global Warming in

Rex Murphy's article [*Annals* 2/2010] has knocked me bandy. Most of us, I am sure, would regard such a body as the European Court as responsible. No longer will that be the case. The European court (does not deserve initial capitals) has by its nonsense consigned itself to comic strip status. Is Australia a signatory to wretched conventions enforced by European activists? I wonder will this silly court enforce similar restrictions on what is displayed in European madrassas. Thank you so much for *Annals*.

Babinda, North Queensland 4861 ERROL WILES

Banning Mother Teresa?

The anti-religion crusaders are at it again. This time they want the United States Post Office to cancel a planned new stamp honoring Mother Teresa.

I am continually shocked by the persistence of these activist groups. They seem to never give up! Any mention or reference of God must be wiped out. The Pledge of Allegiance, In God We Trust, you name it... they want it boarded up, whitewashed, and banished from our public life.

But not this time. Not Mother Teresa.

Sign on to our group letter to the Postmaster General here - www.StampOutBigotry.com

A group called the Freedom from Religion Foundation is now spreading lies about Blessed Mother Teresa accusing this holy nun of having a 'darker side,' and calling her a 'polarizing Roman Catholic figurehead'

That's why we decided to act swiftly and make sure this anti-Mother Teresa campaign doesn't gain any more momentum.

The groups now protesting the new stamp never protested other stamps honoring Gandhi, or even Martin Luther King, Jr. who proudly understood his fight for civil rights to be rooted in his Christian faith.

What is plain is that these groups not only dislike Mother Teresa, they despise the Catholic Church. They simply cannot stomach the thought of the United States Postal Service honoring a Catholic nun who spoke out against abortion, contraception, and against the atheistic materialism of the west.

Soullessness

THE NEW ATHEIST campaign to have Pope Benedict XVI arrested when he visits Britain later this year exposes the deeply disturbing, authoritarian and even Inquisitorial side to today's campaigning secularism. There is nothing remotely positive in the demand that British cops lock up the pope and then drag him to some international court on charges of 'crimes against humanity'. Instead it springs from an increasingly desperate and discombobulated secularism ... The reason this crusade is so hysterical is because it is not really about the pope at all - it is about the New Atheists themselves. The contemporary pope-hunting springs from a secularist movement which feels incapable of asserting a sense of purpose or meaning in any positive, human-centred way ... It is the inner emptiness, directionless and soullessness of contemporary secularism - in contrast to earlier, Enlightened and more positive secular movements - which has given birth to the bizarre clamour for the pope's head.

- 'Atheists in an existential crisis want to arrest Pope,' says atheist' quoting Brendan O'Neill, who describes himself as an 'atheistic libertarian'. See MercatorNet.com

Mother Teresa stood up for the best of America's ideals. Now it's time we stand up for her.

Chicago Illinois

BRIAN BURCH
PRESIDENT
CATHOLICVOTEACTION.ORG

No psycho-bribery

I am 88; and happily heading homewards. I was tidying old papers so as to simplify the task of those who'll have a mountainous job after my departure RIP [=Romping In Paradise], when I re-discovered the enclosed poem [see this issue, p.2 *Ed*] I'd composed back in the 1940s. Maybe it and your readers would be blessed if you saw fit to print it. I'm not attempting psycho-bribery when I state the simple fact that I'm constantly telling people that *Annals* is by far the best of the religious periodicals: *Fides quaerens intellectum*.

Kew, Victoria 2101

JAMES MURHEAD, SJ

Memories, and the 'Real' World

The article 'Forgotten Treasures' by Brian Pollard [*Annals* 1/2010] brought back memories of Brother Albertus, at Marcellin College Randwick in 1944, praising Frank Sheed in our religion classes: two years prior to *Theology and Sanity's* being published. My gratitude to *Annals* and to Brian Pollard for bringing *Theology and Sanity* to the generation that remembers, and to the younger generation that lives in the 'real' world.

Strathfield NSW 2135

BRIAN SMITH

Climate and Morality

From time to time, as on page 12 of issue No. 2 for 2010, you publish comments that throw doubt on whether the current global climate change has been caused by human activity. I think that I have seen statements by Cardinal Pell with the same tenor. I have no objection to anyone's arguing on those lines, but am curious as to why you and the Cardinal seem to think that the majority view should be challenged, in a religious context. Is it that we will not have a moral obligation to simplify our way of living if the climate is changing regardless of what we do?

Takaka New Zealand 7110

R.L. KENNEDY.

[*Annals* can remember when scientific/media hype was directed at an inevitable and terri-

fyng new ice-age. After that furphy had been milked of whatever benefits its promoters sought, they then directed their hype at global warming. This eventually proved to be a non-goer so they switched horses and now caution against climate change. No sensible person disputes climate change but the jury is still out on what is causing it. The Church has always sought and defended the truth. Historically, this has usually meant swimming against the tide of political/financial interests. As I read it, Cardinal Pell not unreasonably, has been asking for serious scientific debate on the subject, and an end to moral over-simplification, and scare-tactics. Many billions of dollars are involved in all this. Our mediaeval ancestors would have wanted to know 'cui bono?' 'who stands to gain by this?' The last time we did have global warming it actually achieved some good. It can't be bad, surely, to ask for proof of doomsday predictions, and to advise against scaring people into wasting billions on a possible scam. Editor, *Annals*]

Pedophilia and the Priesthood

Some critics of the Catholic Church think it is likely that there would be less pedophilia if it allowed its priests to marry. Surely, men who desire marriage stay well clear of the priesthood!

Neither being Catholic nor being celibate predisposes a person to pedophilia; a married clergy does not solve the problem!

It is horribly clear that priests who engaged in pedophile behaviour should never have been reassigned to duties that brought them again into contact with children. By the way, have men who contemplate marriage ever been examined for possible pedophile tendencies ...?

There's absolutely no evidence that priests are more likely to abuse children than are other groups of men. Tragically, using children as objects for the sexual gratification of adults is epidemic in all classes, professions, religions, and ethnic communities across the globe. Figures on child pornography, incest, and child prostitution make that very clear.

To focus on just one group of people, i.e. pedophile priests, will not help the world's sexually-abused kids.

Beacon Hill NSW 2100

HENK VERHOEVEN

The Ultimate Spiritual World Battle

I have a different take from Samir Khalil Samir's position ['No peace without legality,' *Annals* 6/2009]

Hysteria and Irrationality

THE TIMES -- which in the UK has led the way in promoting hysteria and distortion in this issue -- reports that the taliban atheists Richard Dawkins and Christopher Hitchens are planning to "arrest" Pope Benedict when he comes to the UK. In fact, as Dawkins spells out on his website, they are mounting a legal challenge aimed at whipping up public opinion against the papal visit. Rather than report this as a publicity gimmick, or at least point out how dubious are the legal arguments, *The Times* reports this as if it is a perfectly sensible response to established facts, and even enlists a semi-Catholic columnist to agree with the idea. The mechanism of scandal exerts a fascination which increases in line with the tension. The accusations pile up; facts cease to be sacred; the distinction between truth and hearsay blurs. There is *carte blanche* to demonise the scapegoat, whose guilt is largely irrelevant to the performance of the mechanism. When it is not in thrall to the mimetic contagion, journalism is one of the best means of exposing the irrationality of the scapegoat mechanism, because it relies on facts and evidence. But when journalism jettisons its responsibility to detachment, it becomes an agent of the hysteria.

- 'Abuse coverage reveals scapegoat mechanism,' by Austin Ivereigh, *America*, April 12, 2010

regarding Israel. From my studies I am convinced this is indeed a spiritual issue. In the Hebrew scriptures there are over 700 promises of God for Israel including the restoration of the land and the language. God made eternal covenants with the Jews and Israel. If we cannot believe God to keep his promises to them how can we believe God for our own salvation? In the New Testament scriptures the Jews are called the "apple of his eye" the "first born," the "root of Jesse" onto whom we are grafted. Jesus himself was a Jew and I cannot find out where he ever renounced his Jewishness. He says he came "not to do away with the law but to complete it." This struggle is the ultimate spiritual world battle in my view.

Hornsby NSW 2077

NAME SUPPLIED



[One often hears this point of view expressed in Protestant circles, particularly those concerned about prophecy and the apocalyptic End Times. Caution is, however, necessary. For instance one should not [1] confuse the name Israel given to Jacob after he wrestled with the angel in Gen. xxxii, 28 and later on, in Ex. iii, 16, given to the elders of the 12 Hebrew tribes, with the political entity - the modern Jewish State called Israel - established by UN charter in 1948. Promises made to Jacob do not necessarily apply to the modern State. An earlier kingdom set up in northern Palestine in the last days of Solomon was also called 'Israel,' though it did not include the tribes of Judah, Benjamin, Levi, Dan and Simeon. It ceased to exist in 721 BC. Subsequent generations saw this as a consequence of the kingdom's infidelity; not God's. Also, [2] our correspondent seems to assume that the survival of the modern State of Israel is a precondition for the survival of the Jewish people - 60% of whom live outside of it. Not all Jews, no matter how fervently they, or we, might wish Israel to survive, share this view. [3] Jesus denied that his [messianic] kingdom was 'of this world' in John xviii, 35, and he left unanswered the question of restoring the sovereignty of the Jewish people. See Acts I, 6-7. [4] This is not to say that there aren't spiritual issues at stake here, but *Annals* shares Fr Samir's view that justice and legality hold the key to the lasting peace in the Middle East between Israelis and Palestinians that we all hope for. *Ed.*]

(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*.)



The Pledge of Jesus

'I AM WITH YOU ALWAYS'

THE WAVES are many and the surging sea dangerous. But we are not afraid we may be drowned. For we are standing on the rock. Let the sea rage as it will, it cannot split the rock asunder. Though the waves tower on high, they cannot overwhelm the boat of Jesus. What, pray, are we afraid of? Death? 'For me life is Christ, and death gain.' But tell me, is it exile? 'The earth is the Lord's, and all it contains. Is it the loss of property? We brought nothing into the world. It is certain we can take nothing out of it. The terrors of the world I despise, its treasures I deem laughable. I am not afraid of poverty, I do not long for wealth. I do not dread death, I do not pray to live, except to help you advance in virtue. So I simply note what is happening at present and I call on you, my dear people, to be of good heart.

Do you not hear the Lord saying, 'Where two or three are gathered together in my name, I am there in their midst'? Where will there not be two or three bound together by love? I have his pledge. Surely I do not rely on my own strength? I hold fast to his bond. That is to me a staff, that to me is security, that to me is a calm harbour. Even though the world be in turmoil, I hold fast to this bond. I read it. It is my rampart, my safeguard. What bond is this? 'I am with you all days even to the end of time.'

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

And where I am, there also are you; where you are, there too am I; we are one body. The body is not set apart from the head, nor the head from the body. We are separated by space, but we are united by love. Not even death can cut us apart. For even if my body dies, my soul will live on, and will remember my people.

You are my citizens, my fathers, my brothers, my children, my limbs, my body, my light, and yes, dearer than light. For what does light give me compared with what your love gives? The light is useful to me in my present life, but your love weaves for me a crown in the future..

- St John Chrysostom, from his Homilies before his exile in 404 AD, nn.1-3.
The Roman Breviary, Matins for the Feast of the Saint, September 13,
Second Reading.

Little or no attempt to control harmful 'freedoms' yet simultaneous assaults on completely harmless ones

HARDLY ROCKET SCIENCE

By Giles Auty



Someone remarked to me once that it is the mark of a second-rate mind that it cannot properly grasp the implications of its own arguments. As the years pass by the wisdom of that remark becomes more and more apparent to me.

For example, 40 years or so after the advent of a variety of supposedly world-changing postmodernist initiatives, we see that a number of these have created precisely the adverse social effects a person of sense and experience might have expected from the outset.

But that, in a sense, is the least of our worries. What is really frightening is that what began as examples of immature ideology have become transformed somehow over the passage of time and now enjoy the status of received wisdom.

Indeed who argues today in Australia against the notion that feminism, political correctness, multiculturalism and environmentalism, say, or relaxation of the laws of

editorship have been anything but beneficial in creating a kind of society here which imagines it leads the world in 'progress' and enlightenment?

Yet even as we congratulate ourselves on the advanced nature of our thinking and societal state we are regularly brought up short by unpleasant and apparently unforeseen social eruptions such as endemic bullying in our schools. How can this happen in a 'perfect' society?

As those bringing us news of such eruptions scratch their heads, 'expert' academic commentators are wheeled in to explain such contrary phenomena to the rest of us.

Why do such worrying problems occur in wonderful, present-day Australia?

Refreshingly, one such expert made an overdue admission recently that "people in Australia behave less well towards each other than they used to."

Unfortunately, this particular commentator was not asked why she believed this to be the case, but I hope her answer might have included some reference to a decline in the presence or

influence of traditional moral teaching – a decline which begins in our schools and universities and then spreads out into society generally.

I do not argue for a moment here that children of my own generation always behaved well but rather *that most of them understood quite clearly when they were behaving badly* whether to their fellow pupils or to society in general. Teachers, parents and older schoolmates often assisted them in this understanding.

By contrast, I believe that vast numbers of children in Australian schools have little grasp even of elementary morality today at least partly because they become confused and anxiety-ridden by being invited by their teachers to share in feelings of collective guilt towards Australia's earliest inhabitants or because of mankind's supposed part in the imminent destruction of our planet.

Even at the most elementary psychological level it is clear that burdening children with utterly unjustified guilt is never salutary and a loss of confidence in the moral judgements of teachers could be merely one obvious side effect from this.

So how do we even begin to explain endemic bullying in Australian schools or, to move on to a grown-up context, equally deplorable levels of adult violence and sexual assaults?

Traditionally those who oppose any kind of censorship or self-imposed restraint argue that violent, amoral and semi-pornographic material does negligible harm to anyone. In fact, to interfere with its transmission, publication or proliferation is an unacceptable curtailment of human freedom.

Off-hand, other than equally mendacious claims made for the human

Not all Conflict is Bad

Now this society is the only Kingdom of God on earth that we have any right to look for, and it is only in our membership of this society that we shall find an answer to the claims of the Totalitarian State. For if the state has become too totalitarian, that is because the average Christian has not been totalitarian enough. He has acquiesced in the secularization of life, he has allowed his own aims to be divided and his religion to become a sectarian affair, cut off from his real interests and from his real life. The attempt on the part of the new States to unify life and to tolerate no division of allegiance ought to lead Catholics to unify life in the power of the spirit and to tolerate no division in their allegiance to Christ the King. No doubt this will involve conflict, but conflict is not a bad thing: it is the condition of life.'

- Christopher Dawson, *Religion and the Modern State*, London, Sheed and Ward, 1935, pp. 113-114.

and social benefits of communism, I can think of no other area of human untruth which is so widely promoted as the notion that violent and pornographic material can ever be harmless.

At best it could be argued that both kinds of material 'merely' brutalise and deprave - whereas at worst it has been demonstrated time and again that serial rapists, say, are likely to be avid consumers of pornographic material. In short, any material which brutalises and depraves can never be harmless.

While some parents, at least, are vigilant in the case of their own children's possible exposure to gratuitously violent or pornographic material at home myriad outside opportunities exist today for exposure via computers and computer games.

For children who come already from dysfunctional and violent homes, exposure to violent or salacious material simply endorses attitudes to life and society which may already be burgeoning in an absence of contrary influences. For children of low or limited intelligence differences between fact and fantasy are also notoriously hard to establish.

The real reason why we are 'treated' to so much gratuitously violent and salacious material on our television screens is, of course, because a 'ratings' war exists between rival stations in their unending quest for the advertisers' dollar. Public taste has therefore been 'educated' to accept worse and worse material and it would be foolish to assume that any end is in sight yet from this downward spiral. What television programs may be like in 10 years time bears little thinking about.

Yet, oddly, our post-modernist world is wildly inconsistent over questions of control. While too little is done in my view to curtail the availability and endless proliferation of violent and pornographic material on the grounds that to do so might infringe 'important' human liberties, such desirable - and harmless - human freedoms as the right to decide what sort of trees and shrubs one wishes to grow in one's own garden are under frequent attack now from environmentalist busybodies.

A friend who lives in a North Sydney suburb told me recently that the



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- Editor, *Annals*

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passing of planning applications there carries stipulations about what will or will not be permitted to be grown in the adjacent gardens.

Indeed, in the area where I live myself an attempt was made a few years ago to introduce a *Vegetation Management Order* whereby householders would be obliged to ask the permission of the local council even to relocate any plant of a metre or more within the confines of their own property.

What sort of society is it which makes little or no attempt to control harmful 'freedoms' while conducting simultaneous assaults on completely harmless ones?

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. He continues to devote himself to his original love - painting.

A lost treasure

WILLIAM COBBETT

By Alan Katen Dunstan



WILLIAM COBBETT was a brilliant self-employed social commentator when he wrote his *A History of the Protestant Reformation in England and Ireland*. That was in 1827 when he was 65. He wrote many books – on gardening, an account of America, a work on forest trees and woodlands, a French grammar, and another on the English language, as well as hundreds of articles for his weekly journal. His book on the reformation, revealing as it does the disastrous consequences of the Reformation for Catholics and the common people, was, in his time, translated and published in all the modern languages and had sales exceeded ‘only by the Bible.’¹

Cobbett, a defender of the weak, was born on 9 March 1762, in a small cottage near Farnham in Surrey [in 1780 the house was sold and converted into a hotel called ‘The Jolly Farmer’].

The son of a farmer and grandson of an agricultural day-labourer, ‘one of a class,’ according to G.K. Chesterton, ‘that had fallen so far from anything resembling the pride of a peasantry that in English history it had utterly sunk out of sight.’ Nonetheless, industry and independence were among the first lessons young Will learnt, ‘I do not remember a time,’ he wrote, ‘when I did not earn my own living.’ As a child, bedecked in his blue homespun smock, his first job ‘was driving small birds from the turnip seed, and the rooks from the peas.’

Despite his humble beginnings – or because of them – driven by his own will and with some help from William Windham² who, in 1800 employed him as editor of the *Porcupine*, and in 1802, assisted him in founding the *Weekly Political Register*, which, with one three-

months’ break in 1817, continued till his death in 1835, Cobbett rose to become the most powerful tribune the English poor have ever known.

As a teenager, fortified by many readings of Swift’s *Tale of a Tub*, and the rudimentary schooling he received from his father, he left the farm and for a few months worked as a clerk to a Gray’s Inn attorney – a job he hated. That said, in 1780 he enlisted as a common soldier in the 54th Foot, a regiment bound for America. As a soldier he was paid 6d. a day. Nevertheless, his conduct was exemplary, for there was ‘much more of the soldier than the lawyer about him.’ He ‘got up in summer at daylight, and in winter at four o’clock.’ And, after shaving and dressing, would take breakfast, bread, with either cheese or pork.

Despite his youth, and with no increase in pay, the writing of orders, and personal letters for the officers [for which he was paid], soon became

part of his regular chores. Typically, like some sort of dynamo, long before anyone else was about, his work for the morning was done. ‘I was always ready,’ he wrote – ‘If I had to mount guard at ten, I was ready at nine: never did any man... wait one moment for me.’

He spent eight years with the 54th Foot, and when he wasn’t on duty devoted himself to self-education, mastering Lowth’s *English Grammar* and, amongst other things, studying rhetoric, geometry, geography, logic and French. This did not go unnoticed. And the result of his intelligence and good conduct, were not long in securing promotion for him, first to corporal, then sergeant and finally, while still only nineteen years of age, sergeant-major, over the heads of thirty sergeants.

It was during his time in America too, that he met the love of his life. When he first saw her, in front of her father’s house ‘scouring out pots and pans on the snow at daybreak,’ he was smitten and immediately resolved to marry her.³ She was then thirteen, and he was nearly twenty-one.

Sadly, however, things did not go as he would have liked. Six months after their first meeting, his regiment was sent a hundred miles up river and she went back to England with her father; although before she left he managed to send her a hundred and fifty guineas, all the money he had saved out of his pay, and all the money he had earned writing for officers. In a heart-felt letter that accompanied the money, he begged her only to take lodgings with ‘respectable’ people, to be careful and stay safe until he could come and take care of her.

He returned to England at the end of 1791, obtained his discharge and went seeking her out. He found ‘his little girl’ working as a ‘servant of all work’ at five pounds a year.

Growing Up

THE WISE parent therefore sees to it that the teenager’s life is filled with things that he would rather not do -- visit his grandparents, look after his younger siblings, do chores around the house, finish his homework, go to church. These are good things in themselves, but also act as a way of learning that one’s own will is not the most important guide for how to behave.

- Raymond J. de Souza, ‘Too old to mature.’ *National Post*, (Canada) October 15, 2009

The Battle with Secularism

THE RISING GENERATION sees the real issue; and those who are ready for it rally, and those who are not ready for it scatter. But there can be but one end to a war between a solid and a scattered army. It is not a controversy between two philosophies, as was the Catholic and the Calvinist, or the Catholic and the Materialist. It is a controversy between philosophers and philanderers. I do not say it in contempt; I have much more sympathy with the person who leaves the Church for a love-affair than with one who leaves it for a long-winded German theory to prove that God is evil or that children are a sort of morbid monkey. But the very laws of life are against the endurance of a revolt that rests on nothing but natural passion; it is bound to change in its proportion with the coming of experience; and, at the worst, it will become a battle between bad Catholics and good Catholics.

- G. K. Chesterton, *The Catholic Church and Conversion*, London, Burns Oates and Washbourne, Ltd 1927, p.115

Nevertheless, and with barely a word about the matter, she handed him back the envelope containing the whole of his one hundred and fifty guineas.

'This action,' Cobbett wrote, 'only added to my love for her.' And, shortly thereafter, in February 1792, they married. Indeed, not only did she return his love, she would bear him seven children⁴ and 'would be with him when he died fifty years later at their home in the Surrey hills.' On 'matters of the heart,' however, we should notice, that while he described his wife as 'very beautiful,' in a list he later compiled of eight characteristics a man should desire in a woman he placed beauty last. The first was chastity, followed by sobriety, industry, frugality, cleanliness, knowledge of domestic affairs and, seven, a good temper.

One month after his marriage, he retired to France. He left England to get out of a court-martial on three of his late officers whom he had charged with pocketing money meant for purchasing food for the regiment. But as Chesterton wrote, in so doing he had loosed 'a sort of Tammany Tiger' and was really 'challenging a system running through the whole British Army.' There was no way he could have won.

After living six months in France, Cobbett and his wife sailed for America; and spent eight years there.

Among other things, in Philadelphia he taught English to French refugees; sold books, and appropriately, as 'Peter Porcupine,' shot barbed quills at Dr. Priestley⁵ and Tom Paine.⁶ [Although his attitude to Paine was to change, as when he brought Paine's bones like holy relics back to England], initially, in his criticism, Cobbett was driven by an old-fashioned native nationalism and disgust of Englishmen speaking ill of their country.

It has been said that Cobbett was a Tory. And this was true up to a point. But he was not one in the same sense that Pitt, Castlereagh or Ellenborough, the Lord Chief Justice, were Tories. His real colours might be more clearly seen after his return to England in 1800.⁷ From then until around 1802 when the *Political Register* first appeared, he had become a fierce critic of the Government, led by Pitt,⁸ and the country's 'most uncompromising champion of radicalism.'

Throughout, however, he loved the countryside and in 1805 bought a property at Botley in Hampshire, and resolved to spend the rest of his life farming. Sadly, his idyll was shattered in 1809 when he read of the flogging at Ely of some local militiamen by Hanoverian mercenaries stationed there. In expressing his indignation, Cobbett was set upon by Sir Vicary Gibbs, the attorney-general, who, after

harassing him for nearly a year, finally brought Cobbett to trial, where he was sentenced, by Lord Ellenborough and three other judges, to two years in Newgate, and ordered to pay a fine of a thousand pounds, whilst being held in heavy bail for seven years after the expiration of the imprisonment!

Why they didn't just send him to 'Botany Bay,' like 170,000 other felons and from where he might never have returned, we cannot now say. For as Chesterton said: 'The man who came out of prison was not the man who went in.' In fact, 'he came out in a rage,' thus, 'The most terrible of human tongues was loosened and went through the country like a wandering bell, of incessant anger and alarm; till men must have wondered why, when it was in their power, they had not cut it out.'⁹

Further on the matter of British soldiers being flogged, it should be noted that this practice did not end until 1879. The resistance to flogging came mainly from a well-known group of Irish 'Obstructionists' led by F. Hugh O'Donnell M.P.¹⁰ [The flogging of convict women in Australia was ended in 1817].

To return to Cobbett. Before the 'Reformation,' care of the poor and landless was one of the principal concerns of the clergy whose rules compelled them to provide hospitality for the needy. The property of the Church was, in fact, in great part the property of the poor, entrusted to the clergy for them to distribute; and the distribution took place either at the various religious houses, or in the several parishes of every county. Of the Monasteries, and other Houses of Hospitality, there were in England and Wales 1278, or about 24 on an average to each of the 52 counties. And, when these were looted by Henry VIII, or 'Henry the wife killer,' as Cobbett called him, the poor of England, Scotland, and Ireland became so numerous and suffered such privations that terrible laws, branding with hot irons, cutting off ears, flogging, and hanging, were made to deal with what was labelled, the 'increase in vagrancy.' [Raphael Holinshed (d.1580) asserted that during Henry's reign, 72,000 sturdy beggars were hanged, while in the reign of Elizabeth I, a

further 70,000 persons were hanged as vagrants!'¹¹

On the other hand, the amount of Church property seized by the king was enormous; and a very large part of it was granted by him to minions at court. The great Abbey of Beaulieu, for example, founded by King John in 1204 for thirty Benedictine monks, and dedicated to the Blessed Virgin Mary, ended up in the hands of Thomas Wriothesley, Henry's Lord Chancellor who, for his services was made Earl of Southampton. By 1830 the Duchess of Buccleugh owned what was left of the Abbey, and all of its land. Likewise Netley Abbey, founded by Henry III in 1239, for twelve Benedictine monks, was given away to another of Henry's sycophants, Sir William Paulet. Similarly, in Wales, Saint John's at Slebech was taken over by the Barlows, a family of rich landowners, whilst at Malmesbury, the Abbey was purchased by William Stumpe, an exceedingly wealthy clothier. Then there was Thomas Wolsey, Henry's first minister, who was responsible for suppressing more than forty monasteries in order to finance his scheme for colleges at Oxford and Ipswich.

And the destruction went on for years. Elizabeth I, seriously balmly by any sane measure, besides her other sins, was responsible for the banishment of Catholic priests,¹² and for ordering the Chapel of St. Meugan's to be destroyed 'leaving not one stone upon another.'¹³ This was done in order to put an end to the 'superstitious pilgrimages' that took place there. And so it went on. Thus, many years later, in 1677, Charles II passed the Statute of Frauds which in general required that all contracts be reduced to writing. Thus, under this statute, no title to land was valid unless there was written proof of the same. But the mass of small English yeomen had no such document to show. 'They held their land from father to son... They were owners and hereditary owners of their tenures by traditional and immemorial custom and hereditary free-holders.'¹⁴ But, with this statute, this class of peasant was reduced to a tenant on a competitive rent, and gradually sank to become a proletarian labourer. About a hundred years later, their landless offspring became the factory-fodder that fuelled the Industrial Revolution.

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Moreover, as the pligh of poor worsened, in Cobbett's own time, he petitioned [unsuccessfully] the House of Lords against legislation he called the 'Dead-body Bill.' The Bill was enacted so that part of the sentence passed on a murderer or burglar should be, that his body, after execution, 'be delivered for anatomical dissection.' Cobbett believed the measure was really a thinly veiled attack on the poorest of the poor and intended to apply to the cases of unclaimed bodies of persons dying in hospitals and workhouses. He considered the Bill to be an outrage on the religious feelings of the common people. [Despite this, the Bill had the support of the Bishop of London].

In the last few years before his death, Cobbett also fought for the right of the necessitous poor to relief; and, in so doing, made combat with many famous men who held the same opinions as the Rev. Thomas Malthus, as laid down in his *Essay on Population* (1798). [A greatly altered and enlarged edition was published in 1803]. In it, he maintained that the optimistic hopes of the people are rendered baseless by the 'natural tendency of population to increase faster than the means of subsistence.'¹⁵

Amongst the disciples of Malthus, Lord Brougham was the most prominent; Edwin Chadwick was another, and the Whig party generally had the same view. The Whigs came

into power in 1830, and speedily appointed a Royal Commission to enquire into the Poor Laws. [There were no such laws in Ireland where there was no assistance and people were free to starve to death]. Following the report of the Commission in 1834, a new Poor Law Act was passed. Sadly, the sinister figure of Malthus cast its shadow over the proceedings and his solution provided the remedy – throw the poor overboard and let them sink or swim: Unlike the Catholic Church, which once held sway, he believed that if people were poor it was Nature's way of designating them as unfit to be on the earth, so why attempt to wrest the 'rod of correction' from Nature's hand? Put more plainly, the Act of 1834 was designed to stop relief to able-bodied persons and to make conditions of relief to others so degrading that only those in dire straits would seek it.

In his fight against Mathusianism, Cobbett took pains to remind readers of the significant political fact expressed by Sir Matthew Hale in his *Tract Touching Provision for the Poor* (1683), and which Cobbett quoted as a kind of motto for his last book *Legacy to Labourers* (1834). He wrote:-

A due care for the relief of the poor is an act of great civil prudence and political wisdom; for poverty in itself is apt to emasculate the minds of men, or, at least, it makes men tumultuous and unquiet. Where there are many very poor, the rich cannot long or safely continue such.

In defending such ideas, it might be said, if Cobbett had not attained to a full view of that fundamental question that was later known as the Land Question, it is certain that he came very near to it; and he knew the root cause of the poverty in England. Like other investigators in the annals of the poor he did not hesitate to stigmatize their trouble as robbery. This was the system of robbery which had expropriated the masses from the soil of their native land. He regarded the ill-disguised haste of the plutocracy to get rid of the obligation to provide the victims with even a few crumbs from the loot they had stolen, with righteous indignation. Moreover, as a Christian, he argued that those who believed Malthus were blasphemers, since, in reality, they were arguing that God had implanted in man a principle that leads him to starvation.¹⁶

Silence is Golden

If I don't go
into the desert
to meet God,
then I have
nothing to say
when I go into
the market-place.

- Basil Cardinal Hume,
late Archbishop of Westminster

And what else might be said of this man? Well, he had a farmer's love of the soil; introducing into England the manufacture of straw plat (sic); also several valuable trees, and cultivation of the corn plant, a prodigious source of food. Moreover, during the last thirty years of his life, whether in exile or not, he kept a shop going in London where he never employed fewer than ten persons, exclusive of printers or bookbinders, or anyone else connected with books.¹⁷ In the 1830s, he served as the member for Oldham. Thus he saw the Reform Bill passed, and thought how little it achieved. Consequently he did not think much of politicians. Mostly he thought of them as dangerous fools whose idiocy was demonstrated when, in an attempt to 'quiet the gnawings and raging of hunger' suffered by the poor, made it felony, that is, a serious crime, like murder or arson, to take an apple off a tree, when in earlier times it was no offence at all.

Two other facts, doubtless shocking to some, need to be revealed. First, he argued that the real authors of the Penal Laws under which the Irish suffered so terribly, were the clergy of the Established Church.¹⁸ Second, in the same book, quoting from Dr. Bayley's *Life of Bishop Fisher*, he claimed that 'Anne Boleyn was the King's daughter.'

It should be remembered, however, that Cobbett himself was as a 'proud Protestant;' he was not a Catholic, as might reasonably be assumed. Perhaps for this alone he remains an enigma; although in his writing some have seen

another Defoe or Swift. In the early 20th century, Jesse Collins who developed the programme of 'three acres and a cow,' was likened to Cobbett, as was F. E. Green, author of *The Awakening of England*. My own choice is to liken him to that greatest of all English landscape painters, John Constable. And, looking at my tattered copy of *Rural Rides* with Constable's *Study for the Leaping Horse* depicted on its cover, I fancy somebody at Penguin Books agrees. Most tellingly of all, however, is Constable's *Salisbury Cathedral from the Meadows* (1831), 'a picture from which it is impossible to turn without admiration.'¹⁹ Everything about the painting, from the great spire, to God's comforting sign of the over-arching rainbow, is a glorious depiction of old Catholic England, Cobbett said much the same thing when he first saw it.

1. William Cobbett, *Advice to Young Men* (1830) London, Ward Lock, 1911 reprint, p. 14. hereafter referred to as *Advice*.
2. William Windham (1750-1810), Secretary-at-war under Pitt, in 1806, War and Colonial Secretary under Grenville. For an Australian connection, in 1807, Governor William Bligh received orders from Windham to remove everyone on Norfolk Island to Van Diemen's Land without delay.
3. Neither Chesterton in his biography of Cobbett, nor Gasquet or Woodcock in their Introductions to works by Cobbett, or even Chambers's (1920) or Cobbett himself, ever reveal the Christian name of Mrs. Cobbett.
4. Sadly, his first child, after lingering many months, died in Cobbett's arms; a second child was still-born.
5. Joseph Priestley, a Unitarian and Presbyterian minister, who wrote *The Scripture Doctrine of Remission*, denying that Christ's death was a sacrifice, and rejecting the Trinity and Atonement.
6. Thomas Paine, deist and author of *The Age of Reason* and who, in 1792, published *The Rights of Man*.
7. Before leaving, Cobbett had libeled an American doctor as a quack, lost the ensuing court case and incurred heavy damages.
8. William Pitt, whom Chesterton described as the 'real founder of the Manchester School'
9. C.K. Chesterton, *William Cobbett*, London, Hodder and Stoughton, n.d., pp100-101.
10. At the second reading of the Bill to end flogging on April 7, 1879, opposition to the reform was led by the Marquis of Hartington, John Bright and W. E. Gladstone.
11. Quoted by James Connolly, *Labour, Nationality and Religion* (1910), New Books, Dublin, 1969 reprint.
12. John Lingard, D.D., *The History of England*, J.C. Nimmo and Bain, London, 1883, Vol. VI, p.642.
13. Paul R. Davies, *Lost Churches of Wales* Alan Sutton, 1990, p.100
14. Hilaire Belloc, *Restoration of Property* (1936), 2002 reprint, IHS Press, p.41.
15. Malthus, *Chambers's Biographical Dictionary*, 1920.
16. William Cobett, *Rural Rides* (1830) 1967 reprint, Penguin, London, p. 464.
17. William Cobbett, *Advice*, p. 14.
18. Cobbett, *Protestant Reformation in England and Ireland*, (1827), Tan Books, 1988 reprint, p.355.
19. C.R. Leslie, *The Life of John Constable*, London, Phaidon Press, 1951, p. 191.

ALAN DUNSTAN is a professional photographer with an abiding interest in Australian and Catholic Church history. He has a PhD from Macquarie University for a thesis on *The Land Question and the Early Labour Movement in Australia*.

Outreach to young Catholics in Sydney's State Schools

THE NEW EVANGELIZATION

By Wanda Skowronska



ROBERT HADDAD is the director of the CCD [Confraternity of Christian Doctrine] in the Archdiocese of Sydney. He is a widely read, articulate and dynamic apologist for the Catholic faith. He is responsible for the training of catechists who teach Special Religious Education in government schools. He has taught at high school and tertiary level and came to his current position after having been Convenor of the Catholic Chaplaincy at Sydney University. He has recently published a book on St Justin Martyr and is also teaching theology at Sydney's Notre Dame University. The following is an interview with Wanda Skowronska which took place on Sept 4, 2009 at Polding House in Sydney.

Robert, can you tell us a little about your background?

My father, Michael, came from Lebanon in 1949, my mother Sally in 1958. I was born in Sydney, grew up in Punchbowl, have two brothers. I was educated at Punchbowl Boys High School. My wife Suzi and I have four children. Before I was appointed director of the CCD, I had held various positions. For ten years I was Religious Education Co-ordinator and year co-ordinator at St Charbel's College in Punchbowl, Sydney. I was also a Deputy Principal at that same school for six years. I was concurrently doing lectures at the Centre for Thomistic Studies and Lumen Verum apologetics at St Michael's parish Belfield.

For the past three years I was in charge of the Catholic Chaplaincy full time at Sydney University. Then I was asked by Cardinal Pell to consider the task of evangelisation facing us in the state school system. Cardinal Pell takes education and evangelization very seriously at all levels and I was inspired by him to take on the current role.

Can you tell us a little about the scope of your new position?

Well, I came to the position about a year ago - on 31/ 10/ 08. I learned that 44% of all baptised Catholics are in state schools. That is nearly half the entire population of Catholics we are talking about. We try to reach out to all of these in the Archdiocese, to give them some religious education. At present we reach about 28,000 out of a total of 77,000. Unfortunately, we do not have enough catechists in state high schools but we are working on it. We also have to grapple with the negative influences of the past 40 years and the falling away from the faith that has occurred in that time. Nevertheless, there are many dedicated volunteers who continue to work as they get older and who have kept things going in difficult times.

My role involves the coordination, formation and training of catechists and the development of curriculum resources. It also involves the planning and implementation of projects. At present, I am especially focused on improving the curriculum and increasing the overall number of catechists.

How are you doing that?

We have imported from Parramatta diocese a scheme whereby we engage and train Year 11 and Year 12 students from Catholic high school to teach in K-6 state school classes. For example, there are 25 boys from Patrician Brothers in Fairfield who go into state primary schools to teach special religious education, after having had training from us. The boys love it and find it inspiring to be teachers in this way with younger children. The Year 11 boys have all told me that they want to continue doing the same next year. The children in public schools react very well to these young catechists coming in.

Fr Spillane in Villawood has been very helpful to us in this respect in encouraging us. Some other Catholic schools involved in this new catechetical growth include De La Salle College at Cronulla, Bethlehem College at Ashfield and St Charbel's at Punchbowl. Another six Catholic schools have already indicated that they would like to be part of this project in 2010.

Due also to general recruitment throughout the Archdiocese we currently have 95 more catechists than 2008. I am determined to get access to new state high schools as soon as is feasible. One group called 'Youth for Christ' has provided the names of nearly a dozen people interested in being trained as High School catechists. I am determined to expand our catechesis outreach to as many as possible who are not yet receiving it.

What resources do you use?

We are involved in preparing a third edition of Christ Our Light and Life series and creating a new Year 7-12 curriculum. We are also preparing other materials. The programs are a joint collaborative effort with staff from the Sydney, Parramatta and Wollongong

**LET ME not
have my
forehead
bare - let
the cross of
my Lord
cover it.**

- St Augustine,
Sermon on Psalm 141.

CCDs. I am the general editor and Frs Flader and Peter Joseph are the censors. We are concerned to present the Catholic faith in a way that is accessible to young people of our era.

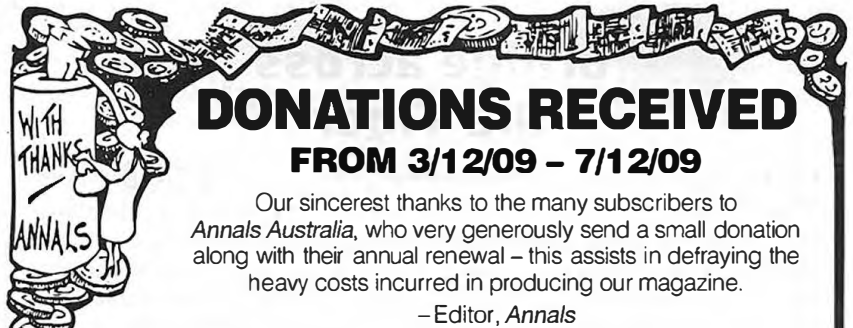
Who do you admire most as communicators of the faith in our era?

I think Pope John Paul II was extraordinary in articulating the great moral issues of our time and fighting the culture of death. Pope Benedict XVI has a deep understanding of culture and its spiritual origin and force. Cardinal Pell can certainly get his counter-cultural message across effectively in the public domain. I also much admire Scott Hahn and the Catholic Answers Team and the catechesis presented on EWTN [Eternal World Television Network]. There has clearly been an expanding role for the laity in evangelisation. New 'green shoots' have been appearing for more than 20 years and have challenged the myth of 'the spirit of Vatican II'. For many young people, who are seeking answers to the big questions, orthodoxy has reached them in unusual and indirect ways. Of course, parental influence at home is paramount but many young people have found their way to the faith despite their home situation, the influences of the age and the post-conciliar confusion. Orthodoxy is once again becoming exciting.

In recent years in Sydney alone there has been an explosion of Catholic groups such as Theology on Tap, the Guardians (Maronite), Faith Talk (Melkite), Lumen Verum Apologetics, Urban theology and Embrace, just to name a few. All of these groups were boosted by World Youth Day.

Do you engage with people of other faiths?

Yes, I am continually involved in some kind of discussion and debate - formally, when I was at Sydney University Chaplaincy in public discussions and, informally, in encounters with students. I have recently participated in a two-hour face-to-face debate with a Baptist minister and throughout the course of 2009 I have had email exchanges with Baptists, Anglicans and Muslims as well. Over the years I have been involved at various levels in the conversions of about a dozen people to the Catholic faith.



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-Editor, *Annals*

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Bridge across the Tiber

WHAT ARE the implications for the Catholic Church herself at the beginning of the new millennium? Not only is this Apostolic Constitution a rebuff to the old style of ecumenical discussions, it is a rebuff to liberal Catholics. The pope is giving a very clear message to those who wish to follow the historic Christian faith: "Let us be united in the One Faith, One Church, One Baptism." He is willing to take risks to welcome those who follow the historic Christian faith, although separated from full communion with Rome. On the other hand, he sees those who prefer the modern gospel of relativism, sexual licence, and a denial of the historic Christian faith that have taken over the mainstream Protestant churches. He knows there are plenty of them in the Catholic Church, and to them Benedict is quietly saying, "There's the door."

- Dwight Longenecker, 'A Bridge Across the Tiber,' Inside Catholic, October 20, 2009. Father Longenecker studied for the Anglican ministry at Wycliffe Hall, Oxford and served for ten years as a curate, a chaplain at Cambridge and a country parson. In 1995 he and his family were received into full communion with the Catholic Church.

What do you recommend as a bare minimum to young people who are newly interested in the faith?

Well, recently I was teaching catechism in Woollooware High School in Sydney and suggested to the young Catholics there, who may not yet practise their faith, that they start to pray every day, that they speak to God personally. When I see young people like this, I invite them to read prayer cards. I ask them to talk simply to God and to ask Him to show them the way. I tell them that following God must come from the heart. I encourage them to attend Mass once a week and then to seek further instruction. For other young adults, I would further suggest that they read the Bible with a good Catholic commentary – the Ignatius Press series is a good start – and to use materials by Scott Hahn to assist them if they can get hold of them.

What Catholic works have especially influenced you in your journey of faith?

There are many but I have to single out some favourites – The Imitation of Christ [Thomas a Kempis] and The Soul of the Apostolate [Dom Jean-Baptiste Chautard]. Also, I particularly value the works of St Frances de Sales and those of St Teresa of Avila. I read a chapter of the Bible every day, which has been my practice for many years.

I also have always found memorable the work of St Justin Martyr who lived in the second

century and was a great apologist for the Eucharist, Mass and Baptism. He showed that in terms of moral behaviour what Christians did on a private and public level mattered. In my recently published book on St Justin, I describe how he lived at a time when incest, cannibalism and child sacrifices were alleged against Christians. St Justin wrote publicly about the private life of Christians and communicated this in a fairly hostile environment. He pointed out to fellow Christians that the victory of Christianity depended not primarily on intellectual combat but on the moral behaviour and martyrdom of the early Christians.

What are the greatest challenges facing us in the current era?

The principal challenges are those of secular atheism, which is accelerating, the materialist ideologies, and the wholesale assault on the family through



contraception, abortion, the media and Hollywood culture.

Another source of challenge is the new age spiritualities. When I engage in discussion on this topic I present new age practices as superstitious in an effort to destroy their credibility. Then I present Catholicism as a credible alternative contrasting the nonsense of the new age beliefs with the rationality of Christianity.

To secularists who say that "all religions are superstitious" I counter by asking them to consider the fact that their secular, atheist orientation and values are leading to the destruction of society as a whole and individual lives in particular. By contrast, those who follow Christ build up society and aim for personal perfection. Which approach is more constructive and rational? What accounts for the difference, I ask? I invite them to focus on the lives of people who are Christians, who follow Jesus and point out that those who truly follow Christ are happier and more complete people. Are not the fruits of secularism the unravelling of modern society, weakening of the family, greater unhappiness and the loss of human dignity? Secularism and atheism do not supply anything for the spiritual hunger of the human person.

Then, if the situation permits, I speak of the existence of miracles verified by science and medicine – pointing out that to believe in miracles is not superstitious but to consider events for which no natural explanation can be given. St Justin Martyr spoke of miracles occurring when he was writing and there is ample evidence of miracles in our day – look at the miracles of Lourdes, the incorruptible bodies of saints, some extraordinary personal testimonies.

We must always remember that although we live in a deluge of negative influences, the grace of God is still changing minds and hearts. The big picture always has, and always will, include God. There are always conversions happening and people are always finding their way to God.

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

Pastoral Letter, probably from Carthage, written on June 26, AD 404

THE OIL-PRESS

By St Augustine of Hippo



TO MY MOST BELOVED brethren, the clergy, senior members and the faithful of the church of Hippo whom I serve in the love of Christ: I, Augustine, send greetings in the Lord.

Should scandals arise, I should prefer that you were able to deal with them by turning to God's word, rather than needing the help of our counsel; so that He might reassure you, Who also is our reassurance.

Hold your ground in the battle with evil

He predicted beforehand not just the good things that he will bestow on his saints and faithful ones, but also the evil with which this world will abound. He also took care, beforehand, that a written record be kept. This was so that we would be as certain of the good that was to be bestowed at the end of the world, as we are of the evils that were foretold and that we would surely have experienced before the end of the world.

This is why St Paul¹ says: 'All the ancient scriptures were written for our instruction in order that through the encouragement they give us we may maintain our hope with fortitude.'² Why then did our Lord himself think it necessary to say 'And the righteous will shine as brightly as the sun in the kingdom' of his

Father³ – which will come to pass at the end of the world – and to add, 'Woe to the world'⁴ that such scandals should arise?

He did so to stop us deceiving ourselves into thinking that we might arrive at this place of eternal happiness without having to hold our ground in the battle with fashionable evil.

Why did he think it necessary to say 'As evil abounds, the love of many will grow cold'⁵ He said it, so that those of whom he spoke immediately afterwards ['whoever perseveres to the end will be saved'⁶] when they see iniquity flourishing and charity growing cold will not panic or be frightened or be unduly grief-stricken by what appear to be unusual and unexpected events. Rather, seeing such things unfolding before the end, they will persevere patiently until the end, sure in the hope that then they will reign in the life that has no end.

A shepherd's grief and dilemma

Having said this, let us turn to the scandal concerning Boniface the priest. I do not suggest that you should not grieve over it, for the love of Christ is not present in one who is not grieved by such matters; and the devil's malign influence is at work in those who take pleasure in them.

Not that we have knowledge of anything worthy of reprimand about the priest in question. What concerns us, however, is that there are two people in our monastic community, one of whom must certainly be considered wicked, and the other – despite having an untroubled conscience – has lost his good name in the eyes of some, and is viewed with suspicion by others.

By all means grieve over matters such as these; for they are deserving of our grief. But not so that your grief makes your charity grow cold, and you grow

indifferent to living a good life. Rather, let your love express itself more ardently in beseeching God that if your priest be guiltless then with God's help he may quickly take up his proper ministry again. I am more inclined to believe this to be the case because, when he was made aware of the unchaste and immoral suggestion of the other he was unwilling either to consent to it, or remain silent about it.

If, on the other hand, he knows himself to be the

THE TEACHINGS of the Catholic Church on moral issues are clear, logical, consistent with Catholic Tradition and too well-known to need repeating here. Despite this, or perhaps *because* of this, moral lapses on the part of Catholic clergy and laity are presented in much of the media as arguments against the truth and integrity of the Church's teaching and discipline, and as arguments against the Church herself. Our Holy Father Pope Benedict XVI recently wrote a Pastoral Letter to the faithful in Ireland deploring such moral lapses, re-affirming Catholic teaching and proposing remedies. Almost sixteen-hundred years earlier, one of the world's greatest Catholic bishops wrote a similar Pastoral Letter to his flock in a remote diocese in North Africa. *Annals* offers that letter here unabridged – as it left St Augustine's hands. The problems he deals with are age-old; his approach is Catholic to the core. We urge our readers to read what follows attentively and, if possible, slowly and prayerfully. Differences between his early fifth-century world and our early twenty-first century one will immediately suggest themselves. Similarities between the Catholic approach of this bishop writing in the pontificate of Pope Innocent I [401-412] and our Holy Father Pope Benedict XVI writing in 2010 stand out like beacons of faith for a world that has lost its way, and seems hell-bent on losing its soul. – Paul Stenhouse MSC

guilty party – which I dare not suspect – and, moreover, that he tried to destroy the good name of the other when he could not prevail over his modesty – which in fact is what he accuses the other of doing – then may God not permit his wickedness to remain hidden.

In this way, with God's help, what men cannot unfathom between the two of them may become manifest.

Dealing with the Issue

After having agonised at length about these matters, and having found it impossible to decide one way or the other concerning the two – although I was more inclined to believe the priest – my first thought was to leave them both to God, until the one whom I suspected to be guilty should do something that would give me a just and patent reason for removing him from our residence.

But then he started making most vehement demands that he be ordained as a cleric⁷ either by me, here, or elsewhere at my recommendation. I was in no way prepared to impose hands in ordination on someone about whom I harboured serious reservations, nor would I agree to recommend him to a brother bishop as a candidate for ordination. At this point his demands became more insistent: if he could not be ordained a cleric, then neither should Boniface be permitted to continue to exercise his priestly ministry.

In the face of this provocation, I noted that Boniface wanted to avoid being the occasion of scandal to any whose faith was weak, or who were suspicious of the integrity of his life. He was prepared to suffer the loss of his good name amongst men rather than pointlessly causing an uproar in the Church. He could see that there was no way that he could convince the ignorant, the doubters, and those more inclined to suspect him, of his clear conscience in this dispute.

Putting the matter in God's hands

I hit on a plan. Both parties bound themselves by mutual agreement to go to a holy place where the more amazing interventions of God would more easily reveal through compunction or fear which of the two was in bad conscience.

Of course God is everywhere. The Creator of all is not contained or restricted to merely one place, and those who truly worship him must do so in spirit and in truth.⁸ He hears us in secret; and he justifies and rewards in secret. On the other hand, when it comes to those things that are common knowledge amongst men, who dares to question His judgement by asking why miracles occur in some places, and not in others?

The holiness of the burial place of Saint Felix of Nola is so well known that I decided that they should go there. Another reason for going was because we could more easily and faithfully receive a written report⁹ of whatever might be learned of the two of them through God's intervention.

We have ourselves experienced in Milan how demons have been made to reveal themselves in marvellous yet frightening ways at the burial places of the saints.

A certain thief who had gone there planning to perjure himself felt compelled to admit to his theft, and to restore what he had stolen.

Isn't Africa full of the bodies of the holy martyrs? And yet we never hear of such things happening here. Just as not all saints, as St Paul says, 'have the gift of healing; or are able to discern among spirits,'¹⁰ so He who distributes his gifts to whomsoever He wishes has not willed that such wonders occur at the resting places of all the saints.

Don't prejudge the Issue

It was not my intention, originally, to bring this grievous sorrow that afflicts my heart to your attention, in case you would be disturbed and

saddened fruitlessly and grievously. Yet, perhaps God did not wish you to remain ignorant of these things, so that you could unite yourselves with me in prayer that He might deign to reveal to us what He knows, and what otherwise we could not know about this matter.

I could not bring myself either to suppress or remove the name of this priest from the list of his fellow-priests read out at Mass,¹¹ lest this be seen as a rebuff to God upon whose intervention the case then depended – and lest this pre-judgement of mine appear to be pre-empting His judgement.

Even in civil matters judges would not act in this fashion when doubts concerning a case had been referred to a higher authority: while the matter was still pending, they would not dare to make any changes.

In the Council of Bishops¹² it was laid down¹³ that no cleric¹⁴ who had not yet been found guilty should be excommunicated unless he refused to present himself before a tribunal.

Boniface, however, modestly refused to accept letters of reference that, as he travelled, would have entitled him to respect on account of his office. He did this so that in places where neither was known, each would be treated equally.

But, if it pleases you that his name not be read out publicly at Mass lest we provide a pretext, as St Paul says,¹⁵ to those who seek one for keeping their distance from the Church, then we want no part in this. Let it be done by those who have an interest in doing it. After all, what harm can it do someone if human ignorance refuses to read out his name from the Diptych, as long as a guilty conscience doesn't exclude him from the Book of Life?¹⁶

How the devil tries to wear us down

In all this, my God-fearing brethren, remember what the Apostle Peter said:

'Your adversary the devil goes about like a roaring lion, seeking whom he may devour.'¹⁷ When he can't devour someone by seducing him to evil ways, he tries to blacken his good name. In this way, weakened by the detraction of men's abusive language and wagging tongues, he may more easily fall into his maw.

If, however, the devil is unsuccessful in besmirching the good name of the

Calling a Spade a Spade

I've come to the conclusion that porn is moving away from an individual and couple-problem to a public health-problem capable of harming the emotional, sexual and relationship well-being of millions of men, women and children.

- Wendy Maltz, 'Out of the Shadows,' in *Psychotherapy Network* Nov/Dec 2009 p.35. Author of *The Porn Trap*.

innocent, he tries another tack: making him harbour unkind thoughts about his brother and judging him accordingly. Thus he becomes complicit in evil and is easily overcome.

Who can understand and list all the devil's tricks and deceptions? These three wiles of the devil, however, stand out in the case before us:

Firstly : God warns us by means of St Paul not to be seduced into wicked ways by bad example. 'Do not unite yourselves with unbelievers. What has righteousness to do with wickedness? Can light consort with darkness?'¹⁸ In another place we read 'Make no mistake: bad company is the ruin of a good character. Be sober, you who are just, and be unwilling to sin.'¹⁹

Secondly : [God warns us] not to cave in before the tongues of detractors. Thus, he says through Isaiah: 'Listen to me my people, my Law is in your heart and you know what is just. Do not fear the reproaches of men; do not be overcome by their taunts; do not make much of it when they despise you. With the passing of time they will fall apart like a garment; like wool they will be eaten by the moth. My justice will remain forever.'²⁰

Thirdly : Lest your mind be twisted and you perish by giving way to false suspicions of God's servants keep in mind St Paul's warning where he said: 'Pass no premature judgement; wait until the Lord comes. He will bring to light what is hidden in the darkness; and he will disclose men's innermost thoughts.'²¹ And again he said, 'What is plain to see, is up to you; what is hidden, is a matter for the Lord our God.'²²

Effect on the community

Obviously things like these cannot happen in the Church without causing grave sadness to saints and believers alike. But let Him who foretold them all be our Consoler. He warned us not to let our charity grow cold even if evil flourishes, and to persevere until the end, so that we might be saved.

As for me, in this matter, if there is even the tiniest scintilla of Christ's love within me, 'when anyone among you is weak, am I not weakened? when anyone among you is scandalised, do I not blaze with indignation?'²³ Do not increase my anguish by giving in to false suspicion, or by sharing in others' sins. Do not, I beg you, lest I have to

The Silence of the Preacher

IT IS sometimes their own sinfulness, then, that silences preachers, as the psalmist says : 'To the wicked God speaks What right have you to recite my statutes ?' But sometimes preachers are prevented from speaking through the sinfulness of those in their care, as the Lord says to Ezekiel: 'I will make your tongue cleave to the roof of your mouth, so that you shall be dumb and unable to reprove them; for they are a rebellious house.' It is as if he had said quite openly: you are not allowed to preach, precisely because this people is not worthy to have the truth preached to it, so long as it rebels against me by its deeds. It is not easy, then, to judge whose fault it is that the preacher is reduced to silence. But we do know for certain that the silence of the preacher, while it is sometimes damaging to himself, is always damaging to those in his care.

- Pope St Gregory the Great [590-604 AD] Homily, 17,3ff. Quoted *The Roman Breviary*, Second Reading at Matins for Saturday in the 27th Week of the Year.

say of you 'and they added to the pain of my wounds'. Those who openly take pleasure in our grief are much easier to bear with. Of them, referring to the body of Christ, it was predicted: 'Those who sit by the town gate insult me; drunkards sing songs about me.'²⁴ We have been asked to pray for them; and we have learned to wish them well.

Malice of scandal-mongers

Why do they 'sit at the gate'? What plots are they hatching? Isn't it, that when they hear of a bishop, priest, monk or nun who falls, they believe, they imply, they insist that all are the same; it's just [they hint] that not all can be unmasked. And yet these same people don't reject their wives nor accuse their mothers if some married woman is found to be an adulteress

But should any crime be falsely alleged or even actually proven against someone who has made religious profession, they insist, bustle about and peddle the idea that these accusations are true of *all* religious people.

Those therefore who find in the bitterness of our sorrow something pleasing to the taste of their wagging tongues, are not unlike the dogs – if indeed we can interpret the dogs in this negative sense – who licked the wounds of the poor person who lay before the gate of the rich man and suffered patiently all hardship and indignity until he was taken to the bosom of Abraham.²⁶

You, if you still have hope in God, don't add to my grief; don't let the number of the wounds that the dogs lick be added-to by you. You – for whom we expose ourselves to 'trouble at every turn, quarrels all around us, forebodings in our heart,'²⁷ 'danger in the towns, danger in the desert, dangers from people, dangers from false friends,'²⁸

I know that you are distraught, but do you grieve more bitterly than I? I know that you are disturbed, and I fear that one of the weak ones for whom Christ died may falter and perish from the tongues of the slanderers. Don't increase my sorrow, for it was not my doing that brought this sorrow to you.

I did what I could to ensure that this evil was properly dealt with, and at the same time I tried to spare you knowledge of it as I knew it could upset the strong for no good purpose, and dangerously unsettle the weak. May He who made you aware of this give you strength to bear it; may He instruct you from his Law and lighten for you the days of despondency.

Don't attack the character of others

From what I hear, some of you are more troubled by this matter than by the moral lapses of those two deacons who joined us from the Donatists. Because that seemed to be a reproach to the Church of Proculianus,²⁹ and a cause of rejoicing for us – as if nothing

like this ever happened among clerics on the Catholic side.

Let me tell you, whoever amongst you thought this way was not thinking straight Remember how God taught you: 'He who glories - let him glory in the Lord'³⁰

The only fault you should find with heretics is that they are not Catholics. Do not be like those people who because they are bereft of arguments to defend their schism, are only interested in blackening the character of those with whom they differ, and heap up many spurious allegations against them. Because they can't discount or trivialise the truth of the Divine Scripture by which Christ's Catholic Church is commended, they spread lies about the men who preach it, about whom they are capable of spreading all sorts of nonsense - whatever comes into their heads.

This isn't how you 'learned Christ' if you really heard Him, and were taught in him.³¹ He forewarned his faithful against those evil stewards whose actions were evil, but whose words communicated His good teaching. 'Do as they say; but don't do as they do. For they say and don't do.'³²

Putting the issue in Perspective

Pray for me, 'lest preaching to others I may myself be found to be a reprobate.'³³

But when you glory, let it not be in me, but in the Lord. No matter how vigilently my house may be managed I am a man; and I live among men. I can in no way claim that my house is better than the ark of Noah, in which among eight persons one, [Ham], was found to be a reprobate,³⁴ or better than the House of Abraham of which it is said, 'Drive out the slave girl and her son';³⁵ or better than the House of Isaac of whose twin sons it is said: 'I loved Jacob, but I hated Esau';³⁶ or better than the House of Jacob itself where we read that the son [Reuben] committed incest with his father's concubine;³⁷ or better than the House of David one of whose sons, [Amnon], committed incest with his sister [Tamar],³⁸ while another, [Absalom], rebelled against his father who was always gracious towards him;³⁹ or better than the community of Paul the Apostle who, if he had lived amongst good people would not have said as I

quoted above 'quarrels all round us; foreboding in my heart';⁴⁰ nor would he have said of the holiness and faith of Timothy 'There is no one else here who sees things as I do and takes a genuine interest in your concerns; they are all bent on their own ends; not on the cause of Christ Jesus';⁴¹ or better than the little community of Jesus Christ in which eleven good men had to put up with Judas who was faithless and a thief; or, finally, better than heaven whence even some angels fell.

I openly admit to Your Charity in the sight of the Lord our God, Who knows me through and through ever since the time I first began to serve him, that just as I have scarcely ever found better men than those who have made progress in Monastic life, so I have never found worse men than those in Monasteries who have lapsed. I think it was of the latter that we find written in the Apocalypse: 'Let the good man persevere in his goodness; and let the filthy-minded wallow in his filth'⁴².

Fatherly advice from the Shepherd of the Flock

While we may be saddened by some aberrations, we are heartened by the greater number of right-minded people. Don't reject the oil-press because the dregs offend your eyes. From these same presses the Lord's storehouses are filled with the purest oil.

Dearly beloved Brethren, may the mercy of our Lord God guard you in His peace against all the snares of the enemy.

[For the latin text see Migne PL, vol.xxxiii, Ep. lxxviii, cols.267-272. Translation: Paul Stenhouse MSC. Note: I have not been able to find any reference to the priest Boniface and the lay-monk Spes

elsewhere in St Augustine's writings. If any reader can throw light on the aftermath of Augustine's attempts to resolve this matter, please contact me on Phone 02-96631263; Fax 9662-1910 or editorannals@gmail.com]

1. Augustine always calls him 'The Apostle'. In the same way Isaiah is 'The Prophet'. This was common Catholic practice, similar to St Thomas's calling Aristotle 'The Philosopher'.
2. Romans xv, 4
3. Matthew xiii, 43
4. Matthew xviii, 7
5. Matthew xxiv, 13
6. Matthew xxiv, 12
7. The Church is divided, according to Canon Law, into 'lay' faithful and 'clerics'. The latter is a generic term that in the time of St Augustine, embraced all the 'minor' orders of Door-keeper, Cantor, Reader, Exorcist and Acolyte, and the 'holy' orders of Subdeacon, Deacon, Priest and Bishop. The person in question, by name Spes, was a lay-monk in Augustine's Monastery who wished the bishop to advance him to the minor orders as a prelude to subdeaconate and eventually priesthood.
8. John iv, 24.
9. From St Paulinus of Nola [353-431] bishop of the place and a friend of St Augustine.
10. I Corinthians xii, 30.
11. The Diptych or list of names of priests in good standing, as well as of the pope and the local bishop, read publicly at Mass.
12. Third Council of Carthage, 397 AD.
13. Canons 7, 8.
14. See above, note 7.
15. II Corinthians xi, 12
16. Psalm lxxviii, 28.
17. II Peter, v:8
18. I Corinthians vi, 14.
19. I Corinthians xv, 33, 34.
20. Isaiah li, 7, 8.
21. I Corinthians iv, 5.
22. I Corinthians v, 12, 13.
23. II Corinthians xi, 29.
24. Psalm lxxviii, 12.
25. i.e. all bishops, priests, monks and nuns.
26. Luke xvi, 21-25.
27. II Corinthians, vii, 5.
28. II Corinthians xi, 26.
29. A leading Donatist bishop. See Epistola xxxiii, written by Augustine to Proculianus in 396 in defence of Catholic doctrine.
30. I Corinthians, 1,31.
31. Ephesians iv,20,21.
32. Matthew xxiii,3
33. I Corinthians ix, 27.
34. Genesis ix, 27.
35. Ibid, xxi, 10.
36. Malachi I,2.
37. Genesis xlix, 4.
38. II Samuel xiii,14.
39. Ibid, xv, 12.
40. II Corinthians vii, 5.
41. Philippians ii, 19-21.
42. Apocalypse xxii, xi.

Body and Soul

THE BODY is sometimes seen as 'enemy' of the soul, but, in fact it is the soul... which is the sinner. The body, is just the organ which the 'I' uses to do good or evil. Jesus calls it the 'heart': 'from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness' (Mk 7:21-22). But people accuse the body of all of them. It is true that in the body, we feel all the weight of our animality. In fact, most religions have to tame the body as a way to self-control. And it works, because taming 'the body,' we tame ourselves!

- Felipe Gomez, SJ 'The Holy Spirit in the World,' *East Asian Pastoral Review*, 46[2009/1] p.68

Church music by the unchurched: eminent composers who spent most of their lives outside normative Catholicism, but who made notable contributions to sacred music

FAURÉ

By R. J. Stove



THE FAURÉ *Requiem*: seldom if ever can a major sacred work have become more completely detached, in the public mind, from its creator. For every thousand persons who know the *Requiem*, often through having heard all or part of it at funerals, not one would know enough about Fauré himself to be even aware of his Christian names. (They were Gabriel Urbain.)

In many respects Fauré might well have enjoyed this sort of half-celebrity. The least extroverted of French composers, Fauré seemed content to await admirers' homage rather than to impose himself on them. These admirers have often discerned in him something cat-like, which is accurate enough. His compositional surefootedness possesses a certain feline character, but so too does his innate reserve.

Born at Pamiers in the Pyrenees on 2 May 1845, Gabriel learned self-reliance at an early stage. Even by the standards of a civilisation where parental "quality time" in the modern sense was unimagined, it is remarkable how chilly an upbringing Gabriel had. His parents sent him away, because of his delicate health, to foster-care for no fewer than four years.

Scarcely had he shown talent at the piano – and talent is the operative word, rather than a Mozart's or Mendelssohn's prodigy status – than he found himself despatched, when still only nine, to an extremely austere musical boarding school: Paris's École Niedermeyer. There he received much better and broader artistic instruction than he could have gained anywhere else in France, the Paris Conservatoire included.

Louis Niedermeyer, the school's director, inculcated into his trainees a

thorough knowledge of Bach, Palestrina, and (an especially powerful influence on Fauré's melodic style) plainchant. Saint-Saëns, on the school's teaching staff at the time, became Fauré's closest friend.

Defiance

After finishing his extended (1854-65) Niedermeyer studies, Fauré obtained his first permanent musical job, as organist to the church of Saint-Sauveur in Rennes. This did not satisfy him for long. In a gesture of defiance, he would escape tedious sermons (he found most if not all the sermons tedious) by "going out into the church porch for a smoke."¹

Petty Differences

THE [39] ARTICLES of this English Protestant Church, in the infancy thereof, they thought good to draw up in general terms, foreseeing that posterity would grow up to fill the same: I mean these holy men did prudently prediscover that differences in judgements would unavoidably happen in the Church, and were loath to unchurch any, and drive them off from an ecclesiastical communion for such petty differences, which made them pen the Articles in comprehensive words, to take in all who, differing in the branches, meet in the root of the same religion.

– Bishop Gilbert Burnet [1643-1715] *History of the Reformation*. Quoted Selected Writings of Sydney Smith, ed. W.H. Auden, Faber and Faber [undated] p.115. Sydney Smith [1771-1845] was an Anglican clergyman, essayist, wit, and founder of *The Edinburgh Review*.

One Sunday morning, having attended a particularly strenuous, protracted municipal function, he "entered the organ loft in white tie and tails. He was discreetly dismissed"²

Saint-Saëns paid Fauré the double-edged compliment of calling him "a first-class organist when he wanted to be,"³ and it is fair to suppose that at Rennes he simply did not want to be, that he coasted on his gifts. Back in Paris from 1870, he regularly played the organ at various churches in that city, such labours culminating in a position at the Madeleine, where in 1877 he succeeded Saint-Saëns.

Battleships could almost be floated upon the sea of ink that has been spilt regarding Fauré's adult religious convictions, or lack thereof. Some, with more optimism than accuracy, have called Fauré an outright pagan. This assumption has been demolished by the world's greatest living Fauré expert, Jean-Michel Nectoux: "it would ... be quite wrong to regard him as an atheist," even if "at heart ... he was a doubter and the resulting mixture of pessimism and resignation set him apart from the 'despair' of the Romantics."⁴ Near the end of his life (1922) Fauré wrote in a private letter:

"The universe is order, man is disorder. But is that his fault? He's been thrown on to this earth, where everything appears to be in harmony, and he walks about on it staggering and stumbling from the day of his birth to the day of his death, weighed down with such a burden of physical and spiritual infirmities (so much so that someone had to invent 'original sin' to explain the situation!)"⁵

Yet at least one of his students, Nadia Boulanger – herself an outstanding teacher in subsequent years – considered him broadly orthodox, albeit his attitude concentrated one-sidedly on the Church's gentler elements:

“Religion: one could say that he understands it rather in the manner of the most tender episodes in the Gospel according to St John – rather according to St Francis of Assisi than according to St Bernard, or according to Bossuet.”⁶

This is what might be expected from the man who wrote the *Requiem*, and whose other sacred pieces – such as the *Cantique de Jean Racine* and the tiny (ten minutes long) *Messe Basse*, in addition to a dozen motets – recognisably derive from the same soothing hand. In his liturgical output, Fauré almost never raises his voice, and nowhere seeks to frighten listeners with invocations of death.

Small following

Not that he had many listeners until after he reached middle age. When the *Requiem* (which took him from 1887 till 1890 to complete) first gained popularity, no-one felt more surprise than Fauré himself. He exulted in a note, dating from October 900, to Colette’s husband, Henri Gauthier-Villars (“Willy”): “My *Requiem*’s being played in Brussels, Nancy, Marseilles and at the Paris Conservatoire. You wait, I’ll soon be a celebrated composer!”⁷

Four years before this note, he had been appointed the Conservatoire’s professor of composition. His students included Ravel, the aforementioned Mlle Boulanger, the biographer-composer Charles Koechlin, and the Romanian violinist-composer George Enescu.



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Fauré remained, nevertheless, extremely little known to ordinary folk. In a rare but memorable rage, he bawled out his publisher Julien Hamelle: “I am simply unable to tolerate any longer your indifference to the fate of my compositions. I am fifty-one, I am a professor of composition at the Conservatoire, organist at the Madeleine; but you treat me as though I was some student just out of school.”⁸

When his pupil Émile Vuillermoz sought admission to SACEM (the French composers’ guild), he asked Fauré to be a sponsor, only to learn that the latter was ineligible for sponsorship. “Fauré, Gabriel? ... We don’t have anyone here with that name,” announced the

supercilious SACEM clerk, who went on: “in order to be a sponsor, one must be first a member, and in order to be a member, a composer must receive from his performances a minimum of 200 francs in royalties a month. And, your Gabriel Fauré has never earned such a sum!”⁹

Marital sangfroid

Perhaps serious commercial success on Fauré’s part would have produced greater contentment in his marriage, on which he embarked with astonishing sangfroid. Apparently a match-making salon hostess, Marguerite Baugnies, nominated three unmarried girls: one of whom was Marie Fremiet, daughter of the sculptor Emmanuel Fremiet (whose statue of Joan of Arc will, incidentally, be known to Melbourne readers: it adorns the State Library’s entrance). Someone wrote down these girls’ names and put them in a hat; Fauré ended up choosing the slip of paper that contained Marie’s name.¹⁰ He wed her in March 1883.

Actually he got on much better with Emmanuel Fremiet than with Marie; ill-wishers maintained that Fauré had “married his father-in-law.”¹¹


Proficient in what later eras would call passive-aggressiveness, Marie would ostentatiously “forget” to do the laundry when Fauré needed clean clothes for a public occasion.¹² He never pretended to view marital fidelity with anything except contempt; in spite or because of his diffident air, which prevented him from conducting orchestras effectively,¹³ women found him irresistible.

Elevated to the Conservatoire’s directorship in 1905, Fauré manifested beneath his quiet manner a steely resolve. So skilled did he show himself at retrenching superannuated drones that his son Philippe compared him to Robespierre: “He ordered a head to roll every day.” To one novice, who had won the Prix de Rome (the chief Conservatoire award), Fauré cuttingly observed: “You must be honest now and admit you don’t deserve it.”

Auditory disorders

The rigours of administrative life reduced the leisure he had for his own composing, but a far worse problem also intervened. From 1902 onwards he noticed severe auditory disorders, which impaired pitch perception in the

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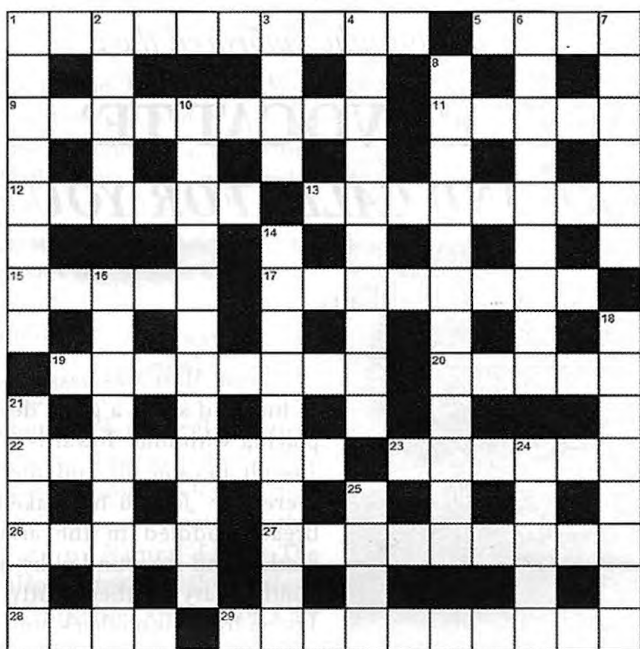
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ANNALS CROSSWORD No. 67



ACROSS CLUES

1. Loose black robe with wide sleeves worn by academics or Protestant clerics (6,4)
5. Dutch cheese (4)
9. Spectral (9)
11. Also ran (5)
12. Hang about (6)
13. Relating to office workers (8)
15. A member of any of the dark skinned indigenous peoples of Africa (5)
17. 16th book of the Old Testament (8)
19. Capital of Finland (8)
20. Female relative (5)
22. Disciples (8)
23. Painter (1593-1652) of religious subjects, such as "St Joseph the Carpenter" on display in the Louvre (2,4)
26. The brightest star in the constellation of Virgo (5)
27. Careless of danger, as from despair: utterly reckless (9)
28. Female members of a religious order (4)
29. To serve as a judge or arbiter (10)

DOWN CLUES

1. Laughing nervously or foolishly (8)
2. Mother-in-law of Ruth (5)
3. Hold firmly (4)
4. Used for transporting invalids or others for whom walking is impossible (10)

6. To violate or outrage by blasphemous or sacrilegious action (9)
7. Ethics (6)
8. On the other side of the mountains: in favour of the centralized authority of the Pope (12)
10. Long running London play written by Agatha Christie (3,9)
14. Unplanned (10)
16. Calendar that followed the revision of the Julian Calendar in 1582 (9)
18. A postponement of punishment (8)
21. Clergyman (6)
24. 44th President of the United States (5)
25. Son of Isaac and Rebecca (+)

SOLUTION TO CROSSWORD NO. 66



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most dreadful ways. He complained that though notes in the middle register (while very faint) at least sounded in tune, "the bass and treble are an incoherent jumble."¹⁶ At first, somehow, he kept his sufferings a secret from all but a few. Eventually further subterfuge no longer sufficed, and in 1920 he reluctantly retired.

During his last illness he told his children: "When I'm gone ... Supporters will fall away, maybe ... You mustn't be upset by this. It's fate, it happened with

Saint-Saëns and with other composers ... They all go through a period of oblivion ... None of that is important. I did what I could ... now let God be my judge ...!"¹⁷ He died the next day, 4 November 1924. Arts Minister François Albert spoke for most people outside French musical cognoscenti's ranks when, to the request by these cognoscenti for a state funeral, he responded: "Fauré? Who's he?"¹⁸

1. Charles Koechlin, Gabriel Fauré, 1845-1924, trans. Leslie Orrey (Dobson, London, 1945), p. 3.

Perpetual Adolescents

A PROBLEM ARISES though when adolescence – increasing autonomy unmatched by responsibility – extends long into the twenties, thirties or even forties. Perpetual adolescents can be very successful in life, just as high schools are full of talented and energetic students. Yet their dominant concern in life is how to best order the world around themselves for their own purposes. For most people the correction to this tendency is the accumulation of adult commitments – jobs and mortgages and marriage and children. If those and other serious commitments are avoided, it is possible to wander through adulthood without achieving maturity. Many contemporary weddings manifest exactly this phenomenon; what should be a step into the world of adult commitments is fêted instead as an entirely self-regarding, self-indulgent celebration of the supremely satisfied self.

– Raymond J. de Souza. "Too old to mature." National Post, (Canada) October 15, 2009

2. Jean-Michel Nectoux, Gabriel Fauré: A Musical Life (Cambridge University Press, Cambridge, 1991), p. 6.
3. Nectoux, p. 41.
4. Nectoux, p. 111.
5. Ibid.
6. Nadia Boulanger, "La Musique Religieuse", Revue Musicale, October 1922, pp. 104-111, at p. 107.
7. Nectoux, p. 119.
8. Nectoux, pp. 273-274.
9. Émile Vuillermoz, Gabriel Fauré, trans. Kenneth Schapin (Chilton Book Company, Philadelphia, 1969), pp. 14-15.
10. Nectoux, p. 36.
11. Nectoux, p. 38.
12. Ibid.
13. "Like many great composers he was an appalling conductor": Marguerite Long, Au Piano avec Gabriel Fauré (Julliard, Paris, 1963), pp. 91-92.
14. Vuillermoz, p. 21.
15. Nectoux, p. 266.
16. Nectoux, p. 292.
17. Jessica Duchon, Gabriel Fauré (Phaidon, London, 2000), p. 212.
18. Ibid.

R.J. STOVE is a well-known contributor to Australian and overseas literary and political journals. He is the author of *The Unsleeping Eye: A Brief History of Secret Police and Their Victims* (Duffy & Snellgrove, 2002). Amid his other activities he is now researching a book on the history of royal impersonators.

Mary Glowrey: a 'special creation of God... a great soul who embraced the whole world.'

'MAGISTER ADEST ET VOCAT TE' *THE MASTER IS HERE AND CALLS FOR YOU*

By Dan Strickland and Robyn Fahy



THE concluding mass for WYD08 in Sydney, Pope Benedict XVI encouraged young people from every nation to be witnesses of life and love in the Spirit: "Do not be afraid to say 'yes' to Jesus, to find your joy in doing his will, giving yourself completely to the pursuit of holiness, and using all your talents in the service of others!"¹ Almost a century ago, Dr Mary Glowrey said 'yes' to this call, a personal call that she experienced from the heart of Jesus, and in the witness of her very person became a source of life for countless thousands. Shy, gentle and tiny in stature, Mary was initially 'regarded as something of mouse' by those around her.² And yet, she held within her the fire of God's love for humanity and through the example of her life has become an authentic witness to hope. Her capacity to speak anew to the people of our time, and in particular to galvanize a new generation into action in the service of life and the protection of the weakest in our midst, retains a freshness, a power and a potency which transcends the barriers imposed by culture, time and history.

Mary Glowrey was born on 23rd June 1887 in the small township of Birregurra in Victoria. The family moved to Watchem in the Mallee region when Mary was five. Of Irish descent, Mary was the third of nine children born into a loving and prayerful family. Devotion to Our Lady was always practised in the Glowrey household. Each night the Rosary was said and with it a prayer for priests and doctors. Mary Glowrey, recalling that practice many years later, wrote: 'When my brother and I were respectively priest and doctor, I sincerely hoped that many another



Mary as a student at Melbourne University. From the University archives.

mother added that 'trimming' to the Rosary.³

From about the age of seven, Mary had prayed to do God's will. She was always deeply thankful to God that this supreme Grace had been given to her at the dawn of reason.⁴ Mary could not have realised then what such a prayer would lead her to and, the level of trust that would be required of her when many years later she boarded a boat bound for a life of service in a foreign land with a religious order whose name she did not know. Nearing the end of her life, Mary Glowrey reflected: 'Whatever else I may have neglected, I have always prayed seriously, if not earnestly, as I might, that God would teach me His Holy Will and give me the Grace to do it.'⁵ It was this openness to the will of God that was to become one of the primary formative factors which grounded and permeated her whole life.

When Mary was ten, she made her first acquaintance with sorrow. On Palm Sunday 1897, her little brother Joseph

was born. Mary was passionately fond of him and spent a great deal of time playing with him. Towards Christmas, Joseph became ill and died shortly thereafter. Joseph had taken his last breath cuddled in the arms of his mother and surrounded by his loving family. Mary's father gently removed Joseph from his mother's arms and gave him to a neighbour. This neighbour took Joseph and then dropped him unceremoniously on the bed. Mary later wrote: "That hurt and gave me a first idea of what death meant."⁶ It was the 22nd December 1897. Mary felt a pain around her heart, a real physical pain, for many months.⁷

When Mary was thirteen, she won a scholarship to attend school at South Melbourne College.⁸ She was a gifted linguist, writer and pianist but shunned the limelight.⁹ For the remainder of her secondary education, Mary boarded at the Good Shepherd Convent, which was situated in the same suburb.¹⁰ At night time, Mary would go into the Convent chapel and in the glow of the sanctuary lamp, read a page or two from a prayer book. One of these prayers seemed to resonate particularly with the deepest desire of her heart and she soon found herself saying it not only in the chapel, but also in all sorts of places: 'Do Thou teach me an entire forgetfulness of myself, O Lord.... Do Thou accomplish Thy Holy Will in me...'¹¹ Mary later discovered that this particular prayer had been written by Saint Claude de la Colombière.

Providentially, Mary's outstanding academic achievements earned her a University Exhibition—an invaluable cash scholarship. Pursuing her literary interests and love of languages, Mary began studying for a Bachelor of Arts at the University of Melbourne in 1905 and at the end of her first year had

obtained first class honours in English and History. However after a great deal of prayer and the gentle encouragement of her father, Mary switched over to the medical course. Unwittingly, Mary had fulfilled the preliminary subjects required by the Medical Faculty which included Mathematics, Latin and Greek.¹² She was 18 years old and felt like a fledgling just dropped from the nest.¹³ There were very few women studying, or indeed practising, medicine at that time.

Soon thereafter, Mary was amongst a group of young Catholic medical students who found themselves at odds with teaching and medical practices destructive to human life. These students used to protest when doctors proposed to carry out treatment that was contrary to Natural Law.¹⁴ The students also approached their priests for help. In response, Archbishop Carr (the then Archbishop of Melbourne) published a booklet titled *Infanticide* in an effort to tackle their concerns. Mary Glowrey had written this booklet and it was indicative of another central theme that was to mark her life—that medicine is, before all else, to be placed at the service of human life and for Mary, this would find particular expression in her medical care of women and children.

In her fourth year of medicine, Mary joined St Vincent's Hospital which had recently become a clinical school for students. Many years later she wrote: 'I can never sufficiently express the gratitude I owe to St Vincent's Hospital.'¹⁵ Mary graduated on the 23rd December 1910 with a Bachelor of Medicine and Bachelor of Surgery. She completed her residency at Christchurch Hospital in New Zealand. It has been suggested that Mary had to do her residency in New Zealand because no position was available for her at a teaching hospital in Melbourne. Mary herself commented that her appointment caused quite a stir firstly, because she was not a New Zealander and secondly, because she was the first female medical graduate to be granted such an appointment in New Zealand.¹⁶

Following Mary's return to Melbourne in 1912, she was appointed to the Eye and Ear Hospital as the Resident Doctor and later to the positions of Refractionist and Clinical Assistant. She was also appointed as Honorary Physician to Outpatients



Mary's graduation photo on December 23, 1910

at St Vincent's Hospital. Mary lived at the hospital so that she could be available at night for emergencies. Her sister, Lucy, had to keep replenishing Mary's blankets and clothes as she was always giving them away to someone more needy than herself.¹⁷ By the time World War I had broken out, Mary had established a successful private practice at 82 Collins St but much of her time was taken up relieving for doctors who were in military service.

A chance reading of a pamphlet about the appalling death rate amongst babies in India, and the desperate need for medical missionaries, fundamentally changed the direction of her life. Mary later wrote: 'It was during this busy period that God deigned to give me my religious vocation. On 24 October 1915, I attended Holy Mass at St Patrick's Cathedral. The day was being celebrated as 'Hospital Sunday'. From the Cathedral, I went to my rooms in Collins St. On the hall table there was a small pamphlet addressed to me.'¹⁸ The pamphlet was about Dr Agnes McLaren, a pioneer Scottish doctor who at the age of sixty-one became a Catholic and at the age of seventy-two, went to India to establish a hospital for the care of women.

Falling to her knees, Mary finished reading this pamphlet and knew that God had called her to help the women and children of India. Mary, describing this moment many years later, said: 'It brought me face to face with Christ.'¹⁹ My life's work lay clear before me now. It was to be medical mission work in India.'²⁰ Mary answered: 'Fiat?'²¹ And so it was done, Mary wrote to her parents telling them of her decision and acknowledged the part they had each played in her vocation—her Mother who had taught Mary to always pray to do the Will of God and her Father who had perseveringly asked her to study medicine.²²

Mary was anxious to go India at once but was unable to do so because of the war.²³ Meanwhile, her busy schedule of external commitments continued. In 1916, Mary Glowrey was elected as

If only we knew Him

The good Jesus bids us say these words which ask that this kingdom may come in us: 'Hallowed be thy name; thy kingdom come in us.' How great is the wisdom of our Master. It is well that we should all learn what we ask for when praying for this kingdom. His majesty saw that, unless he enabled us to do so by giving us his kingdom here on earth, our natural defects would render us unfit either to hallow, praise, magnify, glorify, or extol the holy name of the eternal Father. Therefore the good Jesus placed the two petitions close together. I will tell you what I understand about the matter, so that you may realize for what you are praying, how important it is to ask for it, and how we should strive to please him who can bestow it.

- St Teresa of Avila, *The Way of Perfection*, ch.30, quoted *The Roman Breviary* Second Reading at Matins for Wednesday of Week 13 of the Year.

the first General President of the newly formed Catholic Women's Social Guild which is now known as the Catholic Women's League of Victoria and Wagga Wagga. Deeply concerned about the economic and social inequities that women faced, this inspired group of young Catholic women sought to change society through prayer and action. This was the first large scale organising of Catholic women in Victoria. The League's motto, '*She Hath Put Out Her Hand to Strong Things*', from the Book of Proverbs was first proposed by Mary Glowrey during a retreat at the Sacred Heart Convent in Malvern.²⁴ She could not have realised then how perfectly this motto might be applied to her life.²⁵

As General President, Mary addressed meetings throughout Victoria, wrote frequent articles about health matters for the Guild's newsletter as well as carrying the heavy administrative duties associated with a rapidly growing organisation.²⁶ In addition, Mary started a baby clinic with Dr Eileen Fitzgerald, a fellow doctor and founding member of the Guild, to make information about the healthcare of infants freely available. Mary was also involved in establishing Santa Casa, the Guild's holiday home by the sea for sick and underprivileged children. Mary resigned from the Presidency of the League in 1919 after a health breakdown.

In addition to her medical practice and her strenuous work with the Guild, Mary had also been studying for a higher medical degree with a particular emphasis on obstetrics, gynaecology and ophthalmology in preparation for her medical missionary work.²⁷ She was conferred as a Doctor of Medicine in December 1919.

Formed in an openness and surrender to the will of God over many years of selflessness and prayer, Mary Glowrey left her thriving career as an Ear, Nose and Throat specialist on the 21st January 1920. She sailed for India to become a medical missionary with the Congregation of the Society of Jesus, Mary and Joseph in Guntur. She later learnt that this day was also the first Wednesday of a special annual Novena made to St Joseph by the Sisters of the Society of Jesus, Mary and Joseph in India each year. Among their intentions was medical help for their missions.²⁹

If only we knew Him

Among the many other joys of the kingdom of heaven the principal appears to me to consist in a disregard of all earthly things and a peace and beatitude which rejoice and delight in the bliss of one's companions. The soul dwells in perfect peace and feels supreme satisfaction at seeing that all those around it honour and praise God and bless his name, and at knowing that they never offend him. In heaven every one loves him; the soul cares for nothing but loving him: it cannot cease to do so because it knows him as he is. If only we knew him we should love him in the same way in this world, and although not so constantly and so perfectly as in heaven, yet very differently from what we do now.

- St Teresa of Avila, *The Way of Perfection*, ch.30, quoted *The Roman Breviary Second Reading at Matins for Wednesday of Week 13 of the Year.*

A woman of profound faith and brilliant achievement, Mary nonetheless experienced the incredible wrench involved in leaving those relationships of family and friendship that had sustained and supported her, unsure if she would ever see those dearest to her again, for a country and a culture far from all that she had known and loved. Even after many years in India, Mary would still eagerly watch for the return of the Southern Cross in the sky above Guntur as she felt that it brought Australia to her.³⁰

It is important to note that within the Church, there was a general ban on 'religious' practising as doctors that was not lifted until 1936. However, Pope Benedict XV granted permission for Dr Glowrey to practise medicine and later Pope Pius XI bestowed a special blessing on her medical mission work. Sister Mary of the Sacred Heart, as Mary Glowrey was then known, became the first nun-doctor missionary.

When Mary arrived at St Joseph's Convent in Guntur, she was taken into

the Church, where there was a lovely statue of the Sacred Heart with arms outstretched over the altar.³¹ Inscribed above this statue were the words: *Magister adest et vocat te* (i.e. The Master is here and calls for you). Mary placed the remainder of her life at the service of the medical and spiritual needs of the people of India, as an expression of her own deeply held love for God and for humanity.

When Mary began her medical work in earnest, she had one small room with a small veranda in the front as a dispensary. The veranda was also the waiting room. 'Inside the room,' Mary wrote, 'was a table with three bottles containing a few drugs, namely, Sodium Bicarbonate, Potassium Zibrate and Epsom Salts. There was a tiny cupboard made of boxes which contained a few instruments, all that the sisters possessed.'³² The searing heat and the lack of water supply were also major problems. During one hot season, the temperature did not fall below 43 degrees Celsius.³³ Night and day seemed to differ little.³⁴

The small dispensary in Guntur where Sister Mary began her medical mission eventually grew into St Joseph's Hospital. Between 1927 and 1936, Sister Mary cared for more than 637,000 patients.³⁵ Submitting her work always to the guidance of the Holy Spirit, Sister Mary, for many years the lone doctor, was the driving force in a radically new and visionary plan, unprecedented in that colonial era, to train local women to be doctors, nurses, pharmacists, compounders (dispensers)





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– Editor, *Annals*

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and midwives in order to help stem the tide of suffering. Mary was convinced that the care of the sick and suffering in India must depend on the people of India, particularly the women, themselves.

Her whole life in India consisted of serving God and the sick. She gave herself wholeheartedly to her patients, for she saw Christ in each and everyone. 'Her life was a continual leaving God for

God in His people.³⁶ Sister Mary could usually be found in the Church or in the hospital. She would often walk between these two locations reading a medical journal or correspondence. Countless patients flocked to see the 'gentle Sister Doctor.' She often travelled to visit the sick and dying in outlying villages, crouching down to treat patients on the earthen floor of their small straw huts. There was no pretence of any kind

about her. She was so humble that she could talk as easily with a child as she could with an intellectual. Sister Mary always appeared to reflect before she spoke, her voice was always very low and soft in tone.

Sister Mary also attended to the medical needs of priests in the different dioceses. Many came to her with great confidence and their confidence was amply rewarded. She would seem to have taken as a special missionary apostolic work, the care of these priests who were working in the mission fields.

Sister Mary was said to radiate Christ by word and example. The poor were the people of her choice and incurable patients had a special place in her heart. In the hot season, the cradles of the babies and the beds of the mothers had to be surrounded with wet curtains or cloth to keep them cool. Mary would wake several times during the night to soak these curtains and then hang them up again. If a patient became seriously ill, she would sit beside them until they become more settled. When on duty in the 'Gate of Heaven', which was Sister Mary's name for the ward for incurable patients, she went around tenderly covering the exposed feet of her sleeping patients.³⁷

Mary's medical and missionary service was deeply respectful of the people of India and their culture. This, again, set her apart from the prevailing attitudes demonstrated by many Western contemporaries, and was manifested in a particular way by her study and extensive use of traditional Indian medicines. One can see in this, a reflection of Mary's ongoing openness to the truth and beauty of God, and to recognising this truth and beauty wherever it was to be found.

Not long after Mary's arrival for her mission, propaganda about birth control being spread by Dr Marie Stopes reached India. Convinced of the long-term catastrophic impact of such fallacious arguments upon society's understanding of the intrinsic value of each human person and of human sexuality, Sister Mary was galvanised into action.

Mary's seemingly impossible answer, which came to her while making the Stations of the Cross in 1921, was for the establishment of Catholic Medical and Nursing Colleges in India in order

to train professionals whose medical care would be grounded in an understanding of the absolute inviolability of human life and placed at the service of life. For the remainder of her life, Sister Mary worked and prayed to achieve this dream.

In a letter to the Mother General of the Congregation in 1931, Mary wrote:

"The evils of the day are great, and these evils, deplored by our Holy Father [Pope Pius XI], are rendered greater by the fact that so many doctors teach and practise what is contrary to natural law. To fight this evil, it is absolutely necessary that there should be doctors, and especially medical women, thoroughly grounded in Catholic principles. For years the fight against this evil has been the object of my intention, as I say in the Office - Grant that I may praise thee O Holy Virgin; give me strength against thine enemies."

A few years later, Sister Mary wrote papers on Medical Aid to the Missions, Euthanasia, Eugenics and Sterilization for the 1936 International Medical Congress in Vienna. Hitler had come to power in Germany almost three years earlier and just two years later, Austria would be annexed. Sister Mary could not attend the conference but her Mother General had the papers translated into Dutch, German and Italian. These documents were sent to the Holy Father via the Apostolic Delegate of India. Shortly thereafter, Pope Pius XI donated a piece of land in Rome for establishing a Catholic Medical College. Sadly, World War II broke out and the scheme was unfulfilled.

Finally in 1943, Mary founded the Catholic Hospital Association of India (CHAI) which has grown to become one of the largest Non Government Organisation (NGO) in the health care sector. The first meeting of the Association was held on 29th July 1943 while war raged close by and casualties streamed across the border from Burma. The principal object of the Association was to teach and safeguard Catholic principles in medical and nursing practice.

These must surely be recognised as profoundly prophetic steps on the part of Sister Mary, given that the noxious seeds sown by Marie Stopes, and her American counterpart Margaret Sanger, have now borne their full fruit. A pervasive culture of death is inculcated



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in many Government and international institutions where anti-life philosophies are perceived not only as normative but are increasingly being forced upon the unwilling.

In 1952, Mary accompanied Reverend Mother Jacqueline, her Regional Superior of the Society of Jesus Mary Joseph, to Holland for the election of the Mother General.³⁸ It was the first time that Mary had left India since her arrival some thirty one years earlier. Whilst in Holland, Mary endured a major operation to remove a tumour, which though seemingly successful, was the prelude to the years of suffering that were to end her life. As soon as Mary had recovered from her operation, she travelled to Ireland to see if, pending the establishment of a Catholic Medical College in India, her fellow nuns could be trained as doctors at the University College, Cork.³⁹ Unfortunately, she failed 'to win this privilege for the Indian nuns.'⁴⁰

In December 1953, another tumour was removed. After just a few hours, Sister Mary was already picking up the threads of the work she had put aside just before the surgery. She endured another operation in 1955. Mary felt her bodily strength deteriorating as never before, so much so, that after assisting a serious operation she remarked: 'I felt that I should have been the patient on the table or at least the next one.'⁴¹ That same year, St Joseph's Hospital cared for 45,728 in-patients and 562,454 out-patients with another 8338 patients attended to by the mobile dispensary that travelled to nearby villages. There was only one other doctor onsite to help Mary.

For the last two years of her life, she shouldered the Cross of excruciating physical pain and suffering which she bore with extraordinary courage and patience. The sisters who witnessed her apostolate of suffering have described the calm, serene joy radiating from Mary's face, which struck all who approached her. This gives evidence to the truth that sanctified suffering produces real peace and nearness to God.

As the cancer spread, Mary became completely bedridden although she still continued to deal with her very large correspondence. One of her fellow sisters described Mary's bed as being 'covered with papers of every



Mary in India, already affected by the cancer to which she would succumb

conceivable kind.'⁴² Mary's condition eventually became so serious that her superiors decided that she should leave the unbearably hot plains of Guntur and go to their hospital in Bangalore. Mary would have known that she would never return but, in simple obedience, she left the place of her life's work.

On the 21st of November 1956, the Feast of Our Lady's Presentation, Mary was sent a new and lasting cross. In trying to help her nurse, Mary grasped the rail of her bed with her 'good' right arm but the bone had become brittle as result the cancer that had now spread throughout her body and the arm broke, never to be mended. This incident meant the end to her writing. She could also no longer hold her Rosary beads. She just had to lie on her bed bearing her suffering and accepting God's Holy Will which she had always sought to do. During this last illness, Sister Mary managed to translate the revised Holy Rule from Dutch into English with the book suspended over her bed so that she could read it.⁴³ Sister Mary's only regret, in her own words: 'I have not done enough. I could have done more.'⁴⁴

Her intense suffering gave physical expression and, in a way, summarised

the whole reality of her life—a woman poured out, giving all her personal resources for the life of others and so a woman who in her very person was to make tangibly present the reality of God's concrete, physical self-giving for humanity in his son Jesus.

Sister Mary had followed so closely in the footsteps of Jesus, healing, teaching, consoling and sacrificing all for love. She was free now to lay aside the stethoscope and prescription pad, which God had given her the grace never to abandon in His service.⁴⁵ Mary died on Sunday the 5th of May, 1957. She was sixty-nine years of age. Her last words were: 'Jesus, Mary and Joseph' and 'My Jesus, I love you.'⁴⁶

When she was laid out in the Chapel, 'everybody noticed the change in Sister Mary's face—she looked so beautiful and even youthful.'⁴⁷ At her requiem Mass, the Bishop of Guntur described Mary Glowrey as a 'special creation of God... a great soul who embraced the whole world.'⁴⁸ It was in Bangalore, where Mary Glowrey so courageously lived the final months of her life, offering her suffering to God for her dreams for India, that St John's Medical College was eventually built a little over a decade after her death. One of her fellow Indian sisters was amongst the first intake of medical students.

And so the natural question that arises in response to the life of Dr Mary Glowrey, Sister Mary of the Sacred Heart of Jesus, is "How?" How did she find the strength day after day for her work, in conditions that posed so many obvious external difficulties and no doubt with many hidden interior challenges that only she herself could know about?

'Mary's name in religion was a constant reminder to her that she must always mirror the love of the Sacred Heart of Jesus and that she must cling close to the Blessed Virgin Mary after whom she was doubly named, at baptism and as a nun.'⁴⁹ She also sought frequent association with St Joseph in prayer. But perhaps her most frequent recourse was to the Holy Spirit.⁵⁰ As a fellow nun who knew her well said:

'It is almost certain that Sister Mary never attempted anything and never finished anything without seeking the aid and guidance of the

Holy Spirit. Such was her devotion to and union to Him in her daily work. This proved again and showed her deep humility in her realisation that without the gift of the Holy Spirit she could do nothing, but with Him she could attempt all things. She did attempt the impossible at all times and she tried to inspire others to attempt them also.²⁵¹

FATHER DAN STRICKLAND is a Missionary of God's Love (MGL) in Melbourne. With an increasing number of seminarians, the MGLs have outgrown their existing facilities in Burwood and urgently need to build an additional seminary (<http://www.mglvocation.org>). ROBYN FAHY is a management consultant who works for several not-for-profit organisations with a focus on strategic planning, public relations, community engagement and fundraising. She is also studying for the degree of Doctor of Law.

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MEDIA MATTERS

By JAMES MURRAY

Return bull

He may have quit politics. Will politics quit Malcolm Bligh Turnbull? Look for him on presidential slates as the move to a republic gathers fresh momentum. Ironically if Turnbull were to accede as a first president, his accession would be more likely under a people's franchise than under the model of parliamentary choice he has favoured.

President Malcolm Bligh Turnbull: it has a ring to it. What sort of president would he be? The classic commander-in-chief sort, the monarchical sort. Classic? It tends to be forgotten that the United States constitution makes of the president a temporary monarch. Strictly temporary. After Franklin D Roosevelt's unprecedented three terms (12 years), presidents were restricted to two terms.

If Australia follows suit, that could give President Turnbull eight years to do what should have been done at federation in 1901: the incorporation of Aotearoa-New Zealand to form the Republic of Australasia.

Gloved-up Jones

The solo appearance on Q&A by Opposition leader Tony Abbott highlighted a weakness in the show. And it wasn't Abbott. He was staunch in his response to questions from the audience and from the show's anchorman, Tony Jones.

Jones has already been mentioned here

for coming on as first violinist and orchestra conductor. In the Abbott encounter, he appeared driven by his *Lateline* prosecutorial conditioning.

This included briefing papers while Abbott responded without notes. Which raises the question: should television journalists prepare briefing papers apt to what are supposed to be spontaneous questions while the person under scrutiny has to extemporise?

Jones is a journalist of formidable prowess; he wore loaded gloves; Abbott was bare-knuckle.

The ABC referee Mark Scott – another metaphor change ahead – should ensure a level playing field by having Jones adhere to the convention that a chairman is the conduit for questions not the leader of the push.

Dawkins-ology

Leading contender for the ODAG (Order of the Distinguished Arrogance Gene): Richard Dawkins, the scientist with the unempirical, sentimental belief in atheism which attracts quasi-cultist congregations.

Fastest growing modern cult? Dawkins, Supreme Grand Atheist,

and Christopher Hitchens, his deputy; to enhance their cult they have retained lawyer Geoffrey Robertson, UN Internal Justice Council member, for an anti-papal action worthy of Sergeant Buzfuz. (See Editorial).

On the ABC's Q&A show, Dawkins condescended in rubbishing Family First senator, Stephen Fielding, for his belief that the

Healthy in mind and Body

When you get up each morning, stretch your limbs; nature is comforted thereby, the natural heat is stimulated and the limbs strengthened. Then comb your hair, as the combing removes uncleanness and comforts the brain. Wash your hands and face also with cold water to give your skin a good color and to stimulate natural heat. Wash and clean your nose and your chest by expectorating and also clean your teeth, because the stomach and the chest are aided thereby and your speech becomes clearer. Clean your teeth and your gums with the bark of some odoriferous tree. From time to time fumigate your brain with precious spices; in hot weather use cold things like sandalwood; when it is cold use hot things like cinnamon, cloves, myrrh, the wood of aloes and similar articles.

- Master Taddeo Alderotti, [1223-1295]
a Florentine who taught medicine at the University of Bologna in the second half of the thirteenth century.



earth was created in a given number of millenia rather than in billionfold paleontological time.

Dawkins emphasised his condescension with mock astonishment that Field was a member of parliament. R (*Science Show*) Williams added sneaky vinegar, reportedly leaking a Dawkins quip comparing Fielding's intelligence to a worm's.

Fielding took the condescension with better grace than Dawkins delivered it; he might also have pointed out that notable parliamentarians have shared his belief in creation's relatively limited time-frame: Pitt the Elder and Pitt the Younger for two; Gladstone and Disraeli for another two.

The list could be extended; the point: oddball beliefs, including atheism, do not preclude valuable political initiatives. Arguably Flat Earthers would make the most pro-active Green politicians since they are acutely aware of the earth's edgy limitations.

Defective science

What more can be said of Supreme Grand Atheist Dawkins ODAG? There's always the opinion of Professor William McDougall, Fellow of the Royal Society: 'I hold that there is a crying need for greater frankness as to the defects of science and scientists, and that this need is particularly urgent in the biological sciences... The most urgent need ...it seems to be me is a more sceptical spirit, sceptical not so much towards "the truths" of religion and morals as towards "the truths" of science.'

McDougall was writing in his book, *The Riddle of Life*, quoted by Arnold Lunn in his letter debate with GG Coulton under the title, *Is the Catholic Church Anti-Social?*

Published by the Pan Atheistical Secular Society? Well, no, the publisher in 1947, under

the 'Book production war economy standard', was the Catholic Book Club. Durable stuff.

ClairvauX voice

Under all the coverage of child abuse is a presumption that the Catholic Church has an ancient tradition of covering up scandal. Not so. Its book of books, The Bible, is replete with the exposure of scandals; the New Testament records them faithfully, including St Peter's denial of Christ.

In other words, scandal has always been part of the human condition.

One of the greatest saints, the Benedictine Bernard of ClairvauX (1090-1153) said: 'It is better that scandal should arise than that truth should be deserted.'

The immediate provenance of this quotation was the Sylvia Jukes Morris biography, *Race for Fame: The Ascent of Clare Boothe Luce* (journalist, dramatist, convert to Catholicism and US Ambassador to the Holy See).

Morris used the quotation as an epigraph to a chapter on early scandalous circumstances in Booth Luce's life.

Booth Luce was also, of course, the wife of Henry Luce, co-founder of *Time* magazine; *Time* made little of the aforesaid scandals.

All institutions exercise confidentiality in the investigation of

allegations that may impinge on their *raison d'être* whether that be honesty in banking, justice in policing, probity in law, readiness in defence, the provision of television or child abuse during UN peacekeeping operations.

Newspapers, committed to, and profiting from disclosure, are zealous in such self-defence. *The New York Times*, a leader in the charge against the Vatican, has yet to clarify completely its role in helping to bring

Dismembering the Past for ... profit

ONLINE AUCTION companies such as eBay are enabling dealers to make quick returns by breaking up manuscripts and selling the leaves individually. This is not a new phenomenon, but the rate at which it happens has accelerated recently. The commercial benefits of the practice are explained by Christopher de Hamel in his *Cutting up Manuscripts for Pleasure and Profit*, Charlottesville, 1996, p. 19: 'You buy a manuscript for a thousand dollars [for example]. You break it in two and each half is worth \$900. You tear it in half again and each quarter is worth \$800; you split it again and each eighth is worth \$750; and so on'. He goes on to give an example of a manuscript sold at auction for \$12,000 in October 1980, which was then 'worth' \$190,800 shortly thereafter when cut into single leaves retailing at prices from \$350 [text leaves] to \$1750 [leaves with historiated initials].

- Newsletter of AMARC *The Association of Manuscripts and Archives in Research Collections*, No.42, May 2004.



*Not ... a chamber of horrors, or a judicial labyrinth
from which no escape was possible'*

THE ITALIAN INQUISITION

Reviewed by JUDE P. DOUGHERTY



BLACK opens the Preface to this volume with the observation, "The topic of the Italian Inquisition. . . might seem dark and unattractive, but it is not as gruesome as myth and prejudices might suggest." First off, he makes a distinction between the Spanish Inquisition, essentially a state institution responsible to the King of Spain, and the Italian Inquisition, responsible to the pope. Strictly speaking there was no single Italian Inquisition; there were many. Black's interest is primarily the Roman Inquisition for there were also inquisitions centered in Florence, Venice, and Lucca.

New studies have been possible as a result of the opening to scholars in 1998 of the central archive of the Roman Inquisition or, to be more accurate, of the several inquisition systems that prevailed during the period under consideration. Black presents his book as an overview of the current knowledge produced by dozens of international scholars and as the result of his own excursions into a few of the many archival resources extant in some 20 Italian cities and towns. "I have emphasized," he writes, "the details of some of my own forays into archives in Bologna, Florence, Rome, and Venice."

Black acknowledges that the complexity of the topic is governed by the consideration that we are not dealing with a single, centralized Italian Inquisition. The main institution is what is generally called the Roman Inquisition, more properly called, the Holy Office, a permanent institution established in 1542 under the Pope Paul III (Alessandro Farnese).

Christopher F Black. *The Italian Inquisition*,
New Haven, Yale University Press 2009,
pp.xx+330, US \$55

Italy, it is to be remembered, was not politically united until the late nineteenth century. In the sixteenth and seventeenth centuries, distinctions between Italy and Spain, Italians and Spaniards, could be fuzzy. The Islands of Sicily and Sardinia were part of the Spanish Kingdom of Aragon. Then, too, there was the Kingdom of Naples, subject to Spain.

The book covers the "early modern period" defined as that existing from the early sixteenth century to the late eighteenth. The book is concerned mainly with legal procedures and the sorts of beliefs and practices considered heretical by the inquisitors and incidentally with the evolution of central bureaucracies created as

a result. The focus is always on how theological heresies, with their many different strands, were confronted and overcome within Italy, although comparisons with the Spanish Inquisition are inevitable.

Black finds that "The much publicized condemnation and death of a leading heretic in 1567 marks to some extent the watershed." From then on the Roman Inquisition became more educational and less punitive. Individuals summoned before the inquisitors did not appear just as a result of the inquisitors' fixations and mind-sets but because of the concerns of the wider society. Given that the investigations were not typically a top-down inquiry, Black thinks that the archival records of many investigations can be used by historians in wider studies of a social and cultural nature.

In his own work, Black acknowledges the influence of John Tedeschi, whom he says has done much to correct the "Black Legend" attacks on the Roman Inquisition. In his own studies, Tedeschi has insisted that the Roman Inquisition was not a drumhead court, a chamber of horrors, or a judicial labyrinth from which no escape was possible. To the contrary, in his judgment, it offered the best criminal justice available in early modern Europe. But Black cautions, "The best does not mean that illegality, brutality, corruption and other failings were absent." Nor does Black endorse the moral view that deviations from religious norms or the use of prohibited books should have been sanctioned, let alone severely punished.

It was the growing threat of Protestant heresies within Italy and substantial calls for reform within the Church itself that led Paul III to create the Holy Office of Inquisition. It is to

Pseudo Science, Pseudo history

GENERAL Hammond

[Don.S.Davis]:

'Humans on other planets originated here on earth. Given our present state of technology could they [the Tollans] be ahead of us?'

Daniel Jackson

[William Shanks]:

'We'd be colonising space right now if it hadn't been for the Dark Ages. There was a Period of over 800 years when science was heresy and anathema. Maybe they [the Tollans] didn't have that setback.'

- Stargate TV Series - SG1, Enigma:
Season 1, Volume 4, Episode 16

be remembered that the Latin word *inquisitio* simply means "enquiry" and refers only to the legal process carried out by duly appointed magistrates. Like our own legal process of "discovery," it could be non-confrontational, leading to a fair trial, to arbitration, or to some other decision-making process. Never to be forgotten is the fact that medieval churchmen considered heresy to be more than a peccadillo.

The inquisition of 1542 did not emerge in a vacuum but developed out of prior ecclesiastical responses to the northern Reformers and internal conflict. The episcopacy thought of itself as fulfilling its protective role of the faith and its obligation not only to control heresy seeping in from northern Europe but to protect the faith from homegrown, hybrid evangelical inspiration. In its early stages the inquisition was messy and controversial, characterized by power struggles between cardinals in Rome, between hardliners and moderates, and between hardliners and some "softer" popes, such as Paul III and Pius IV.

Black's research into the operation of tribunals and the methods employed by the inquisitors shows that they generally followed fairly clear rules and guidelines without becoming dictatorial. Consultants could be brought in locally or from Rome. Guidelines dictated who could be questioned and when, and, in addition, they established the permissible lines of questioning. Inquisitors were seldom pro-active. Investigations were not top-down inquiries but were more often called in response to charges that had been

Open Letter

To the Bar Council, United Kingdom

Dear Sirs,

I realize that you have lost the office of Lord Chancellor and the House of Lords as a respected judicial body, but I now wonder whether the English Bar has any professional standards left for barristers' public conduct? I am wondering if there any ethical limits whatsoever on how an English barrister publicly conducts himself.

I refer to the recent article by Mr Geoffrey Robertson suggesting the Pope might be arrested if he set foot in Britain.

I admit that I have not entertained a favourable opinion of Mr Robertson since he was a student politician at Sydney University in the 1960s but I would have thought that English barristers had to conduct themselves rather better than student politicians.

For myself, I would have thought that it was conduct unbecoming, if not disgraceful, for a barrister to set himself up as a prosecutor in published articles, especially when the legal merits of his arguments appear non-existent and the presumption of innocence appears to carry no weight.

I will watch with interest whether your disciplinary body takes any action and, if not, whether the English Bar thereby permits itself to be associated with such behaviour.

Yours faithfully
Terence Dwyer
[Terry Dwyer B.A. (Hons) B.Ec. (Hons) (Syd.) M.A. Ph.D. (Harvard),
Dip. Law (Syd.), FTIA]

brought and in their resolution were seldom punitive. Inquisitors could be open-minded on some issues, uncertain of how to proceed on others, and show sympathy for erroneous beliefs derived from ignorance. Death sentences were not numerous under the Roman Inquisition.

No brief review can do this volume justice. Although critical of those who rush to judgment, it is not a work

of apologetics, given the Anglican background of the author, but it should give pause to anyone who has not done a comparable amount of research and is tempted to denigrate the Catholic Church.

PROFESSOR JUDE DOUCHERTY is Dean Emeritus of the Philosophy Faculty, Catholic University of America, Editor, *The Review of Metaphysics*, and General Editor, *Series Studies in Philosophy and the History of Philosophy*, Washington, D.C.



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Beneath Hill 60

Director Jeremy Sims's debut movie was the tightly focused thriller, *Last Train to Freo*; it worked compellingly. For his second movie, Sims has maintained a tight focus. Unfortunately, it narrows to slitty parochialism.

His movie is based on, or inspired by, the treasure-trove war diaries of the Australian Oliver Woodward (MC and two bars). Sims unnecessarily elects to emphasise the heroism of this soldier-miner by contrasting him with that walking-talking cliché of Australian war movies, an effete English officer.

Brendan Cowell plays Woodward. Like others in the talented cast, including Gyton Grantley and Tony Davis, Cowell appears too young to be an experienced miner as were recruits in the 1st Australian Tunnelling Company.

Add to this: English-born Chris Haywood, who has made an art form out of playing dinkum Aussie battlers, cast as a pompous English colonel reluctant to go into the tunnels.

Add again, the no-show of the British Army sappers who were also involved in the operation of digging 19 mines and loading them with 957,000 pounds of explosives while the Germans counter-mined.

By way of balance presumably, Sims, and scriptwriter David Roach, include a loony Canadian explosives expert (Aden Young) who seems to have strayed out of one of Roach's Yahoo Serious scripts. French forces, whose war contribution was crucial, are spared similar balance.

The British infantrymen our heroes encounter are Northumberland Fusiliers. After a muddy game of rugby, the soldier-miners move up to the firing line leaving behind members of a notable fighting unit.

Okay, classic war movies, including the current Academy Award winning *Hurt Locker*, focus on small-unit action; if in the process allied soldiers are beaten with clichés, inevitably interest slackens.

Sims, who has added Hartley to his name, does effectively intercut home scenes of idyllic love with the controlled chaos of trench warfare. He ends with a shot of young Private Tiffin (Harrison Gilbert) trapped and holding a candle against the imminent, explosive darkness.

MOVIES

By JAMES MURRAY

Unforgettable; it proves that Sims, a bravura actor, has a director's eye albeit overall he appears to have bulldust in it.

Note: The book *Beneath Hill 60* by historian Will Davies was written after completion of the movie. Indeed its cover blurb reminded this reviewer that the tunnelling operation involved not just a happy few diggers but, as part of the Battle of Messines in 1917, had much greater allied numbers and complexity than the movie even hints at.

The Sims opus was budgetted at about \$10 million, not an easy sum to recover locally. A wider vision, or at least more detailed pre- and post-credit captions, would have better served both the truth and the international box office.

M★★★NFFV

Harry Brown

Intense dark thriller directed by Daniel Barber and scripted by Gary Young. Michael Caine plays Harry, a war veteran set on avenging the killing of a friend by tearaways on a London housing estate closer to hell on earth than Sun Hill in *The Bill*.

Comparisons are inevitable with Gran Torino. Where Clint Eastwood played his character as a still buffed and tough Korean War veteran, Caine plays his veteran with appropriate ageing.

Caine is a Korea infantry veteran. During the same war Eastwood was assigned to home-base duties. Hard to measure how this irony might have influenced Caine's performance. But his Harry is described simply as a marine without reference to where or when.

Emily Mortimer plays a police detective. Miscasting if not misdirection. As the violence and vileness increase, she looks more and more like a bewildered, innocent by-stander.

Caine's ageing gives an authentic uncertainty to his performance. Will he succeed in his vengeance and make the estate safe? Or take to the hills on a Zimmer frame?

MA15+★★★NFFV

Nanny McPhee and the Big Bang

Doing what a number of actors have done, including William Shakespeare and Noel Coward, Emma Thompson has written a splendid title part for herself - a part strong enough to withstand computer generated effects as well as a cast of scene-stealing animals and children.

The Big Bang of the title occurs during World II amid barrage balloons, gas masks and air raids left over from any number of Ealing comedies.

Susanna White directs as if realising that, as in the kitchen, a pinch of chaos may be necessary. America's own Maggie Gyllenhaal deserves lunch with the Queen for playing Mrs Green, an English mother who may well be related to the legendary Mrs Miniver. This, in the company not only of Thompson but of Maggie Smith, grande dame of British theatre, television and cinema.

Nevertheless the movie leaves a complaint. Given her name, Nanny McPhee should be played with a Scottish accent. Sheer bias. In another existence in London, this reviewer talked on television to Singapore's Lee Kuan Yu.

After the interview, a daft question: Did Lee have a slight Scottish accent? 'Yes,' he said. 'I had a Scottish nanny.'

There you have it: the great island state of Singapore was created on the basis of rejected Communism, Confucian wisdom and Scottish nanny strictness.

G★★★★SFFV

The Last Song

Veronica (Miley Cyrus) and Will (Liam Hemsworth) are holidaying teenagers. They fall in and out of love. Her father Steve (Greg Kinnear), a former concert pianist, working on a stained-glass window for the local burnt-out church, helps to put the pieces together again.

Julie Anne Robinson directs from a script by Jeff Van Wei and Nicholas Sparks who is a kind of one-man Mills and Boon, or more exactly a living, breathing relic of marvellous *Saturday Evening Post*. Not simply for youngsters as *The Notebook* showed.

PG★★★SFFV

When in Rome

Makes any resemblance to that golden oldie *Three Coins in the Fountain* purely coincidental. And its co-stars Kristen Bell (as an event manager) and Josh Duhamel (as a reporter) charmingly belie any notion that they are Meg Ryan-Tom Hanks look-alikes in a remake.

Director Mark Stevens goes less for romance than comedy. How could he not when Danny DeVito enters as a love-lorn sausage maker? Other buffoon suitors include a street conjuror (Jon Heder), a painter (Will Arnett) and a self-regarding model (Dax Shephard).

Given this buffoon count, matters are resolved less sadly than in that other co-incidental golden oldie *Roman Holiday*.

PG★★★SFFV

The End of the Line

Director Rupert Murray's documentary examines the results of disastrous over-fishing, or factory fishing, on the high seas. Deft intercutting of archival footage, new footage and talking-head interviews creates a mosaic of how a main food source can be devastated.

Archival footage of the Newfoundland cod-fishing that once fed Europe and America is as sharp as a filleting knife

Murray is no total doom-sayer, however. He shows how a Canadian government decision halted cod-fishing. Moreover, he does offer a potential solution, interlinked fish reserves. Look out for sequel possibly shot in Australian waters.

M★★★SFFV

Coco & Igor

Coco is Chanel and Igor is Stravinsky. Director Jan Kounan and his co-writers Carlo de Boutiny and Chris Greenhalgh distill from Coco and Igor's meeting in Paris a scent with more than a touch of performing seal

Chanel, after the disastrous premier of Stravinsky's *The Rite of Spring* offers him, his wife and children, bed and board at her country house. It might have been better in a real-estate obsessed world had Kounan concentrated on the beauties of the house and its domaine.

Instead he goes for choreographed

Official Classifications key

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

Annals supplementary advice

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

sexual encounters between Chanel (Anna Mouglals) and Stravinsky (Mads Mikkelsen). The movie's most authentic acting comes from Elena Morozova as Catherine, Stravinsky's wife.

A sub-plot (or marketing ploy) concerns Chanel's production of her namesake scent, five being the number of laboratory processes it went through.

This the second recent movie about Chanel. A trilogy would be completed by a film account of her attitude during the Nazi occupation of Paris when she was not a member of the Resistance.

MA15+★★NFFV

Little Ashes

Another obscure affaire, this one involving Salvador Dali (Robert Pattinson) Luis Bunuel (Matthew McNulty) and Federico Garcia Lorca (Javier Beltran) before the blast of fame took the first pair to glittering heights and the third to an unquiet, firing squad grave.

Pattinson's performance rescues the movie from so-whatery. As Dali, he demonstrates that he cannot be dismissed as merely the cultist star of the *Twilight* vampire series; he is an actor of the highest calibre who if he doesn't choke on magazine gossip could go on to greatness.

Writer/director Paul Morrison sets his movie during student days at pre-Civil War Madrid University. Thus its time-frame does not permit sight of what many consider to be Dali's most powerful work: Christ of St John of

the Cross, a marvel of composition and infinite-seeming perspective; it can be viewed in Glasgow, worth a detour on the way to lesser cities.

MA15+★★★NFFV

Five Minutes of Heaven

Is a duel between Joe Griffin and Alistair Little (James Nesbitt and Liam Neeson). Director Oliver Hirschbiegel casts them against their Irish origins. Neeson, Catholic, plays a Protestant, loyalist Ulster Volunteer hitman. Nesbitt, Protestant, plays the Catholic republican who as a child witnessed Little's hit on his uncle.

The cross fertilisation works. Nesbitt and Neeson contribute performances of rare vigour and intensity, Griffin intent on revenge, Little into the possibility of reconciliation.

The script by Guy Hibbert, was completed with the co-operation of Griffin and Little who have yet to meet. With more than a tincture of irony Hirschbiegel opens in an Irish stately home where a smooth, not to say smarmy, television crew has set up for an encounter between Griffin and Little, the first a nondescript father of two children, the second, after 12 years gaol, an international consultant on conflict resolution.

In the event, Griffin baulks; the scene shifts from the Irish stately home to a potentially lethal confrontation in the tougher neighbourhood of the killing,

Resolution is achieved. It may be, however, that Hirschbiegel and Hibbert have a hidden line: the republican gets to watch English comedians on television, the loyalist killer enjoys the perks of international consultancy, his career prospects enhanced.

M★★★NFFV

Date Night

The Fosters, Phil and Claire, live the kind of suburban life millions of refugees see on flickering dreamlike television, and risk their lives to share. He's a tax consultant, she's a real estate agent and they have a brace of children.

To keep romance in their lives they have a regular dinner out. Dandy. Until they change their venue to an upscale Manhattan restaurant where the maitre d', into cold-plate arrogance, refuses them a table.

Only slightly daunted, they snaffle

an empty table, reserved in the name Triplehorn. No-no. It produces a spiral of threat and laughter, which takes them out of their comfort zone into Manhattan's innards, steaming with corruption.

Phil and Claire are played by Steve Carrell and Tina Fey in a partnership of energy and charm which could go on to rival that of Spencer Tracy and Katherine Hepburn or Melvin Douglas and Myrna Loy.

Their support cast includes Mark Wahlberg who as a security expert, appears to be trying out for the role of a vestless Chesty Bond. James Franco outdoes him as Triplehorn. His contest of foul language with Phil rightly demolishes the convention that profanity is a movie must.

Director Shawn Levy, scriptwriter Josh Klausner and cinematographer Dean Semler build in a running gag. Everyone, including the crooks, is appalled at the way the Fosters took someone else's reservation: a neat illustration that natural law does exist, only its targets shift.

M★★★★NFFV

Clash of the Titans

Hokum. Classical rather than classic since it is inspired by Greek mythology as was the Desmond Davis/Ray Harryhausen version shown in the 1980s.

The casting seeks to emulate the original's grandeur conjured by the likes of Laurence Olivier, Claire Bloom and Maggie Smith playing assorted Quality Street Olympians.

Here Liam Neeson does Zeus. And, stately in enough bright metal for a customised Harley Davidson, he bears an uncannily resemblance to his late wife's grandpa, Michael Redgrave.

Ralph Fiennes does a flying Hades (not Vulcan) in a manner fit to scare the most sophisticated air hostess. But that's mere film-buffery. For fans, a leather-kilted Sam Worthington rescuing Andromeda (Alexa Davalos) from various 3D perils and monsters, swashes his Perseus buckles to such effect that he could become the Steve Reeves of the 21st century.

M★★★★SFFV

How to Train Your Dragon

Not another computer generated

dragon movie. Absolutely. And absolutely great 3D fun, directed by Chris Sanders and Dean DeBlois, based on Cressida Cowell's books. Its Viking hero Hiccup (voiced by Jay Baruchel) is in training to be a dragon slayer but goes for a more gentle approach.

Not least of the movie's delights is that the Vikings are led by Stoick The Vast (Gerard Butler, Scots accent at full throttle).

PG★★★★SFFV

The Girl with the Dragon Tattoo

Noomi Rapace performs with a lethal sharpness that etches the title character, computer hacker Lisbeth Salander, deeply in memory. Reluctantly Salander allies herself with a journalist, Mikael Blomkvist (Michael Nykvist) hired to probe a long-ago mystery disappearance in a rich family whose retreat is on a private island.

The shade of Raymond Chandler hovers over the script by Nikolaj Arcel and Rasmus Heisterberg based on the first of Stig Larsson's Millenium trilogy. Possibly more powerfully, the shade of Ingmar Bergman hovers over the visuals although Bergman, a master of restraint, would not have exploited these to the obscene extent director Niels Arden Oplev does.

Solution is achieved through a shoal of biblical red herrings and a swatika twist.

Dream and fate combined in the publication of Stig Larsson's Millenium trilogy. It achieved best-seller status in that strange market where violence and vivid writing combine. A journalist, he died in 2004 before he could enjoy the income from his books, leaving it to the courts to decide who should get what. There may be another movie in the outcome.

MA15+★★★★NFFV

The White Ribbon

Make that black crepe. Veteran writer/director Michael Haneke has gathered a fine cast which includes Leonie Benesch, Josef Bierbichler and Rainer Bock.

They create an authentic picture of a Lutheran community in Germany as the field-grey and khaki clouds of the Great War of 1914-18 gather over its rolling farmland.

Naturally this is a period piece. Compared to Haneke's cast, the actors in Jane Austin dramas are a group of cheerful mummies playing dress-ups in the service of their wisteria-clad mortgages.

Not a single character in the Haneke opus, including the local doctor, the local parson and their children, isn't into black and white ambivalence. The possible exception is the local schoolmaster who narrates the story which ranges from naughtiness to a deeper evil.

MA★★★★NFFV

The Spy Next Door

Jackie Chan mixes his own special blend of martial arts mayhem with James Bond Martini violence. Here he comes on under suburban American cover courting his neighbour who has two children.

Chan may not be ready for a Zimmer frame but he is a grand master who appears to need a double. Yet he remains an engaging player nowhere more so in end-credit outtakes which show his stunts and tricks going wonky.

PG★★★★SFFV

The Green Zone

Essentially director Paul Greengrass builds his war thriller round a character who is not in Brian Helgeland script. By casting Matt Damon in the lead, Greengrass plays off Damon's intrepid character, Bourne, rather than the script's Chief Warrant Officer Roy Miller.

Miller and his specialist unit are early into Baghdad under orders to find weapons of mass destruction w and retrospectively justify the attack on Saddam Hussein's Iraq.

Amid scenes of rising chaos, turf wars involving rival intelligence agencies and reporters, Miller's search is continually stymied. Greengrass and Helgeland make too little use of Rajiv Chandrasekaran's non-fiction bestseller *Imperial Life in the Emerald City: Inside Iraq's Green Zone*.

This shows that American armies still march on their stomachs but with a range of tucker undreamt of by Napoleon who won the battle of Marengo on a couple of looted chooks cooked by his chef Constant.

M★★★★NFFV

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A new rosary has been designed by the Vatican's Rosary Makers for the Year for Priests. The centerpiece features the hands of the priest during the Consecration with the reverse side beautifully depicting the Merciful Jesus by St Faustina Kowalska. The Cross takes inspiration from the Gospel story about the call to Priesthood where Christ says "The harvest is plentiful, but the labourers are few...". The labourers are those who work in the vineyard of the Lord. In our time it refers to our priests.

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There are one hundred and eighty-eight of them, from four centuries ago. They were beatified in 2008 in the same city in which, on a single day in August 1945, two thirds of the Catholics in Japan were killed. Was this a deliberate decision?

NAGASAKI CITY OF CHRISTIAN MARTYRS

By Sandro Magister



IN the volume of Cardinal Giacomo Biffi's memoirs there is a passage, concerning Japan, that ends with an open question. It is where Biffi recalls the strong impact he felt in 1945 from the news of the atomic bombs dropped by the United States on Hiroshima on August 6, and on Nagasaki on August 9.

He writes: 'I had already heard about Nagasaki. I had come across it repeatedly in the *History manual of the Catholic missions* by Giuseppe Schmidlin, three volumes published in Milan in 1929.

'On February 5, 1597 Nagasaki had produced the first thirty-six martyrs (six Franciscan missionaries, three Japanese Jesuits, and twenty-seven laymen) who gave their lives for Christ. They were canonized by Pius IX in 1862.

'When the persecution was resumed in 1637, no fewer than thirty-five

thousand Catholics were killed. After this, the young community lived in the catacombs, so to speak, but it was not extinguished.

'In 1865, Fr. Petitjean discovered this 'clandestine Church', which revealed itself to him after it had verified that he was celibate, devoted to Mary, and obedient to the pope of Rome; thus the sacramental life could be resumed as normal. In 1889, complete religious freedom was proclaimed in Japan, and everything began flourishing again. On June 15, 1891, the diocese of Nagasaki was established canonically, and in 1927 it welcomed as its pastor Bishop Hayasaka, whom Pius XI himself had consecrated as the first Japanese bishop. It is from Schmidlin that we learn that in 1929, of the 94,096 Japanese Catholics, fully 63,698 were in Nagasaki.'

Having established this, Cardinal Biffi concludes with a disturbing question: 'We can certainly assume that the atomic bombs were not dropped at

random. So the question is inevitable: why is it that for the second slaughter, out of all the possibilities, that very city of Japan was chosen where Catholicism, apart from having its most glorious history, was also the most widespread and firmly established?'

In effect, among the victims of the atomic bomb in Nagasaki, two thirds of the small but vibrant Japanese Catholic community disappeared in a single day.

It was a community that was nearly wiped out twice in three centuries. In 1945, this was done through an act of war that was mysteriously focused on this city. Three centuries before, it was by a terrible persecution very similar to that of the Roman empire against the first Christians, with Nagasaki and its 'hill of martyrs' again the epicenter.

And yet, the Japanese Catholic community was able to recover from both of these tragedies. After the persecution in the seventeenth century, Christians kept their faith alive by passing it on from parents to children for two centuries, in the absence of bishops, priests, and sacraments.

It is recounted that on Good Friday 1865, ten thousand of these 'kakure kirisitan,' *hidden Christians* streamed from the villages and presented themselves in Nagasaki to the stunned missionaries who had just recently regained access to Japan.

After the second slaughter in Nagasaki, in 1945, the Catholic Church was reborn in Japan. The most recent official data, from 2004, estimate that there are a little more than half a million Japanese Catholics. They are few in relation to a population of 126 million. But they are respected and influential, thanks in part to their solid network of schools and universities.

Advice for Ecumenists

BE PATIENT with those who really want to understand (2 Tim. 2:25). And remember, it's OK to have an unarticulated thought (Prov. 18:2). And for the tender ones: Don't pad your criticisms with fluff praise (Gal. 1:10). If you have affirmations of substances, go for it. But don't be a self-protective flatterer. Don't be afraid to be misunderstood. Don't soften a needed jab of logic. And when you get an *ad hominem* right hook, don't take it personally (1 Cor. 4:3-4). And for everyone: please, please argue with actual arguments. Don't just emote or dismiss the other side with labels. Explain why your side makes more sense. Try more persuasion, less pouting (2 Cor. 5:11). Give reasons, not just reactions (Acts 18:19).

— Kevin de Young, 'Defining Discourse Down,' in *First Things*, May 20, 2009.



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Moreover, if to the native Japanese are added the immigrants from other Asian countries, the number of Catholics doubles. A 2005 report from the commission for migrants of the bishops' conference calculates that the total number of Catholics recently passed one million.

This background sheds light on a decree of Pope Benedict XVI on June 1, 2007 authorizing the beatification of 188 martyrs from Japan, who joined the 42 saints and 395 blessed – all martyrs – already raised to the altars of the Catholic Church by his predecessors.

The beatification – the first one ever held in Japan – was celebrated on November 24, 2008 by Cardinal Peter Seiichi Shirayanagi, the retired archbishop of Tokyo. He presided at the Mass in which the seventeenth century Japanese martyrs were beatified. Cardinal Jose Saraiva Martins, the Prefect of the Congregation for the Causes of Saints, attended as the special envoy of the Holy Father.

The 188 Japanese martyrs who were beatified last year are classified

in the documents of the canonical proceedings as 'Father Kibe and his 187 companions.' They were put to death on account of their faith, between 1603 and 1639.

Peter Kibe Kasui was born in 1587, the year in which the royal deputy in Nagasaki, the shogun Hideyoshi, released an edict ordering the foreign missionaries to leave the country. Ten years later, the persecutions began.

At that time, there were about three hundred thousand Catholics in Japan, evangelized first by Saint Francis Xavier and the Jesuits, and then by others including the Franciscans. In February of 1614, another edict imposed the closing of the Catholic churches, and the confinement in Nagasaki of all the remaining priests, both foreign and local.

In November of that same year, the priests and laymen who led the community were forced into exile. Kibe went first to Macao, and then to Rome. He was ordained a priest on November 15, 1620, and after completing the novitiate in Lisbon, he made his first vows as a Jesuit on June 6, 1622.

He returned to Japan among
ANNALS AUSTRALASIA IBC APRIL/MAY 2010

the Catholics subjected to cruel persecution, and in 1639 he was captured in Sendai, together with two other priests. He was tortured for ten straight days, but refused to give in. And he was martyred in Edo, which is present-day Tokyo.

One of his 187 companions in martyrdom, most of whom were laymen, was Michael Kusurya, called the 'good Samaritan of Nagasaki.' He climbed the 'hill of the martyrs,' a little outside the city, singing psalms. He died, like many, tied to the stake and burned at a slow fire.

Another of the blessed was Nicholas Keian Fukunaga. He died after being thrown into a muddy well, where he prayed in a loud voice until the very end, asking forgiveness 'for not having brought Christ to all the Japanese, beginning with the shogun.'

Others were martyred by being nailed to crosses or cut to pieces, with unheard-of cruelties that did not spare women or children.

Apart from the killings, the Catholic community was decimated by the apostasy of those who renounced their faith out of fear. And yet, it was not wiped out.

Part of it went into hiding and kept the faith until the arrival, two centuries later, of a more liberal regime.

The diocese of Takamatsu dedicated a symposium to yet another of the 188 martyrs who was beatified in 2008, the Jesuit Diego Ryosetsu Yuki, the descendant of a family of shoguns. One of the speakers, professor Shinzo Kawamura from the Jesuits' Sophia University in Tokyo, showed that the undaunted strength with which so many Catholics at that time resisted torture and faced martyrdom came, in part, from the communitarian spirit with which they supported each other in the faith. They had modelled themselves to some extent on the Buddhist communities of Jodo Shinshu, of the Pure Land school.

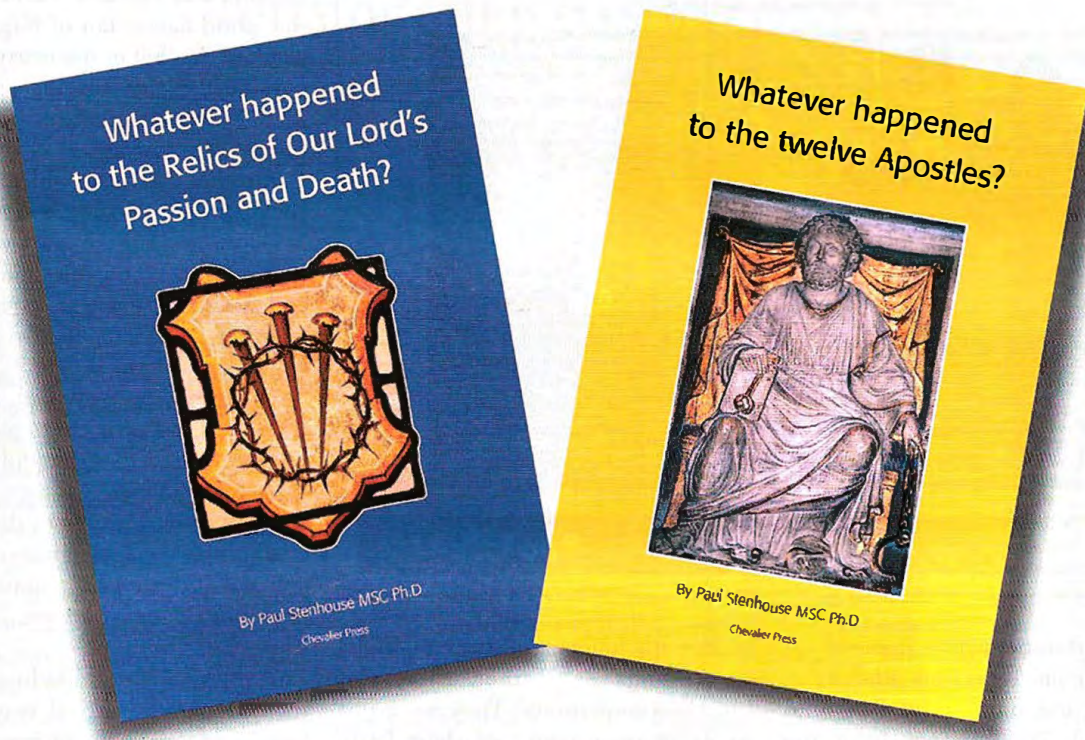
'The kumi, the communities of the kirisitan, were the terrain on which the 188 martyrs blossomed. The Church in Japan at that time was a true Church of the people.'

This is a slightly edited version of an article by Sandro Magister that appeared in 2008. Source: <http://chiesa.espresso.repubblica.it/articolo/173602?eng=y>

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