

When angels weep

The crisis in the Catholic Church throughout the English-speaking world, which has been triggered by a stream of sexual abuse scandals, would not come as a shock to any commonsense reader of the Church's history since the Second Vatican Council. The only people who would have been stunned by these events are those who have been deaf and blind to the real story of the Church these last 40 years.

It is not enough, however, to focus on the proximate cause of the sexual abuse phenomenon: chiefly, the presence of predatory homosexuals in sacristy and confessional box; a type which has been protected and cosseted in many Catholic seminaries and religious communities, and against whose activities and unfitness for the priesthood and religious life no word could be said to bishop, rector, or superior. This is to consider the problem too narrowly. The issues go deeper and their implications extend far beyond the field of sexual morality.

Sexual sins, including homosexuality, among clergy and religious are not new. And the failure of Church authorities to do their duty in the face of corruption, of whatever kind, has a long history. Reform is usually forced upon the Church by crises, rarely by long-sighted and courageous bishops. In reacting today to a crisis which they yesterday denied, the

bishops of the United States of America, and elsewhere, are performing to par for the historical course.

Modern manichees

What is primarily at stake here is neither the flourishing of vice nor the failure of leadership. What is at issue is something that, at first hearing, sounds strange to the modern ear and apparently contrary to experience. The problem is

"He who would act the
angel, becomes the beast."
- Blaise Pascal

denial, fundamentally, of the goodness of matter – including the human body – and an assertion that 'purity of spirit' or 'purity of intention' is the ultimate good and rule of life. It is a new form of an old Manichean idea. To put it in the vernacular, "it's not what you do, but how you do it." This doctrine came into the open after World War II and spread rapidly in Catholic communities and institutions from the Vatican Council onwards. As opposed to what was actually taught in official Church statements, this was what was commonly preached on the ground. It is today one of the defining beliefs held by Catholics throughout the western world.

There are two areas where this teaching plays a crucial role. One, obviously, is in the field of human sexuality. The other, less obviously, is in that of worship. The two, however, are related.

It was not long after Vatican II that school children in the senior years, or young adults attending pre-marriage courses, began to hear that the key thing about sexual relations was not *acts* so much as the sincerity, freedom, respect, and love with which they were done. People often went to considerable lengths to avoid stating explicitly that particular sexual acts – fornication, adultery, masturbation and sodomy – were always objectively wrong or contrary to the order of nature. This

notion of what we might call 'sex with attitude' was commonly reinforced in the confessional where, in addition, it was frequently whispered that the pill was OK.

Body exultant

In a culture that claimed to exult the body, the very opposite happened with the blessing of many a Catholic teacher and confessor. Bodily acts were reduced to an indifferent value: what counted was the disposition of the human spirit that assented to them. What we have here is the human spirit or soul as arbitrary ruler of the body; a tyrant, indeed, over the whole man. Once this shift has been

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Oriens

Volume 8, Number 1
Winter 2002

Published by the Ecclesia Dei Society
GPO Box 2021, Canberra ACT 2601

www.ozemail.com.au/~oriens

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Oriens is the Journal of the *Ecclesia Dei Society*, a lay association of Catholics who foster, nurture and promote the traditional liturgy. The Society's name is inspired by the Apostolic Letter *Ecclesia Dei* of His Holiness Pope John Paul II, issued in 1988, in which the Pontiff asked for a "wide and generous application" of the norms governing use of the liturgical books of 1962 to those faithful of the Latin rite who felt an attachment to the traditional liturgy, which His Holiness called a "rightful aspiration". Membership of the *Ecclesia Dei Society* includes a subscription to *Oriens*. To join, simply fill in the form below and return to:

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made on the level of thought, then the body becomes, willy-nilly, unholy and any act is permissible. Here we have the intellectual root of the revolutionary sexual culture that prevails outside the Church and exerts so powerful an influence within it, not least among some of its clergy.

It would be wrong, however, to point the finger solely at vicious priests and impotent bishops. Certainly, they have much to answer for. But in the midst of the finger wagging, outrage, and shame, the whole Catholic people of the western world might ask itself this: how far do we act on the same premises? There would be few of us who could honestly say that we had never absolved ourselves of many things (sexual or otherwise) because we were 'pure of heart', 'sincere', or 'well-meaning'. The forgiveness - or denial - of our own sins, is the perennial temptation of men, though today it is a mass and public *cultus* from the practice of which few of us could claim to be free.

Here we turn to the liturgical issue, a move that would seem incongruous to many modern Catholics. Yet the problem must be posed: who can enter the temple of the Lord, let alone approach His altar, if he has not first admitted his sin?

Angelism

To grasp the dimensions of the issue, we must first understand what liturgy is. Liturgy is the form in which men worship and it is an act not only of the spirit but also of the body. It is an act that, by its nature, engages material things. At least while ever the world lasts, we can confidently say that a liturgy that does not engage material things – or which seeks to disengage from them, or diminish their role, or to employ them any which way – ceases to that extent to be an authentic act of worship. To put it in other terms, if we try to worship in the manner of angels, our worship is no longer human.

Here then is the doctrine of 'purity of spirit' and its consequences. When one is

worshipping "in spirit and truth" there is no need, so the argument runs, for sacrifices or oblations let alone for ritual acts or sacred things and places. It is the heart that counts: "A humble and contrite heart, I will not spurn." Official teachings on the nature of the Mass notwithstanding, Catholic worship as it is actually practised in the Western Church tends, all too commonly, toward a congregation of the righteous. 'Liturgy with attitude' is the ruling norm.

Things foreshadowed

As in the case of disordered sexuality, we see in the disordered liturgy of the West signs of the imperious human spirit at work. She lords it over things arbitrarily and refuses to admit their intrinsic merit; so proud she is that she cannot grasp the distinction between the *use* and *abuse* of things. It is a spiritual deformity all the more terrible because the sacrifice and oblation of the Mass are not, as in the Old Testament, the shadows of things to come, but the very things foreshadowed. In the Mass we have the actual pure and spotless victim, the long awaited and sole efficacious outpouring of blood which washes us clean, once and for all, made present upon our altars: a fact as material as bread and wine, as stone and wax, flame and incense. The problem then for would-be worshippers in "spirit and truth" *Anno Domini* is not only that hearts must be pure, but also that they must be ready to deal with God in public worship through the material forms of the one and only true sacrifice.

In the Mass it is not only the spirit, but also the matter that matters. It is thus for the whole of human life. He who denies it in one place will not easily resist the intellectual imperative to deny it in another. It is not surprising therefore that the liturgical revolution hit the Church at the same time as the sexual. If we hold matter cheap, then we must ask ourselves whether we are fit to enter either God's temple or the temple of another's body.

Even in the field of church government, the connection between the sexual and liturgical revolutions endures. The same episcopacy which denied the corrupting influence of the sexual revolution upon the teaching and practice of the Catholic clergy, also denied the liturgical revolution over which they presided and its consequences. Being "in denial" has been, indeed, the defining mark of the post-Conciliar pastorate. Whether it has been emptying pews or the dogmatic *trahison des clercs*, declining vocations or the collapse of Catholic identity, there is not one pathology that has afflicted the Church during their watch that this generation of First World bishops has not at one time denied. And, if the disappearance of the confessional queue is any indicator, we, the Catholic people of the West, have followed, in the case of our personal pathologies, the example of our shepherds.

In a time of great crisis the practical question is what to do about it. Again, there is no mystery here. It has been both obvious and ignored throughout the whole of the Great Leap Forward of the post-conciliar era. It is to preach the truth "in season and out": to preach about sin, repentance, forgiveness and the God of mercy; and then to repent, to forgive, and to make reparation: pope, bishops, priests, and the whole Catholic people.

We must, however, approach the solution realistically. For a Catholic Church that can apologise to powers, peoples, and religions for past sins real and imagined, to apologise to God for the last four decades of betrayal will not come easily. Perhaps in the end we shall be obliged to adopt the words of Pascal as the epitaph of the modern Church and of the world it failed: "Man is neither angel nor beast, and his misfortune is that he who would act the angel, becomes the beast."

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Campos traditionalists reconciled in watershed agreement

Gerard McManus reports on a remarkable agreement between the Holy See and Brazilian traditionalists that effectively concedes Archbishop Lefebvre's case. Even so, the Society he founded is reluctant to admit that Rome is changing policy.

A group of traditionalist Catholics in the diocese of Campos, Brazil, which had been connected with the Lefebvre movement, was reconciled with Rome in January this year after more than two decades out in the cold. It marked a watershed in the legal standing of other traditionalist-minded Catholics around the world.

Though a similar reunion with the much more widespread Society of St Pius X seems as far away as ever, that Society's arguments about the legitimacy of the old Mass have been proven correct by the outcome in Brazil.

Furthermore, the great rebel of the post-Vatican II era and the Society's founder, Archbishop Marcel Lefebvre, has been vindicated.

Diocese within diocese

Few would have heard of the poor and remote Diocese of Campos until recently, but it has been the focus of intense activity by Vatican officials desirous of finding a way to reunite the Society of Saint Pius X (SSPX) that split with Rome in 1988.

Two years ago Pope John Paul II gave an urgent mandate to the Prefect of the Congregation of the Clergy, Cardinal Dario Castrillon Hoyos, to explore ways of mending the Lefebvre schism - one of the major blots on the Holy Father's pontificate.

Painstaking negotiations have continued, but fell away completely last year. At the same time the Columbian Cardinal, considered by some to be

papabile, used his extensive Latin American connections to make independent overtures to the Campos traditionalists in Brazil - a group separate from, but aligned with, the SSPX and as such marginalised and persecuted by the mainstream church for 20 years.

The outcome, engineered by Hoyos, and formally promulgated at a ceremony at Campos Cathedral on the Feast of the Chair of Saint Peter on January 18, established a unique personal *Apostolic Administration* for the Brazilian traditionalist group known as the union of St John Mary Vianney.

This unprecedented canonical device - a kind of *diocese within a diocese* - effectively means the Brazilian traditionalist priests are answerable to the Congregation of Bishops in Rome rather than to the local bishop.

Before examining reactions to the breakthrough in Brazil and its wider implications some background is necessary to understand exactly what happened in the Diocese of Campos to reach the present situation.

Some useful information can be gleaned from Dr David White and his book *The Mouth of the Lion*, a somewhat rose-coloured account of Campos as a "Catholic paradise on earth." Dr White is professor of literature at the US Naval Academy at Annapolis and occasional lecturer at an American SSPX seminary.

In recent times millions of Catholics in Brazil, which is nominally the world's

largest Catholic country, have abandoned the Catholic faith while the Protestant evangelicals have grown exponentially. According to Dr White, the people of Campos, with their strong attachment to Catholic tradition, remained largely untainted by the corrosive influences harming Catholic Brazil.

Yet it must be noted that by the January 2002 reconciliation between Rome and Campos there remained a relatively small number of traditionalist faithful in Campos (between 15,000 and 30,000 according to most reports) together with 27 priests attached to the St John Vianney union.

These figures, in a total diocesan population of more than one million, is perhaps an indication that the group had *survived* rather than *thrived* under the persecution and indifference of the Brazilian Catholic hierarchy.

Bishop remarkable

Nevertheless, even if half of Dr White's portrayal is correct, Campos, and its remarkable former bishop, Dom Antonio de Castro Mayer (b.1904-d.1991), constitute an extraordinary chapter in the annals of modern Catholic history.

Campos is two hours drive from Rio de Janeiro. Contained within the borders of the diocese are some of the poorest people in Brazil, where the staple diet consists of black beans, rice and fruit.

Dr White says Mayer was remarkable simply because "he did his job" as a

bishop. From the start of his episcopacy in 1949 Bishop Mayer widely made available catechism classes to school children, to farmers in the fields, to teenagers and the elderly so that sound Catholic doctrine became ingrained into the faithful. Significantly, this project continued throughout the time when, from the 60s onwards, other parts of Brazil and the rest of Latin America were being over-run by the powerful ideas of Liberation Theology and Marxism.

Bishop Mayer seemed to be aware of the dangers facing the church, and, as Dr White describes it, he "earthquake-proofed his diocese in advance of the earthquake" (the Second Vatican Council).

In 1969 Bishop de Castro Mayer made the fateful decision to refuse to implement Pope Paul VI's order to introduce the *Novus Ordo* Mass into his diocese. This triggered events that would lead first the Brazilian Bishops Conference, and then Rome itself, to ostracise him.

Come the revolution ...

What resulted was a situation probably unique in the world. For the next decade or more until his forced retirement, Bishop Mayer was able to maintain an almost completely traditional diocese.

However, in 1981 his opponents acted swiftly to try to reverse this anomaly, with the replacement bishop, Alberto Navarro, ordering that the *Novus Ordo* be said in every parish.

A revolt took place with the faithful refusing to attend the new liturgy. Churches were emptied of people and the traditional Mass was forced into makeshift churches, in garages and movie houses.

Priests who refused to say Paul VI's Mass were dismissed from their parishes, later forming the St John Mary Vianney union of priests.

An extraordinary "parallel church" subsequently developed. The poor of Campos began building new churches and hundreds of little chapels out in the countryside. Sometimes the new churches were constructed next door to the ones the people were not allowed to have their Mass in.

Meanwhile the new bishop was forced to close many of the diocesan chapels which were no longer being used, some were turned into shopping centres, others simply abandoned.

The new bishop, who was eventually promoted to be Archbishop of Rio de Janeiro, also shut down the diocesan seminary through lack of trainee priests, while the retired Mayer raised further ire by training young men to the priesthood in his own home.

In 1988 Mayer joined with Archbishop Lefebvre in his drastic consecration, without the necessary Roman mandate, of four bishops in Ecône, Switzerland, an act that resulted in excommunications for both Lefebvre and Mayer in July 1988 and a definitive break between the SSPX and Rome.

Then in 1991, when Bishop Mayer died, the same four SSPX bishops - Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta - consecrated Bishop Luciano Rangel to replace him.

Although the consecration of Bishop Rangel was illicit, the Holy See never denied that he - like those who consecrated him - was a genuine bishop with the power to ordain priests and, by entering into the Campos agreement, has regularised his status. Under the agreement, Rangel became Apostolic Administrator of the priestly union of St John Mary Vianney.

Castrillon's peace

Relations remained seriously strained in Campos between traditionalists and the diocese until the appointment of Bishop Gomes Guimaraes in 1996. He worked to repair the rift and paved the way for the *rapprochement* managed by Castrillon Hoyos.

Insiders say the only similar structure to that now enjoyed by the Campos traditionalists is the 1982 "*personal prelature*" established for the Opus Dei movement.

The January 18 decree acknowledged the right of the St John Vianney priests to celebrate the classical Roman rite of the Mass as well as the sacraments and the Divine Office in their traditional forms.

For their part the Brazilian priests recognised the Second Vatican Council as one of the Ecumenical Councils of the Church, and the validity of the *Novus Ordo* when it is correctly celebrated.

The Campos agreement illustrates in practice what Cardinal Hoyos promised the SSPX when he offered the Society last year an *apostolic administration* without territorial limits.

Reactions to the reintegration of the Campos traditionalists have been mixed. Bishop Bernard Fellay, superior general of the Society of St Pius X, initially expressed guarded optimism about the development declaring that it "could be a step in the right direction."

Bishop Fellay also acknowledged that, for the first time, a virtual diocesan structure had been granted to members of the traditionalist movement.

"A traditional bishop is now recognised as such, as fully Catholic," he said.

However, Bishop Fellay said he was disappointed that his Brazilian confreres had abandoned as a condition of reconciliation a requirement that every priest in the world be granted



Bishop de Castro Mayer (right) welcomed at Econe by Archbishop Marcel Lefebvre (left) for the consecration of 30 June 1988 which led to their excommunication

explicitly the right to celebrate the classical Roman Rite.

SSPX suspicious

Bishop Fellay's scepticism has increased since January. More recently he described the union as a "chancey enterprise" and claimed that Rome had conceded nothing substantial.

The more hardline American SSPX bishop, Richard Williamson, in an article entitled "*Campos is fallen*" was far more dismissive of the agreement and accused the Campos priests of "losing their minds".

"They are putting their trust in the Romans to protect the absolute truth of Catholic Tradition when these Romans believe in no such thing," Bishop Williamson said.

The SSPX bishops pointed to the Pope's 10th anniversary Assisi prayer meeting of world religions only days after the Campos reconciliation, as evidence that Rome's insistence on alleged faulty and "sinful" ecumenism was as firm as ever.

Close attention is being paid to the next development in the Campos story which is the appointment of a successor to the cancer-stricken 65-year-old Bishop Rangel. The big issue has been whether Rome will appoint someone who supports the Campos agreement - and perhaps even a member of the priestly union of St John Vianney - or someone who will subvert it. SSPX critics of Campos have expected the latter development.

Fears unfounded

Fears of subversion, however, have proved unfounded. On 28 June the Vatican announced the appointment of a co-adjutor to Mons Rangel with right of succession. He is Mons Fernando Areas Rifan who comes from the ranks of the St John Vianney society. Ordained by de Castro Mayer and a teacher of philosophy in the seminary established by the venerable bishop in his diocese of Campos, Mons Rifan is a full-blooded adherent to traditions which de Castro Mayer fought to preserve. Originally slated for September, Mons Rifan's consecration was to be done in Rome at

the hands Giovanni Batista Cardinal Re, Prefect of the Vatican Congregation for Bishops. However, due to Mons Rangel's fast declining health, the consecration will now take place on August 15 and will be conducted in Campos by Cardinal Hoyos.

Other traditionalist groups, have been taking a different view from that of the SSPX. They see the canonical structure employed in the Campos settlement as a means of eventually reconciling the much larger Society of St Pius X with Rome. The SSPX claims more than 160,000 members in 40 countries.

Una Voce Federation spokesman, Michael Davies, said that if the reconciliation proves successful it would be of great benefit to the Church and the traditionalist movement.

"I have no doubt that the Society of St Pius X will be paying close attention to the manner in which the agreement is implemented," Davies said in a statement soon after the event. "It will be a powerful incentive for them to reach a similar agreement."

Given some of the hostile reactions to the Campos settlement from within the SSPX, Davies would seem to be taking an optimistic view of the possibilities.

Meanwhile, the *Ecclesia Dei* Commission, of which Cardinal Hoyos has charge, and which is supposed to be responsible for relations between the Holy See and classical-mass Catholics, was effectively by-passed during negotiation of the Campos agreement. The Roman side of the settlement was handled by Castrillon Hoyos, but out of his office in the Congregation for the Clergy and in close collaboration with the Congregation for Bishops. With the Clergy and Bishops dicasteries making the important decisions in one of the most significant acts of John Paul II's pontificate, the *Ecclesia Dei* Commission appears to have become an irrelevancy.

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Fraternity under the Southern Cross

An interview with Fr Laurence Gresser, regional superior of the Priestly Fraternity of St Peter, with Oriens reporter **Bill West**

By any measure, the Priestly Fraternity of Saint Peter has had an unusual beginning.

Founded as the *Fraternitas Sacerdotalis Sancti Petri* (F.S.S.P) a little over a decade ago, on July 18, 1988, it was approved as a society of apostolic life of pontifical right only three months later – a status normally only accorded to other bodies within the church after the passage of a lifetime and more. In this short period, the society's numbers have increased from only 12 priests and 20 seminarians in 1988 to 130 priests and 130 seminarians today. And over the past few years it has established two new seminaries – Our Lady of Guadalupe Seminary in at Denton, Nebraska, which can accommodate 100 seminarians, and the International Seminary of St. Peter in Wigratzbad, Germany, which accommodates 70.

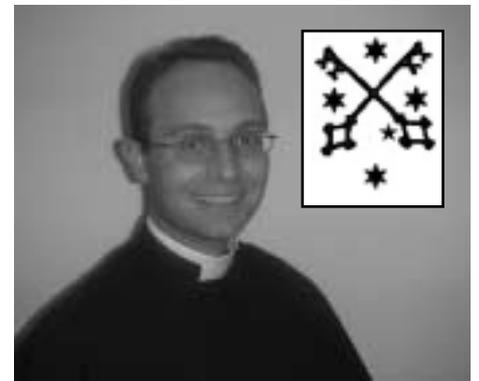
In Australia, the Fraternity's success has also been marked. There are five Australians studying in the US who are expected to be ordained over the next few years and two Australians have already been ordained – Fr Glen Tattersall, based in Melbourne, and Fr Laurence Gresser who is in Western Sydney. Fr Gresser, the first Australian priest of the Fraternity,

spoke to *Oriens* at the Fraternity's regional centre, Southern Cross House at Girraween, about the Society's development and what the future holds for it both here and overseas.

Origins

"We have had many blessings," Fr Gresser said, "not the least being the assistance we received from Cardinal Ratzinger. He took the founders of the Fraternity under his wing and helped with the constitution. One of the premier constitutional lawyers in Rome assisted as well in our establishment as a society of apostolic life of pontifical right. Although we have a bishop in whatever diocese we are in, our bishop in terms of foundation is the Bishop of Rome himself. We were established by His Holiness with our own Ordinary, rather than under a particular diocese. So we were very blessed. Most apostolic societies can take a hundred years to reach that point. But it was something that was given to us three months after we started."

Fr Joseph Bisig was the Fraternity's first Superior General. He and the first 31 priests and seminarians had belonged to the Society of St Pius X but walked away from it on June 30, 1988, when



Fr Laurence Gresser: Southern Cross Regional Superior; Priestly Fraternity of St Peter

Archbishop Marcel Lefebvre unlawfully consecrated four bishops, leading to the excommunication of himself and his followers.

"Fr Bisig had been very high up in the Society, so he was a substantial figure," Fr Gresser said. "But it would not be right to paint a picture of people flocking around a charismatic leader. The charism of the Fraternity itself was more inspirational than any one man. Fr Bisig was very good at utilizing everything that Rome generously offered us, and he served out two full six-year terms which is the maximum allowed under the constitution."

Fr Gresser grew up mainly in NSW country areas. His family moved around a

good deal, but the critical move came with his arrival in Sydney in 1987 when he was just 18. It was then that he discovered the Centre for Thomistic Studies and began taking formal studies in philosophy and theology. He continued to study there part time for the next eight years while working full time in a number of jobs. "Although I was working full time," Fr Gresser said, "I always saw my work as secondary to the study I was doing and also to the traditional liturgy which I discovered in Sydney prior to 1988. I first started attending Masses in the classical Latin rite at St Michael's College at Sydney University. The first time I went there everything clicked into place. Although I had been a daily Mass goer I had never felt at home with the new rite. But when I went to the classical rite Mass for the first time it changed my world very dramatically."

It was not long after discovering the classical rite that Fr Gresser joined a small group of like-minded people who were all inspired by the traditional rites of the church. They included the future founding chairman of the Ecclesia Dei Society, Glen Tattersall and Stephen Smith, who had developed a deep interest in Gregorian Chant. The breakthrough for the group came when it managed to secure access to the Maternal Heart Chapel in Lewisham. At the same time, they met up with a newly ordained priest, Fr Terence Mary Naughtin OFMConv, who was interested in learning to celebrate Mass in the old rite. "He was very, very committed and had a deep love of the traditional liturgy," Fr Gresser said. "I am convinced the Holy Ghost was active at the time. We all complemented each other and we all had a love of the

traditions of the church that was extraordinarily fulfilling."

Australian foundation

"At around this time I started searching overseas for something that would fulfill on a doctrinal level and liturgical level these charisms. I visited the Fraternity in 1991 in Germany and decided that if they started a seminary in the United States I would be interested. That happened in September 1993 and soon after the Fraternity accepted me. Seven years later, and thanks to many prayers and to the support of Archbishop George Pell, the Fraternity was invited to come to Melbourne. That was really a marvelous thing to happen so quickly. Starting a new apostolate is one thing, but starting a new region is altogether another. We established a new house in Melbourne with two priests appointed as the Latin Mass chaplains with official standing within the hierarchy of the diocese. It really was exciting considering that all this happened within a month of my ordination in March 2000."

Father Gresser was appointed regional superior of the Australian foundation on 20 March 2002 in succession to Father John Rizzo who played a key role in establishing the Fraternity in this country.

The work in Melbourne is being continued today by Fr Tattersall and an American priest, Fr John Fongemie, with the ongoing support of Archbishop Pell's successor, Archbishop Denis Hart. The two priests of the Fraternity are the official Latin Mass chaplains of the Melbourne archdiocese. "At present there are three or four churches that we say a Mass in," Fr Gresser said. "The priests live in the Mentone Parish in the southern region of Melbourne with Fr John Walsh PP who

has been very helpful to us. We do have the right to exclusively use the traditional liturgy, which is our charism of course.

"Then, after the first two years in Melbourne I received an invitation from Bishop Manning to come to the Parramatta diocese. Bishop Manning had always been very supportive and was the bishop who carried out our diaconal and priestly ordinations. So I was very happy to move up in November last year and set up the regional house of the Fraternity. Apart from assisting in this diocese, which already has a Latin Mass chaplain, I also have a pastoral assignment in the Sydney archdiocese. Archbishop Pell appointed me as the chaplain of Maternal Heart, Lewisham, in November last year."

The main service that the Fraternity provides for the Parramatta diocese is celebrating classical rite Latin Masses at its Oratory in Girraween. In addition to the daily Masses celebrated there, Fraternity priests also celebrate several Masses each week at Lewisham. "Wherever we are, we make ourselves available to help with burials, with chaplaincies in the diocese, such as prison and hospital chaplaincies, and with hearing confessions," Fr Gresser said. "I have continued my studies at the Centre for Thomistic Studies and have been asked to assist with teaching at the Centre next semester. I am also often asked to give talks to various groups around Sydney."

University apostolate

Considering the relatively short time that those involved in the Fraternity have been carrying out activities in Sydney, their impact has been considerable. There is no better example of the influence of the classical Roman Rite and the Fraternity

than at the University of Sydney where many students have not only been moved to attend traditional liturgies on a regular basis, but have demonstrated the formative influence they have received from the traditions of the Church by carrying out a strong apostolate on campus. Indeed, the founders of the Society of St Peter of Sydney University had in mind the Fraternity in its choice of name and emblem.

One of the most visible signs of where this movement has led has been *Carnivale Christi*, a month-long festival of the arts inspired by the Christian faith that is now celebrated annually at both the University of Sydney and the University of NSW. The inaugural *Carnivale Christi* in April-May 2001 ran for three weeks with 19 events attended by over 4000 people and involving over 200 artists and performers. *Carnivale Christi* 2002 was an even bigger success. The festival seeks to celebrate traditional and contemporary expressions of Christian culture and presents ancient iconography and chant alongside original music, poetry and art by young Australians. Archbishop Pell has praised it as a "powerful means of promoting unity among young Christians through the mutual appreciation of the different expressions of their Christian heritage and culture."

Fr Gresser has been chaplain for the last two years to the theatre group 'Life Theatre' which has played a key role in the *Carnivale Christi* cultural programme. But he points out that the impact of people involved with the traditional liturgy goes well beyond the arts festival. He says they have been a strong force in the pro-life movement, in the Reasons for Hope weekends, and in

the Faith and Reason movement at the University of NSW.

"All these are areas of Catholic action proper to the laity," he said. "There is a need for apostolic action by the Church in general and by the laity in particular - and it is happening here and now. The leaders and the people who have forged this program of action have, at least in part, been deeply influenced by their experiences of the classical Roman Rite. The rise of a dynamic youth hasn't occurred in a vacuum. They have been prepared for this work, and disposed to undertake it, over many years.

Formation

"Many, many of the young people at Sydney University have had, as part of their formation, attendance at the classical liturgy. The liturgy has many factors. A sense of the sacred is the most obvious one. Attending solemn Mass at Lewisham, with the Gregorian chant, with all of the rites of the Church done to the fullest, participating in all the offices of the Church, imparts a great sense of mystery and tradition for which most young people of good will are hungry.

"It is not that Lewisham, or the Fraternity of St Peter, or I, have been directing them and leading them. We do what we do. People come and experience it and you can't experience something without being formed by it. And I would suggest that the formation has actually had very positive results."

Formation is clearly something that the Fraternity takes very seriously. The ideal it strives for is to begin formation with a thorough grounding in Church traditions – liturgically and doctrinally. Fr Gresser insists that the end of formation within the Fraternity should be men of the

Church dedicated to the Fraternity's particular charism. Thus, the idea behind the first year of seminary studies includes study of the basics of ascetical theology, a comprehensive catechetical program that covers the entire Catechism of the Catholic Church, and reading the Bible from cover to cover.

"In addition to the heavy emphasis on biblical and ascetical theology and the catechism there is also an introduction to philosophy and an introduction to chant," Fr Gresser explains. "If someone hasn't studied Latin before the beginning of their first year, they discover that the bulk of their first year is studying in Latin. It is absolutely crucial to understand the language of the liturgy that is your charism."

Although, as previous *Oriens* articles have pointed out, the Fraternity has had its teething problems, these are hardly uncommon to new religious communities and the Fraternity's Southern Cross Region is committed to playing its part in the building process.

"Take priestly formation," says Father Gresser. "There will often be difficulties in establishing a formation process certainly; but part of this is the failure to educate priests under the aspect of being men of the Church. Certitude in our profession and charism is part of having certitude and stability in one's vocation."

Spirituality

The Fraternity has no spirituality of its own, but it does promote traditional spiritualities that have been shown to be useful in the past. Fr Gresser says for the Fraternity the nearest thing to a spirituality is the oratorian model of St Philip Neri.

"The spirituality is about the apostolic work being our means towards interior contemplation. Our apostolic work is supported by common life. So you see the aspect of apostolic work is very, very important, although it is not the end. The end of the active life is always the contemplative life. In our seminaries and in our retreats we use the tried and true. We start every year with the spiritual exercises of St Ignatius. In the bulk of the retreats we give in America, the spiritual exercises are foundational. Beyond that, individuals can avail themselves of different spiritual traditions as well, as long as those foundations are there. It depends on one's spiritual director. We have members who are third order Dominicans and some who are very devoted to the Carmelite tradition. But at the end of the day it all comes down to the fact that the one requirement is that we are devoted to seeking and growing in the spiritual life. That is hammered in from day one. It is absolutely essential. There is no point in going anywhere if it is not about increasing in sanctity."

Each priest of the Fraternity chooses his own spiritual director and is free to choose a director he feels is best suited to him. While Fr Gresser concedes that it can often be difficult to find spiritual directors these days, directors can still be found in most major dioceses.

"Generally you don't have a major problem: 'seek and you will find,' " he said. "The main point is that everyone must have a spiritual director and it is something that is taken very seriously."

Studies

In addition to celebrating the traditional liturgy in Parramatta and Sydney, Fr Gresser provides a number of regular tutorials in philosophy and

theology for university students. He emphasizes two elements – the traditional liturgy and the teaching of St Thomas Aquinas – as central to any formation provided by the Fraternity.

"I am not saying that everyone has to commit their lives to the study of liturgy, philosophy and theology. But I am saying that they should form an essential part in formation of lay people as well as of clergy. To have a love for these studies, even if one is not exclusively devoted to them, is very, very important because they have nourished the faithful of Christendom down through the ages. They are the light from the past: they represent the heights that Christendom has scaled. The Church gave this liturgy, this teaching – this philosophy and this theology – to nourish the people and to keep Christendom strong. The Fraternity is but one among many instruments the Church has available to it: but we are committed to this course because it is our charism."

Aquinas

The philosophy and theology of St Thomas Aquinas is considered so important by the Fraternity that it has written a commitment to it into its constitution. The three main foundational points in that constitution are the celebration of the classical Latin liturgy, dedication and devotion to the teaching of St Thomas and the conduct of the Fraternity's apostolate with the means of common life. Where community life is concerned, Fr Gresser emphasizes that the main goal is for members of the Fraternity to support one another's burdens and to support each other in carrying out the Fraternity's apostolic duties.

"Common life also includes praying together the office," he said. "That has always been a primary understanding of the Church. At Lewisham we say the offices on a Sunday – not just the priests, but also the priests and the people. At weekday (evening) masses we have Compline. Over and above prayer life, I repeat that bearing one another's burdens is very important. Common life is not an end in itself. It is a means to an end. And that is very important – our apostolic mission is what we support each other in."

The future

And what of the future? Can this new organization in the Church continue to grow as rapidly as it has over the past 13 years? Or is it time for consolidation and reflection? Fr Gresser will have none of that. His mind is already set on expansion. He points out that in Melbourne the chaplaincy has been promised its own church. And the Fraternity is already looking to establish a local seminary. "We want to start a house of formation as soon as possible," he said. "We want our seminarians to study here, at least for the first year."

But a seminary is clearly only a first step. The Fraternity in Australia is already thinking well beyond the cities of Sydney and Melbourne. Expansion to other Australian cities will surely follow and then growth throughout the Southern Cross region. Already there is one seminarian from Singapore studying in the United States and others will follow. The Fraternity of St Peter clearly sees itself, like the priest after whom it is named, as missionary. Its strong growth is something that its members see continuing for some time to come.

O

The Champion College venture

A new educational direction for Australian Catholics

By Karl G. Schmude*

Plans are now well advanced to open a Catholic Liberal Arts institution in 2005. It is to be called Champion College - in honour of St Edmund Campion, the 16th century scholar and martyr who has inspired a long tradition of lay Catholic intellectual life in Australia, beginning with the Campion Society in the 1930s.

The College will be located on a 10-acre site in the Sydney suburb of Old Toongabbie. It will offer a foundational undergraduate degree in the Liberal Arts - covering a broad array of subjects such as language, literature, history, philosophy, theology, science and mathematics (See accompanying box for sample courses). It also intends to provide postgraduate programs of a more directly vocational kind, in areas such as teaching, commerce and journalism.

Knowing the source

The chief aim will be to form a Catholic mind and character in consonance with the teaching authority of the Church. The College will aspire to university status after establishing a reputation for educational quality and religious fidelity. From the outset, it will strive to carry out the role of a university in its spirit of learning and intellectual engagement. Its Catholic identity will reflect not only a perpetual search for truth, but also - in the words of Pope John Paul II in his Apostolic Constitution on Catholic Universities, *Ex Corde Ecclesiae* - the certainty of already knowing the fount of truth.

The birth of this new institution is a response to both educational and religious crises in Australia. Higher education has been, for several decades, in a state of turmoil. This condition is usually seen as

financial and political, but such dimensions, though plainly important, disguise the extent to which the root causes are cultural and spiritual. What Australia is facing is a loss of vision and nerve as to what universities *are*, and what they are *for*.

In its own way, the university has suffered the same fate as the Church in our time - a *loss of transcendence*. The university's devotion to reason and learning, to the dispassionate search for truth, has become subordinate to a quest for worldly power and salvation - in the same way that the Church's devotion to revelation has been threatened with subordination to secularist values and ideologies (what the late Jim McFadden of *Catholic Eye* fame liked to call "ultra-mundaneism"!).

At the same time, there is a growing awareness of the value of *pre-vocational education* - in areas like medicine and law - which makes clear the importance of broad intellectual formation prior to professional study and a premature specialisation. This is reflected in Campion's proposed curriculum in the Liberal Arts. Such a program is a time-proven way of teaching people how to think. It challenges the mind, not by a fruitless scepticism that is forever suspended in doubt, but by a deeper grounding in truth.

The religious identity of the College

will be unashamedly clear - in the hope that it will help sponsor a new springtime of Catholic thought and imagination in Australia, as a vital part of evangelisation for a new millennium.

Dawsonian influence

A key source of inspiration is the educational writings of the English Catholic historian, Christopher Dawson. In the 1950s, Dawson analysed the vacuum in contemporary universities arising from the rapid disappearance of the Classics. He recognised that the dissolution of this common educational tradition - replaced as it was, on the one hand, by utilitarian or career training, and on the other, by subject specialisation - was having a huge cultural impact. The dissolution of this common tradition was giving rise to a profound fragmentation of Western culture, which would, in time, empty out meaning and memory, and disenfranchise the great mass of people, spiritually and socially, leaving them prey to the most powerful evils.

For Catholics, this disintegration was especially serious, in that the cultural underpinning of the faith - its philosophical and legal framework, its linguistic and aesthetic expressions, its scientific energies - had long been supplied by this classical tradition. The disappearance of these cultural meanings and memories, Dawson argued, would expose Catholics in the West to the full

force of secularist modernity without the educational and cultural protection afforded by the old humanist heritage.

Dawson strongly favoured a cultural approach expressed through a liberal arts curriculum. This, he believed, would build a keen understanding of the incarnational impact and importance of the Faith - the various ways in which Christianity found expression in the institutions and laws of the society, its language and literature, its art and architecture, its music and technologies, its symbols and festivals: in short, the whole panoply of forms and attitudes which define and inspire a people's identity. By this means, Catholics could be equipped to keep alive a sense of their spiritual and cultural roots, and maintain the integrity of their religion in the face of secularist distortions and temptations.

In recent decades, of course, a vast collapse has occurred in Catholic life and culture, but this has highlighted the validity of Dawson's insights and the value of an educational initiative that will deal with the reality of cultural collapse and the imperative for recovery.

continued page 19

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Those wishing to provide financial support for the Campion College project should contact the Executive Director.



Campion College, Old Toongabbie, Sydney

SAMPLE COURSES IN THE PLANNED CURRICULUM

Available both on-campus as well as by distance education

Theology 101 Foundations of Catholicism

An introduction to the fundamental doctrines of faith, based on the *Catechism of the Catholic Church*. The opening semester addresses dogmatic topics, and the second semester, moral issues.

History 102 Religion and Culture - Medieval World

A survey of the formative era of Christendom, covering the rise of Christianity, the decline of Rome, and the medieval developments to ca. 1500.

Philosophy 102 Philosophy of the Human Person

A systematic investigation of human nature in the light of Catholic teaching. The study is based on key texts, such as the writings of Thomas Aquinas and John Paul II, and will include a consideration of contrasting positions.

Literature 202 Works of Western Civilisation

This course covers the period from the 17th to the 20th century. It treats of the changing vision of human nature and destiny as reflected in representative literary masterpieces, amid the growing fragmentation of Christian culture following the Protestant Reformation and the rationalist Enlightenment. Works studied will begin with Shakespeare and include Milton's *Paradise Lost*, Goethe's *Faust*, Dostoevsky's *Crime and Punishment*, and T.S. Eliot's *The Waste Land*.

Theology 202 Religious Faith and Rationale

The role of reason in establishing the credibility of the Catholic faith and explaining its beliefs and values clearly and cogently. The course will provide a historical perspective on the rational grounds for faith as well as arguments in relation to contemporary intellectual and moral challenges.

Theology 301 Moral Theology

A study of traditional Catholic morality grounded in natural law, and the crisis in moral theology caused by the influence of positivism, relativism, situation ethics and consequentialism. The encyclical *Veritatis Splendour* and John Finnis' *Natural Law and Natural Rights* will be among the key texts studied. Attention will also be given to the formation of a Catholic conscience as the basis of professional ethics in the workplace.

Literature 301 Australian Literature

A study of the distinctive works of the imagination which have emerged in the Australian milieu, particularly in the light of a spiritual sensibility at grips with a secularist culture. Works studied include selected poems of James McAuley, Francis Webb and Les Murray, and fiction by Martin Boyd and Christopher Koch.

Composing for the damned

Can the decadence of contemporary Western music be attributed to one revolutionary composer? Has the tradition of classical music been deliberately destroyed by cultural revolutionaries bent on eradicating Christianity from the mind of Western man? E. Michael Jones, author of *Dionysos Rising: The birth of cultural revolution out of the spirit of music*, certainly thinks this is the case. His fascinating book charts the steady decline of classical music in the West, from the advent of Richard Wagner's anti-rationalist musical style in the nineteenth century, to the rise of rock music in the 1950s and 1960s.

Dionysos Rising: The birth of cultural revolution out of the spirit of music; by E. Michael Jones, Ignatius Press, 1994.

Reviewed by Martin Sheehan

At the time of Richard Nixon's famous visit to Communist China in 1972, Chairman Mao Tse Tung, architect of the 1949 revolution and the so-called Cultural Revolution in the 1960s, was in his eighties. Responding to a comment from Nixon that Mao had transformed China into a modern nation, the old revolutionary replied that he had not fundamentally changed anything – that the so called Great Cultural Revolution had been a failure – and that he had only been able to change a few things in the vicinity of Peking.

E. Michael Jones book *Dionysos Rising: The birth of cultural revolution out of the spirit of music* speaks of another and far more devastating cultural revolution in the West. When speaking of cultural revolution in the West commentators are usually referring to the period roughly from the mid-1960s to the late 1970s, when the most educated generation in history (according to some) rose in revolt against their parents beliefs, and traditional culture generally, all in the name of personal freedom and self-expression.

Jones, however, argues that the cultural revolution of the 1960s and

1970s was preceded by over a century of radical cultural criticism from some of the most brilliant artistic and philosophical minds of the West - all in the name of freeing the individual from what they saw as the deforming constraints of Christianity, rationalism, and bourgeois morality.

Father of the revolution

Charting the rise of cultural revolution from the art of Richard Wagner in the mid-nineteenth century, Jones chronicles the destruction of Western culture at the hands of one of its greatest artists. Commentators, however, often see Wagner's career, as a movement from radical innovation and a revolutionary style in his youth, to a *rapprochement* in his later years with religion and the forces of reaction.

This could not be further from the truth, according to Jones. Wagner remained a passionate revolutionary (indeed one of the most radical revolutionaries that the West has seen) all his life, though the nature and scope of that revolutionary spirit changed dramatically.

Indeed one gets the impression from Jones' book that there is nothing new under the sun: the so called culture wars of the post 1960s era are nothing new - they had their precursors in the battles that Wagner, and his one time disciple, Friedrich Nietzsche, waged against what they saw as bourgeois conformity and Christian civilisation in the mid-nineteenth century.

Wagner, a failed revolutionary activist, realised that the way to radically change the society around him was through music. Wagner set about creating a musical and artistic style that would not only revolutionise the world of opera, but would create a new pagan liturgy designed to usurp the Christian liturgy.

Like our modern moral libertarians, Wagner sought personal liberation, particularly sexual liberation, by appealing to the ancient Greek spirit of earthy sensuality. In this Wagner expressed personal frustration with his marriage, which he wanted desperately to escape. According to Wagner the personal was definitely the political, and he placed the blame squarely at the feet of a Christian moral order, which he felt was crushing his need for self-expression.

New music, new culture

Wagner's music sought to overturn this Christian moral order. As Jones explains it, "According to both the ancients and their Christian followers, the

Oriens

Books revisited

order of creation was love, bound together in a unity both mathematical and musical. Indeed love, divine order, music, and mathematics are simply four different ways of saying the same thing. Harmony, as a result, had come to possess a cosmic meaning, that is, as a manifestation of the music of the spheres, a political manifestation, as seen in the well-ordered state, and a psychological manifestation as seen in the well ordered soul."

By comparison Wagner's opera *Tristan and Isolde* extolled the 'virtues' of adultery at a time when Wagner was himself looking for a justification for his own adulterous affairs. According to Jones, the music "bespoke emotion liberated from reason. In the musical realm, the assault

behaviour. His rebellion was the rebellion against the moral order; his musical innovation was simply the discovery of a musical analogue to the rebellion against reason that his troubled conscience and increasingly impetuous desires craved."

Children of the revolution

This revolution in art and music spawned countless converts in the years ahead - one of those converts was the young philologist, Friedrich Nietzsche, who saw in *Tristan and Isolde* the antidote to the decadence of Christian morality.

Nietzsche, the son of a Lutheran pastor, was, like Wagner, on the look out

deconstruct the Western tradition of art and culture, comparing Western reason and metaphysics unfavourably with non-European, particularly aboriginal cultures, which are seen to be more in touch with their emotions, or the natural world, or whatever.

The final chapter of Jones' book is a meditation on that pop cultural icon of the '60s generation, Mick Jagger, symbol and exponent of all things counter-cultural, sexually liberated and rebellious. It is ironic that at the time of writing this review Mick Jagger had just been awarded a knighthood by Queen Elizabeth II. Is this the ultimate triumph of the counter-culture and the musical rebellion that began with Wagner? Is this a sign that the

Wagner sought personal liberation,
particularly sexual liberation, by appealing to
the ancient Greek spirit of earthy sensuality.

on tonality corresponded to an assault on sexual restraint in the moral realm and an attack on the social order in the political realm."

Wagner's new musical style is referred to as chromatism:

"It was based," writes Jones, "on the octave of twelve semitones instead of the seven note diatonic scale ... Chromatism reached its highest expression in *Tristan and Isolde*, but the tradition was continued in Schoenberg ... and the development of chromaticism into atonality and then beyond the twelve-tone system ...

"Wagner felt tyrannised by Melody ... because his own emotions were not conformant to the cannons of reasonable

for a new beginning in Western art, a way out of the cage of reason into which, he believed, western man had fallen. Nietzsche prophesied that the music of the future would be African, drawing on what he saw as the primitive earthiness, and therefore in his mind healthier, culture of the Dark Continent. Nietzsche's neo-paganism was thus not only anti-Christian and anti-rationalist, but also anti-European.

Nietzsche not only foresaw the rise of jazz and rock music, with their roots in that quintessential Negro art form, the Blues, but also of the various Cultural Studies departments in our contemporary universities. In these laboratories for the end of the world, students cheerfully

traditional Establishment has all but collapsed before the musical Anti-Christ?

Jones' book ends on a pessimistic note: though he sees signs that some may be awakening to the madness and unreason unleashed into the Western consciousness by the Cultural Revolution of the '60s, he sees little hope that the culture as a whole is about to turn away from its obsessions with sex and violence. Rather what we are witnessing, according to Jones, is the death of a culture and a society. The only way out is a return to that message of hope and true liberation contained in the Gospels and in the Judeo-Christian heritage. Otherwise we as a society face not only the death of our culture but the death of our souls as well.

O

‘AUDI BENIGNE CONDITOR!’

THE LATIN POETRY OF THE WESTERN TRADITION

Dr David Daintree concludes his three-part series on the poetry of the Roman Missal and Breviary

Though this article is to be understood as the third in a series, the observant reader will note a subtle change in the title: with the editor's permission I have moved the goal posts, transferring the emphasis from poems and hymns still found in the traditional liturgical books to works that are no longer there, but perhaps should be.

In previous articles I spoke of the tragic loss of a great deal of fine poetry as a consequence of the obsession of the Renaissance church with antiquity; this and subsequent forms of modernism have stripped the Catholic treasury of many beautiful things. In passing let us note the curious fact that modernism, in human affairs, is so often disguised antiquarianism. So it seems appropriate, having concentrated in the first two articles on the origins of hymnody and having studied two or three outstanding examples of hymns that are still loved and cherished, to turn our attention to some hymns that have been left behind and perhaps deserve better treatment than they have received.

Lost sequences

Let us begin by glancing at the venerable tradition of what is called the sequence. This peculiar form of hymnody had a very simple origin. The final syllable of the *alleluia* which was sung between the epistle and the gospel was extended extravagantly, words were added (one syllable to each note), and eventually a new art form arose - a series of unrhythmical prose strophes and alternating antistrophes, often preceded by a brief poem of three or four words,

and concluding with a matching coda or tail. There is perhaps nothing in nature that better illustrates the emergence of the sequence than the growth of a mushroom: from what a tiny spore emerges a fruit of subtle and elaborate complexity!

Our first example is a Christmas sequence written by Notker Balbulus (c.840-912), and it comes from the earliest

stages of the tradition. There is no poem, but nearly every line ends with an *a*, an intriguing relic of the original *alleluia*: Notker evidently still felt compelled to recognize the original function of his lines. This sequence disappeared from the Latin liturgy half a millennium ago, though it has received better treatment outside the mainstream Catholic tradition.

Salus aeterna...

*Salus aeterna, indeficiens mundi vita;
lux sempiterna, et redemptio vere nostra;
Condolens humana perire saecula, per temptantis numina,
non linquens excelsa adisti ima, propria clementia.
Mox tua spontanea gratia assumens humana,
quae fuerant perdita omnia salvasti terrea, ferens mundo gaudia.
Tu animas et corpora nostra, Christe, expia,
ut possideas lucida nosmet habitacula.
Adventu primo iustificas,
in secundo nosque libera;
Ut, cum facta luce magna iudicabis omnia,
compti stola incorrupta nosmet tua subsequamur
mox vestigia quocumque visa.*

*Eternal Salvation, unfailing Life of the world,
everlasting Light and truly our Redemption;
Grieving that the ages of man are perishing through the Tempter's power,
without leaving the heights thou hast descended to the world by thine own mercy.
Then assuming humanity by thine own free will,
thou hast saved all earthly things which had been lost, bringing joy to the world.
Thou, O Christ, save our souls and bodies
so that thou mayest possess us as shining dwelling places.
Justify us by thy first Advent,
set us free by thy second;
So that when the great day is born and you judge all things,
we, clothed in incorruptible raiment, may follow
straightaway thy footsteps wherever they appear.*

Sequences can be set out on the page in a variety of ways. On page 15 (as much as anything for the sake of compactness) I have indented the antistrophes (i.e. every second line), and further indented the final coda.

Adam of St Victor

Adam of St Victor (c.1110-c.1180) is generally held to be the master of the sequence writers. Little is known about him personally, but his concise perfection

Zyma vetus expurgetur...

*Zyma vetus expurgetur,
ut sincere celebretur
nova resurrectio.*

*Haec est dies nostrae spei,
huius mira vis diei,
legis testimonio.*

*Haec Aegyptum spoliavit
et Hebraeos liberavit
de fornace ferrea;*

*His in arto constitutis
opus erat servitutis
lutum, later, palea.*

*Jam divinae laus virtutis,
iam triumphi, jam salutis,
vox erumpat libera.*

*Haec est dies, quam fecit Dominus, dies
nostri doloris terminus, dies salutifera...*

*...Mors et vita confluxere,
resurrexit Christus vere,
et cum Christo surrexere
multi testes gloriae.*

*Mane novum, mane laetum
vespertinum tergat fletum;
quia vita vicit letum
tempus est laetitiae.*

*Jesu victor, Jesu vita,
Jesu vitae via trita,
cuius morte mors sopita,
ad paschalem nos invita
mensam cum fiducia.*

*Vive panis, vivax unda,
vera vitis et fecunda,
tu nos pasce, tu nos munda,
ut a morte nos secunda
tua salvet gratia.*

of technique puts him in the very first rank of Latin poets. In the Easter sequence that follows, however, note how the form has departed far from its origins: there is neither proem nor coda, and the vestiges of that original *alleluia* are vanished. What remains is a perfect hymn, but a hymn doomed to be lost, for it was overshadowed by Aquinas' *Lauda Sion* written a hundred years later, whose language and style it interestingly prefigures. The poem has 26 stanzas; here are the first six and the last four:

*Let the old leaven be purged away
so that the new resurrection
can be sincerely celebrated.*

*This is the day of our hope,
wondrous the power of this day,
by the testimony of the Law.*

*This day laid Egypt waste
and set the Hebrews free
from the furnace of iron;*

*For those placed in bondage
the labour of their slavery
was mud, brick and straw.*

*Now let the praise of divine power,
now let the voice of triumph and
salvation burst out in freedom.*

*This is the day which the Lord made,
the day which marks the end of our
sorrow, the day that brings salvation...*

*...Death and life have fought,
Christ has truly risen again,
and with Christ there have risen
many witnesses of his glory.*

*May a morning new, a morning joyful
wipe away the evening's weeping;
because life has conquered death,
it is time for happiness.*

*Jesu the conqueror, Jesu the life,
Jesu the way trodden towards life,
by whose death death is put to sleep,
call us to thy paschal table trustingly.*

*Living bread, living water,
true and fruitful vine,
feed us, cleanse us,
so that thy grace
may save us from the second death.*

Cistercian rose

Finally, let us look at the so called 'Rosy Sequence' (page 17). Once ascribed to St Bernard of Clairvaux (c.1090-1153), this is now considered to be the work of an otherwise unknown English Cistercian of the late twelfth century. This sequence consists of the first seven and last two stanzas of a longer work of 42 stanzas written in accentual 'ambrosian' quatrains. Rhyme is a constant embellishment and it is used with ease and grace. This is in fact not a sequence at all, but was adopted to play the part of one when the rite of the Holy Name emerged in the fifteenth century under the influence of St Bernardino of Siena and others. The fact that it could be employed as a sequence illustrates the point that the origins of the genre as an extended *jubilus* at the conclusion of the *alleluia* had by now been forgotten.

Reformer's folly

I claimed at the beginning of this article that modernism is so often antiquarianism in disguise, and I stand by that. How frequently in the Church's history have people been willing to destroy good and beautiful things in their striving to bring the Church up-to-date by recovering what they see as apostolic purity! Iconoclasm, Protestantism, various forms of Catholic pietism and monastic reformism, all these have attempted to restore the pristine integrity of the Christian community of the New Testament and post-apostolic eras. Few of us would question the fundamental sincerity and good intentions of many of those involved in these reforming processes, and yet such reforming zeal is fraught with danger: how does modern man grasp the fullness, the range, the richness, the subtlety, the diversity of a past age? Is there not a huge risk that, through misinterpretation or sheer ignorance, things of great value will be lost and that our recovery of the past will be distorted and unbalanced?

Jesu dulcis memoria...

*Jesu dulcis memoria
dans vera cordi gaudia,
sed super mel et omnia
dulcis eius praesentia.*

*nil canitur suavius,
auditur nil iucundius,
nil cogitatur dulcius
quam Jesus, Dei filius.*

*Jesu, spes paenitentibus,
quam pius es petentibus,
quam bonus te quaerentibus,
sed quid invenientibus!*

*Jesu, dulcedo cordium,
fons veri, lumen mentium,
excedens omne gaudium
et omne desiderium.*

*Nec lingua potest dicere,
nec littera exprimere;
expertus potest credere
quid sit Jesum diligere.*

*Jesum quaeram in lectulo,
clauso cordis cubiculo;
privatim et in publico
quaeram amore sedulo.*

*Cum Maria diluculo
Jesum quaeram in tumulto;
cordis clamore querulo,
mente quaeram non oculo.*

*Jesus ad patrem rediit,
regnum caeleste subiit;
cor meum a me transiit,
post Jesum simul abiit.*

*Iam prosequamur laudibus
hymnis Jesum et precibus,
ut nos donet caelestibus
cum ipso frui sedibus.*

*Sweet is the memory of Jesus
giving true joys to the heart,
but above honey and all things
his presence is sweeter.*

*Nothing more delightful is sung,
nor is anything more pleasing
heard, there is no sweeter thought
than Jesus, son of God.*

*O Jesus, hope to those who repent,
how good thou art to those who
ask, how kind to those who seek,
but what to those who find!*

*O Jesus, sweetness of our hearts,
fount of truth, light of our minds,
surpassing every joy and every
longing!*

*No tongue can tell nor letter
express, but he who has found out
can believe what it is to love Jesus.*

*I shall seek Jesus in my bed,
and in the secret chamber of my
heart; by myself and among the
people I shall seek him with
unfailing love.*

*With Mary at the dawn I shall seek
Jesus in his tomb; with querulous
crying of my heart
I shall seek him with my soul, if
not my eye.*

*Jesus has returned to the Father
and has entered his heavenly
kingdom; my heart has passed
from me and has gone straight
after Jesus.*

*Now let us follow Jesus
with praises, hymns and prayers,
so that he might grant us
to enjoy the heavenly mansions
with him.*

So it has been, surely, with poetry and hymnody. But even worse, the most distressing thing about the liturgical changes of Pope Pius V's Tridentine reform is not that they attempted to recover apostolic purity, but that they were far too heavily influenced by Renaissance ideas about the cultural superiority of Classical paganism! Thus, as I have indicated, too few of the authentic hymns of St Ambrose have been retained – they were too 'popular' in form for the aesthetes of Trent – and too many modern office hymns have been composed in the very best classical metres by men whose hearts contained much sound doctrine, perhaps, but little poetry. The sequence, that marvellous and innovative genre which is one of the crowning literary achievements of the Middle Ages, has all but vanished from the Missal. Why? Because the sequences were composed in metres which were unknown to Virgil and Horace. Does this line of thinking seem absurd to the modern Catholic? Certainly, but we are living with the fruits of it.

The only solution is balance, and that solution has always been there. The Vincentian Canon says it all, when it defines the Catholic Faith by setting a threefold test of catholicity: *quod ubique, quod semper, quod ab omnibus creditum est*: what has been believed everywhere, always, and by all. A Catholicism which restricts itself to a single tradition is not Catholic at all, it is heretical by definition. Yes, perhaps we should be able to hear some of Marty Haugen's hymns in our churches from time to time, but we must also recover the sequences and sing them in their proper places, and listen to good settings of the Mass by Mozart and Haydn, and know how to chant the Creed in Latin. The poverty of the modern liturgy, especially in English-speaking countries, is devastating – but Trent is far from being the complete answer.



Traditional Masses in Australia

VICTORIA

ARCHDIOCESE OF MELBOURNE

Mentone

St Patrick's Church

Monday & Thursday, 9.15 am

Tuesday, Wednesday & Friday, 6.45 am

East Kew

St Anne's Church

Cnr Beresford & Windella Sts

Sunday, 8.30 am

Wednesday, 10.30 am

Saturday, 9.30 am

Black Rock

St Joseph's Church

Balcombe Rd

Sunday, 10.30 am

Glenhuntly

St Anthony's Church

Cnr Neerim & Grange Rds

Sunday, 6.30pm

Tuesday & Thursday, 6.30pm

Oak Park

St Francis de Sales Church,

626 Pascoe Vale Rd,

Sunday 5.00 pm

Hastings

St Mary's Church,

Coolstore Rd,

1st & 3rd Sundays 8.15am

Geelong

St John's Church,

St David Street,

North Geelong

Sunday, 11.00am

DIOCESE OF SANDHURST

Bendigo

St Francis Xavier Church

Strickland Rd

Sundays & Holy Days, 9.30am

DIOCESE OF BALLARAT

Skipton

St John's Church

Cnr Anderson & Wright Sts

3rd Sunday, 5.00 pm

TASMANIA

ARCHDIOCESE OF HOBART

Lower Sandy Bay

Mt St Candice

St Candice Ave

1st Sunday, 11.30am.

WESTERN AUSTRALIA

ARCHDIOCESE OF PERTH

Palmyra

Our Lady of Fatima Church

10 Foss Street

Sundays, 12.00 pm

Perth

St John's Pro - Cathedral

Cathedral Square

Sundays, 7.30 am & 9.00 am

NEW SOUTH WALES

ARCHDIOCESE OF SYDNEY

Darlington

Chapel of the Resurrection

St Michael's College, City Rd

Sunday, 10.00am

Lewisham

Chapel of the Maternal Heart

Cnr West & Thomas Sts

Sunday, 10.00 am

Thursdays & Feasts 7.00pm

DIOCESE OF PARRAMATTA

Doonside

St John Vianney

Cameron St

Sunday, 11.00am

Lawson

Our Lady of the Nativity

254 Great Western Highway

Sunday, 5.00pm

DIOCESE OF WAGGA WAGGA

Albury

Holy Spirit Church

Lavington

Sunday, 3.00 pm

Wagga Wagga

St Michael's Cathedral

Cnr Stuart & Church Sts

Sunday, 4.00 pm

SOUTH AUSTRALIA

ARCHDIOCESE OF ADELAIDE

St Peters

Holy Name Church

Payneham Rd, St Peters

Sunday 9.30am

North Adelaide

St Lawrence's Priory

Cnr Buxton & Hill Sts

Sunday 6.00am

Monday & Tuesday 8.00 am

Wednesday, Thursday & Friday, 12.00 pm

A.C.T.

ARCHDIOCESE OF CANBERRA

Dickson

St Brigid's Church, Bancroft St

Sunday, 11.30 am

Mon-Wed, 6.30am

QUEENSLAND

ARCHDIOCESE OF BRISBANE

Buranda

St Luke's,

Taylor Street, Buranda

Sunday, 9.15 am

Fortitude Valley

Legion House,

St Paul's Terrace

Tuesday, 7.30pm

DIOCESE OF TOWNSVILLE

Townsville

St Mary's

Ingham Rd, West End

Sunday, 11.00 am

DIOCESE OF TOOWOOMBA

Toowoomba

Holy Name Church

190 Bridge St

2nd Sunday, 11.30 am

DIOCESE OF ROCKHAMPTON

Nth Rockhampton

St Mary's Church

Nobbs St

2nd Sunday, 7.30 am

DIOCESE OF CAIRNS

Cairns

Our Lady, Help of Christians

18 Balaclava Rd

Second Friday, 7.00pm

Contact:

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Sources of reform

New or revitalised institutions of Catholic higher education have emerged, especially in the USA - such as Christendom College and the Franciscan University of Steubenville. They represent a decisive break from the mainstream culture, both Catholic and secular. They are, as it were, the cells of a new culture - the springs of a new mainstream.

As with past initiatives in Catholic education - the monasteries, the medieval universities, the scholarly and teaching religious orders - the crucial trigger for recovery is the nurturing of a Catholic mind and heart, the promotion of a Catholic intellectual synthesis, and the preparation of a Catholic leadership. These tasks will hopefully be carried out in the context of a new institution in our land, to be named in honour of St Edmund Campion, and to be distinguished by the quality of its learning and the fidelity of its teaching.

O

footnotes from page 17

¹For the original plainsong melody and a fair translation by M.J. Blacker, see *The English Hymnal with Tunes*, ed. R. Vaughan Williams (Oxford 1933), where it appears as number 10. This Anglican hymnal is the best available single source of good translations of Latin hymns, together with their melodies in many cases, and is warmly recommended to lovers of this literature. It contains English translations of 163 Latin office hymns and sequences, many long abandoned by Catholic liturgists.

²Not found in *The English Hymnal*, but see numbers 172, 179 and 200 by the same author.

³*The English Hymnal*, 317.

⁴Five stanzas only of a famous translation by E. Caswall appear as number 419 in *The English Hymnal*.

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Rome meetings

A few days later Fellay requested a further meeting with Hoyos. Fellay was accompanied by Dom Thomas Niggel and Dom Simoulin.

The new issues raised were theological rather than matters of dogma or pontifical authority, according to Hoyos, and centred on perceived crises in the church and interpretations of certain texts of Vatican II.

"I believed that these dialogues concerning theological detail, certainly important and not without difficulties, could be examined in the very heart of the Church, after the attainment of full substantial communion which, however, did not exclude a healthy criticism," Hoyos said.

"My assessors and the Cardinals specially involved in the affair shared my opinion on this point."

After this meeting Hoyos boldly suggested a date for reintegration - Easter, 2001. Though taken aback, according to Hoyos, Fellay "did not exclude this possibility".

"I therefore took pains to find a formula that would give to your Fraternity a full guarantee of maintaining its charism of service to Tradition, of assuring the rite of the Mass of St. Pius V, and of continuing fully its effort to safeguard sound doctrine and preserve discipline and Catholic morality," Hoyos wrote.

Hoyos then convened a plenary meeting of the Ecclesia Dei Commission, plus Cardinals Felici, Mayer and Stickler.

A little afterwards the Holy Father named, for the first time, Cardinals Ratzinger, Medina, Bille and Mgr. Herranz as members of the Commission.

Hoyos said some in the SSPX interpreted this gesture as a move designed to control, dominate and absorb the Society of St. Pius X. Soon after negotiations broke down the Society sent its secretary, Dom Selegny, accompanied by Dom Simoulin to Rome for a further meeting.

Selegny announced that under instructions from Fellay, dialogue would be suspended if the excommunications were not lifted and permission granted to all Catholic priests to celebrate according to the rite of St. Pius V.

"I was left saddened and perplexed, because this development was not in line with the climate of trust, of cordial fraternity and reciprocal respect which, until then, had sustained and animated our relations," Hoyos said.

Hoyos reiterated that the negotiations were not intended as a trap or designed to silence or destroy the traditionalist movement.

"I can say that on the part of the Holy See and of all people involved in this difficult but promising episode for the unity of the Church, we never lacked the honest desire to see the Society of St. Pius X reconciled with the See of Peter so that, with its particular charism of service to Tradition, it could contribute to the missionary work of the new evangelization," Hoyos wrote.

Despite making a series of criticisms of the some of the positions adopted, and claims made, by SSPX spokesmen and emissaries, Cardinal Hoyos went on to offer the Campos agreement it as a model for reconciliation with the SSPX .

"I firmly believe that this event of Campos - which healed an open wound on the Latin American continent, which was celebrated with emotion by all people present and was perceived as an event of grace - is rightly seen as an encouragement to continue our efforts, with the goal of arriving at the warm embrace that Peter desires to exchange with you, as he exchanged with the Society of St. John Marie Vianney union," Hoyos wrote.

Describing the Campos agreement of a personal apostolic administration as a "most adaptable juridical model", Hoyos said it would offer a permanent solution to the stalemate between Rome and the Society.

O

Hoyos makes bold strokes

Oriens reports on an important letter from Cardinal Hoyos to Mons Fellay of the SSPX detailing the recent course of negotiations with Rome and some bold proposals for reunion.

In a remarkable document detailing the recent history of negotiations between Rome and the Society of St Pius X, Castrillon Cardinal Hoyos has sought to set the record straight over ground-breaking efforts to reconcile the SSPX to Rome.

In a long letter to the head of the Society, Mons Bernard Fellay, dated April 5, 2002, Cardinal Hoyos also offered the Campos model (see *Oriens* story "Campos traditionalists reconciled", page 4) as the way to end the 14-year-old schism.

Cardinal Hoyos said that, contrary to various reports, it was his initiative alone to commence talks with the SSPX.

"In the second week of August 2000, on returning from Colombia, I learned through the media that was available on the airplane, that the Society of St. Pius X was participating in the Jubilee."

"On my own initiative, and without speaking to anyone about it, I decided to invite the four bishops of the Society [Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta] to a private dinner with me."

Hoyos reported that he afterwards discussed the dinner with the Holy Father, who encouraged him to maintain contacts and explore the possibilities of a "much-hoped-for unity".

Hoyos was also encouraged by an interview in the magazine *30 Days* in which Fellay was reported declaring: "If the Holy Father calls me I come, or rather I run."

After speaking a second time with the Pope this time about the *30 Days* interview, Hoyos contacted a group of high prelates to gather support for a possible reconciliation. They included Cardinals Angelo Sodano, the Secretary of State, Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, Jorge Medina Estevez, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, and Mgr. Julian Herranz, President of the Pontifical Council for the Interpretation of Legislative Texts. Other Cardinals consulted included Cardinals Paul Augustin Mayer and Alfons Marie Stickler.

Time to reconcile

Having examined the theological problems which arose back in 1988 with Archbishop Marcel Lefebvre, all cardinals agreed, according to Hoyos, that the time had come to find a way for reconciliation with the SSPX.

On 29 December 2000 a meeting took place to examine how reconciliation could occur. Informed of this new proposal for reunion, the Pope decided to receive Mons Fellay and the Abbe Simoulin on December 30, 2000 in his private chapel.

The discussions of the previous day were summarised in a protocol which was then made into a report to the Holy Father.

According to the protocol Mons Fellay agreed to a number of points including:

- his wish to be fully Catholic;
- to recognise His Holiness John Paul II

as successor of Peter and his desire to submit to his authority;

- and his acceptance of the Second Vatican Council while expressing difficulties on several points.

The difficulties were listed in the protocol. They included Mons Fellay's determination to continue with the struggle against modernism in the Church, liberalization, democratization and the influence of Freemasonry.

Other issues raised by the SSPX identified in the protocol included its concerns about the rise of lay ministers, and the failure of the Paul VI rite to emphasize the sacrificial dimension of the Mass, the development of collegiality to the detriment of Petrine primacy, and the Vatican II Declaration on Religious Liberty which is supposed to compromise the idea of the unique character of the Church.

Hoyos responded to the raft of problems by declaring six points:

- 1 The Holy Father has open arms.
- 2 The position of the (SSPX) bishops would be made regular ...
- 3 The Fraternity would be a Society of Apostolic Life with a special rite.
- 4 The protocol signed by Cardinal Ratzinger and Mons Lefebvre would be followed.
- 5 There would be a special commission with the participation of the bishops of the Society as foreseen in the protocol.
- 6 The excommunication would be lifted...

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